

CHURCH & STATE

1985

AUGUST — DECEMBER

AREA A Alberton, Bellville, Benoni, Boksburg, Brakpan, Durban, Germiston, Goodwood, Inanda, Johannesburg, Kempton Park, Krugersdorp, Kullis River, Malmesbury, Nigel, Oberholzer, Paarl, Pinetown, Port Elizabeth, Pretoria, Randburg, Randfontein, Roodepoort, Sasolburg, Simon's Town, Somerset West, Springs, Stellenbosch, Strand, The Cape, Uitenhage, Vanderbijlpark, Vereeniging, Wellington, Westonaria, Wonderboom and Wynberg;

AREA B Bloemfontein, East London, Kimberley, Klerksdorp, Pietermaritzburg, and Witbank;

AREA C Middelburg (TV1), Odendaalsrus, Potchefstroom, Virginia, and Welkom;

AREA D Newcastle, Pietersburg, and Rustenburg;

AREA E Ermelo, George, Heidelberg, Highveld Ridge, King William's Town, Klip River, Knysna, Kroonstad, Mossel Bay, Oudtshoorn, Standerton, and Uppington;

AREA F Bethlehem, Brits, Delmas, and Harrismith;

AREA G Albany, Balfour, Bethal, Bothaville, De Aar, and Piet Retief;

superceding w.d. no: 346

Hurley will be in church delegation

The South African Catholic Bishop's Conference chairman, Archbishop Denis Hurley, will be part of Anglican Archbishop Philip Russell's delegation to meet with the State President, Mr P W Botha, on August 19.

The Rev Peter Storey, the head of the Methodist Church in Southern Africa, has also been invited.

Although it is not yet known who else will be in the delegation it is believed the Congregational Churches will be represented.

It is reported from Buenos Aires, where the World Council of Churches central committee is meeting, that Archbishop Russell is hoping the talks with Mr Botha will result in a national convention of all recognised leaders.

Asked if he would press Mr Botha for the release of political prisoners like Nelson Mandela, leader of the banned African Na-

tional Congress, Archbishop Russell said that was a constant chorus of the Anglican Church in South Africa.

He said he hoped that Nobel Peace Prize winner Bishop Desmond Tutu would also attend the talks.

● Yesterday the WCC decided to call for worldwide prayers for the overthrow of the South African Government.

Mr Paul Boateng, vice-moderator of the WCC's Programme to Combat Racism, said the WCC would also urge its member churches in more than 100 countries to back sanctions against South Africa.

The British lawyer said the WCC would also condemn the interim government Pretoria established in Namibia and urge a settlement on the basis of United Nations resolutions. — Sapa-Reuter.

NGK also wants talks with PW

The Nederduitse Gereformeerde Kerk (NGK) also wants talks with the President, Mr P W Botha, in the unrest situation.

The Reverend Kobus Potgieter, moderator of the NGK, told *The Star* today that a formal request for such a meeting has been made in a letter to the State President's office.

He said the NGK had not been invited by Anglican Archbishop

Phillip Russell to join his delegation of church leaders for the meeting with the President on August 19.

"Every church has the right to make its own decision in this regard," Mr Potgieter said.

"We want talks with President Botha because we believe that the church should be informed, especially in the unusual circumstances we are experiencing at the moment."

I will break unjust funeral laws — Tutu

CAPE TIMES 2/8/85 (28) ~~28~~ ~~28~~ ~~28~~

PARYS. — The Bishop of Johannesburg, the Rt Rev Desmond Tutu, yesterday called on the Minister of Law and Order to reconsider his regulation on outdoor memorial services for unrest victims in the 36 magisterial districts affected by the state of emergency.

Bishop Tutu said curbs on funerals of unrest victims announced on Wednesday would "boil the legacy of bitterness and anger" and he added that he would defy the restrictions.

"If they (the government) try and promulgate laws that are unjust, I will break these laws ... I will not be told by any secular authorities what gospel I must preach," he said.

Victims

The bishop was speaking at the funeral of three unrest victims shot dead two weeks ago after the funeral of another unrest victim, Mr James Majola, in Tumahole near Parys in the Free State.

Tumahole and Parys are not on the list of 36 areas but it appeared that funeral organizers might have acted to prevent possible police action as they held the service inside the community hall and not outdoors on a sports field, as is the custom.

Thousands of residents in Tumahole stayed away from work to bury the victims.

Chanting and marching, they packed the hall to pay their last tributes to Ephraim Ntjato, 17, Mzwandile Gasanane 17, and Khushe Phonqshe, 19.



Bishop Tutu ... "I will not be told by any secular authorities what gospel I must preach."

Last week a Parys magistrate prohibited a weekend burial for the three.

Sophie Tema reports that Miss Roseline Maki Skosana, the woman burnt to death three weeks ago by an angry Duduza mob, was buried in Soweto's Avalon cemetery yesterday morning.

Miss Skosana was killed after a funeral by a mob that had suspected her of being a police informer and had claimed that she was re-

sponsible for the deaths of three of the handgrenade victims.

The funeral was conducted at the Chiawek Lutheran Church by the Rev Jacob Dlamini, of the Tsakane circuit in the East Rand, and was attended by more than 100 people from Soweto — mostly members of the Lutheran Churches where Maki was a member and choir girl.

Dr Manasse Buthelezi, president of the Lutheran Churches, also attended. — Sapa

Buthelezi writes memo to Anglican chief

EVERY action of a political nature aimed at bringing about radical change is put under police surveillance and that is the reason all black leaders in the struggle for liberation experience one or another form of intimidation, Chief

Gatsha Buthelezi, the Chief Minister of Kwa-Zulu said this week.

Chief Buthelezi said this in a memorandum presented to the Most Reverend Robert Runcie, Archbishop of Canterbury and Primate of All England and Metro-

politan at Lambeth Palace on Tuesday night. He added that only those who believe fervently in what they are doing find the strength and resolve to carry on.

He said: "The leadership which does rise up to meet oppression

and to defy intimidation, is only found among those who have single-minded purposefulness which is not always an asset for debate and the politics of reconciliation.

"Not only are there stark issues to be faced

in life and death issues in a complex situation in which there is little consensus about what could and should be done, but action on the part of the state continually disrupts the democratic process by which people select their leaders and exercise choices among options. The jailing and detention of leaders and the intimidation and the banning of organisations destroys the whole process by which people eventually get together in positions in which there is a multitude of choices."

"Violence will continue escalating until blacks and whites are reconciled to each other, and black and black are reconciled to each other about black-white relationships in South Africa. This reconciliation will only take place within a political framework which moves this country steadily towards becoming a just society," Chief Buthelezi said.

Let's get together — Cardinal McCann

Staff Reporter

SOUTH African leaders need to meet to draw up a "proper constitution" which would be acceptable to citizens as a whole, says the Roman Catholic Archbishop Emeritus of Cape Town, Owen Cardinal McCann.

Such a conference had to include leaders of all spheres of communal living — social, economic, political, managerial, professional, trade unions and ethnic groups, he told the annual meeting of the Western Cape branch of the South African Institute of Race Relations last night.

Addressing the institute on The Future South Africa, Cardinal McCann said it was necessary to build on justice, freedom, truth and charity.

He envisaged a form of federation with franchise for all responsible citizens, with the right of veto to minority groups to protect their culture and values.

No domination

There would be a charter of fundamental rights of the individual and family, and all would be equal before the law.

A legislature, elected by "colleges" comprising social or cultural groups, would legislate all affairs for the common good.

No group would be allowed to dominate other groups and consensus would be the normal method of working, he said.

Franchise disqualifications would have to disappear and possibly also cultural barriers.

Taking up arms to secure rights was a most serious matter that could be legitimate only when all other negotiations had failed.

The State was subject to God's law and the natural law, and there were certain universal inviolable and inalienable rights which it had to recognise and safeguard.

These included freedom of movement and residence, the right to work and to a worthy standard of living, the right to training and education, to set up a family, to take part in public affairs and social decisions and the right of assembly and free association.

Cardinal's urgent plea for parley

Cape Times 2/18/88 28

By BARRY STREEK

AN URGENT call for a national convention to draw up a just constitution was made last night by the highest-ranking Roman Catholic in South Africa, Owen Cardinal McCann.

This is the second call by a South African church leader for a negotiated constitution as the country approaches the end of the second week under a partial state of emergency.

Cardinal McCann, the former Roman Catholic Archbishop of Cape Town, said the new constitution should be backed by a charter of fundamental rights.

"We need to bring together the leaders in the country for dialogue with a view to drawing up a proper constitution — one that will be acceptable to the body of citizens as a whole, and built on justice and freedom, truth and charity.

"The meeting or conference must include leaders of all spheres of communal living — social, economic, political, managerial, professional, trade unions and ethnic groups," Cardinal McCann said at the annual general meeting of the Western Cape region of the South African Institute of Race Relations.

Cardinal McCann's call follows a statement in Buenos Aires yesterday by the Anglican Archbishop of Cape Town, the Most Rev Phillip Russell, that he hoped his meeting with President P W Botha on August 19 would result in a national convention of all the country's recognized leaders.

In his speech, Cardinal McCann did not use the words "national convention", but he stressed that the constitutional "meeting" or "conference" should be representative.

At this meeting leaders "must set about working out a charter of fundamental rights, which will include the fundamental rights of all.

The new constitution had to be debated "with a view to reaching a just system of government". "A genuine sharing of power has to be achieved so that all citizens participate."

The wrongs in South Africa could not be righted overnight, nor would the concession of rights bring peace and stability.

Cardinal McCann said violence was not the path to peace and the proper ordering of society.

"Violence only begets more violence.

"The first step is to remove all institutional or built-in violence from the laws of this country. Denial of fundamental rights is a form of violence."

The taking up of arms could be legitimate only when all other negotiations had failed.

Civil disobedience eschewed the use of force but its use was justified "only if the wrong being done is palpably clear and insufferable and there is no other way of righting the wrong being done".

Cardinal McCann sketched a blueprint for government which included the granting of the franchise to all responsible people, a cabinet composed of representatives of all the people and recognition of the rights and values of minority groups.

WCC call for prayers for downfall of Government

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BUENOS AIRES—The World Council of Churches (WCC) is to call for worldwide prayers for the overthrow of the South African Government, a WCC official said in Buenos Aires yesterday.

Mr Paul Boateng, vice-moderator of the WCC's Programme to Combat Racism, told reporters that during a central committee meeting here next week, the council would also urge its member churches in more than 100 countries to back sanctions against South Africa.

'The statement will offer strong support for churches in South Africa and will call for the removal of the state of emergency and the release of prisoners,' Mr Boateng said.

'The statement will call for churches to pray for the overthrow of the regime. Racism, wherever it is, represents a gaping wound in the body of Christ,' he added.

Mr Boateng, a British lawyer, said the WCC would also condemn the interim government Pretoria established in South West Africa and urge a settlement on the basis of UN resolutions.

A South African representative at the meeting, Archbishop Philip Russell, the Anglican archbishop of Cape Town, said he hoped talks he is due to hold with President Botha on August 19 would result in a national convention of all the country's recognised leaders.

Leader

Asked if he would press Mr Botha for the release of political prisoners such as Nelson Mandela, leader of the banned African National Congress, Archbishop Russell said this was a constant challenge of the Anglican Church in South Africa.

He said leaders of other churches had also been invited to take part in the meeting with Mr Botha but he had yet to confer with them on an agenda. He said he hoped Nobel peace prize winner Bishop Desmond Tutu would attend.

Bishop Tutu last week asked Mr Botha for an urgent meeting to discuss continuing riots and the Government crackdown but Mr Botha said the meeting on August 19 would be sufficient. — (Sapa-Reuter)

R90 000 grant for SA detainees

LONDON — Christian Aid has made an emergency grant of R90 000 to help meet the legal costs and social welfare needs of South African detainees and their families. The grant follows an appeal from the South African Council of Churches whose member churches are said to have been "inundated" with calls for help. — The Star Bureau.

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Star 3/8/65

Blacks are fed up, says Hurley

Mercury Reporter

THE Roman Catholic Archbishop of Durban, the Most Rev. Denis Hurley, said yesterday that church leaders would tell President Botha on August 19 that black people had come to the end of their patience and were determined to push for full participation in the life of South Africa.

Addressing a meeting in opposition to the declaration of a partial state of emergency, organised by the End Conscription Committee, Archbishop Hurley said those in authority had to be persuaded that apartheid was an impossible system and there was a need for radical change.

He said feelings which had mounted in the hearts of black people would not be mollified or quelled as a result of the declaration of the state of emergency.

'The resentment is too great,' the archbishop said. 'When you are humiliated every day the time comes when you are prepared to sacrifice human life to change conditions.'

Dr Hurley was critical of the role of the police in black townships.

Evidence presented to the Southern African Catholic Bishops' Conference over a three-month period last year, he said, suggested that the police presence in such situations did not preserve law and order but created a disturbance.

Mrs Molly Blackburn, the Progressive Federal Party MPC for Walmer, and a leading member of the Black Sash, said most whites in the Eastern Cape had welcomed the declaration of the state of emergency be-

cause they had no idea of what black people wanted and thought.

She said the steps taken by Mr Louis le Grange, Minister of Law and Order, showed an 'abysmal ignorance' about the real situation.

'If Mr le Grange thinks the troubles in the townships have been quelled, then he is greatly mistaken.'

She supported the stand taken by Bishop Desmond Tutu, Anglican Bishop of Johannesburg, against a ban on the number of people who could attend the funerals of victims of unrest.

'I don't mind if you don't approve of what is being said at these funerals,' the MPC said. 'You must listen to what the people are saying.'

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Rabbi urges govt to negotiate

Staff Reporter
THE senior rabbi of the largest Hebrew congregation in South Africa has joined other leaders of major religious groups in calling for negotiation between the government and black leaders.

In a sermon to the Green and Sea Point Hebrew congregation in the Marais Road Synagogue last night, Rabbi Selwyn Franklin said he was deeply distressed at the situation in South Africa.

Jewish people over the years had encountered great suffering and oppression which had made them deeply sensitive to the suffering of other human beings.

Rabbi Franklin said he despaired over the government's lack of realism and attempts at symptomatic relief rather than coping with root causes.

Mayor

The delay in meeting legitimate black leadership, the threatened expulsion of 1.5-million workers and the latest restrictions on funeral procedures led people to believe that the government lacked appreciation of what was going on.

"Together with other leaders of major religious denominations I call for consultation and negotiation with the legitimate leaders of the black community so that peace, tranquility and justice will prevail."

● The Mayor of Cape Town, Mr Sol Kreiner, has appealed to local community leaders to help him "secure the peace of the City and all its inhabitants".

In a press statement released yesterday, Mr Kreiner called on leaders in commerce, industry, education, media, religion, sport, and all citizens to help maintain civic stability and order. "I ask that, in all our intentions for larger causes, we treat each other with the kind of respect and concern that each of us as individuals needs and deserves."

Rabbi joins call for talks with black leaders

3/8/85 MM

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Mercury Correspondent
CAPE TOWN—The senior rabbi of the largest Hebrew congregation in South Africa has joined other leaders of major religious groups in calling for negotiation between the Government and black leaders.

Rabbi Selwyn Franklin was giving a sermon to the Green Point and Sea Point Hebrew congregation in the Marais Road Synagogue last night.

He said he was deeply distressed about the situation in South Africa today. Jewish people had encountered great suffering and oppression, making them deeply sensitive to the suffering of other human beings.

Promised land

Rabbi Franklin emphasised the importance of a new dispensation:

'The special selection (Chapter 3, Deuteronomy) from the Bible that we will read deals with the plea by Moses to enter the promised land and the Almighty's answer that due to the new situation presented by entering the promised land, the time had come for a new dispensation.

'The verse says he should instruct Joshua on how to provide this for entry into the promised land.

'My assessment is that the norms that have governed the country for the past 40 years — and Moses had led the Israelites for 40 years — are inadequate to cope with the ever-changing reality.'

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and over its attempt at symptomatic relief rather than coping with the root causes.

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'Together with other leaders of major religious denominations, I call for consultation and negotiation with the legitimate leaders of the black community so that peace, tranquility and justice will prevail.'

Sapa reports that Owen Cardinal McCann, South Africa's top-ranking Roman Catholic cleric and Archbishop Emeritus of Cape Town, has called for a meeting or conference of South Africa's leaders to discuss the drafting of a 'proper constitution' acceptable to the majority of the citizens.

Addressing the Western Province region of the Institute of Race Relations yesterday, he said the constitution should also enshrine 'the right of veto by minorities to ensure that their legitimate rights are entrenched'.

Beyers Naude 'not aware' of red flag



From WINNIE GRAHAM
JOHANNESBURG. — Dr Beyers Naude was not aware that the "hammer and sickle" had been raised when he took part in the Cradock funeral march recently.

Photographs of Dr Naude, secretary-general of the South African Council of Churches, were published showing him walking ahead of the communist flag and these fuelled widespread speculation about his political affiliations. But in an interview at the weekend, Dr Naude made it plain that he was not perturbed by the innu-

endos — he would have joined the funeral march even if he had seen the flag.

He said Christian obedience required him to stand in solidarity with victims of injustice and oppression.

"In the light of my knowledge of the feelings of blacks and the government's exploitation of communist fear, there is no point in trying to convince young blacks of the dangers and unacceptability of the communist ideology," he said.

"We are now reaping the bitter fruits of government propaganda over decades, when every per-

son fighting for basic rights for blacks was smeared a communist." Dr Naude said he was not totally opposed to the state of emergency though he had reservations about its ultimate success.

No one could deny the government's responsibility to restore law and order. It was understandable that measures had to be taken to ensure a return to normality.

He said: "The emergency may temporarily bring some form of calm but the moment the measures are lifted, the pent-up feelings of anger will explode and that explosion will be far more serious than

the present wave of unrest.

"The government should be fully aware that the emergency will not resolve anything because it is not addressing itself to the root causes of unrest, anger and resistance."

Dr Naude added that the new regulations regarding funerals could bring matters to a head.

Mrs Victoria Mxenge, who was shot and killed last Thursday, was one of the best known and respected leaders in Natal and if the government imposed restrictions on this funeral, the people would defy them.

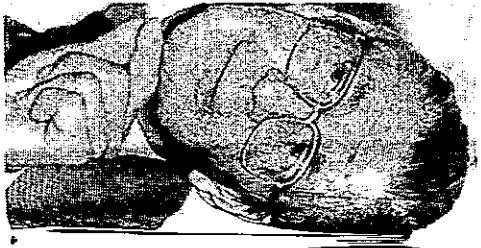
In this climate of anger only the

release of imprisoned political leaders and the right of exiles to return could create a climate of calm which would make negotiations as meaningful as possible.

Dr Naude said he abhorred violence, but he could understand why people were driven to violence.

He would like to prevent violence but prevention did not start by condemning those who were forced to react but by discovering the causes of violence.

"I am a man of peace but peace is only possible through justice," he said.



Dr Beyers Naude

Pietersburg church lifts ban on blacks

Northern Transvaal

Bureau

6/8/85

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versy involving the previous decision, has refused to comment on the matter.

~~PIETERSBURG~~ PIETERSBURG - The church council of the Pietersburg North NGK congregation has rescinded a decision barring blacks from worship services.

The turnabout is thought to have occurred because of pressure from church members and regional synod leaders.

The Rev JC Carstens, one of three ministers at the church, who was the central figure in the contro-

In May, Mr Carstens announced during a Sunday service that blacks would not be permitted to attend worship services in the church.

The announcement came after five black university students unexpectedly attended a service at another NGK congregation in town.

The new decision has been widely welcomed in Pietersburg church circles.

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Mob at Mandela home: 30 held

CAPT T...
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By CHRIS BATEMAN

THIRTY PEOPLE were arrested outside Mrs Winnie Mandela's Brandfort home during a confrontation with police yesterday morning.

A police spokesman said the arrests followed the petrol-bombing and stoning of police by an armed mob outside Mrs Mandela's home.

He said teargas had been fired into the Mandela home after several youths took refuge there. Seven petrol bombs and five litres of petrol in plastic containers had been confiscated from the Mandela home.

Mrs Mandela, who is the wife of jailed ANC leader Nelson Mandela, was in Johannesburg at the time, the spokesman said.

He declined to disclose the names or ages of those arrested.

Mrs Mandela's daughter, Zinzi Mandela, a

University of Cape Town art student, said from her UCT residence that a receptionist for her lawyers had telephoned her about 3pm yesterday with news of the incident.

"They said the police had broken into the home and fired teargas."

She said her two-year-old son Zondwa, her aunt, Mrs Nanyiniso Khumalo, and her aunt's two children, Nkululeko, 9, and Nomzama, 7, and their close friend Zondwa, 8, had been arrested.

She said she was anxiously awaiting further news from home.

According to the police spokesman, the mob had gathered out-

side the home soon after a nearby bottle store had been looted.

The mob, which had defied an order to disperse, had been armed with axes, picks, shovels, broken bottles and sharpened pieces of wire, he said.

● Sophie Tema reports from Johannesburg that Mrs Winnie Mandela yesterday cut short a visit to Johannesburg and dashed back to Brandfort, accompanied by her lawyer Mr Ismail Ayob.

● UPI reports that Nobel Peace Prize winner Bishop Desmond Tutu defused a confrontation in Daveyton between security forces and residents as hundreds of police and troops sealed off the township.

While soldiers blocked township entrances with armoured cars and parked armoured personnel carriers at every intersection of the main road through the dusty, dirt street settlement 48km east of Johannesburg, police allowed only two funerals, ordering them to be held separately and banning marches.

Bishop Tutu broke a tense standoff between police and mourners determined to march 300 meters to the second burial for 16-year-old Elizabeth Khumalo, by persuading police to lay



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Bishop Tutu broke a tense standoff between police and mourners determined to march 300 meters to the second burial for 16-year-old Elizabeth Khumalo, by persuading police to lay on buses.

"If it weren't for the the bishop, people would have died," a mourner said.

Salute

Later, a senior white police officer gave Bishop Tutu a crisp salute, seeming to acknowledge his mediation.

A convoy of seven buses took hundreds of mourners to the cemetery along a route lined with armoured personnel carriers and past troops armed with rifles, shotguns and teargas launchers.

About 1000 people who gathered at the graveside sang a funeral dirge "Goodbye, Little Sister," and the hymn "God Bless Africa" before dispersing quietly.

Miss Khumalo was one of four young blacks shot

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From page

by police after another funeral on July 24. Agnes Mgobane, 18, was buried under police supervision earlier in the day.

Elsewhere in Daveyton, scores of blue-faceted police and troops patrolled in Buffels and Casspirs while two army helicopters hovered overhead.

About 20 mounted officers sent up clouds of red dust as they galloped around and a police video crew filmed foreign correspondents who were allowed into the settlement.

'Freedom'

In an address to Miss Khumalo's family and mourners, Bishop Tutu defied rules banning political speeches, telling his congregation "there is nothing that can stop our freedom" as dozens of women danced and chanted freedom songs.

"I do not want to go to jail but if I have to go to jail for preaching the gospel of Our Lord Jesus Christ, so be it," he told 200 people crammed into a tent outside the Khumalo family home.

"Our people do not want to fight, our people want a share of the land that God gave them."



**PICK-
OF-THE-CROP
SPECIALS**

**AVOCADO PEARS
Large Class I**

28^C
EACH

PUMPKIN

12^C

PER KG



Everything's OK

Contractors to Cape Buy-Aid. We reserve the right to limit stocks. While stocks last.

OK

EXCLUDING GEORGE, WORCESTER, MOSSEL BAY AND OUDTSHOORN BRANCHES.

OK is everything.

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**Tutu to deliver
peace sermon**

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Bishop Desmond Tutu will deliver a special lunchtime sermon on peace and justice at the St Mary's Cathedral tomorrow, at 1 pm.

Sister Bernard Ncube, president of the Federation of Transvaal Women, will join Bishop Tutu in delivering the sermon.

Around the world

Pope slams SA



POPE: Prayed for victims of oppression.

VATICAN CITY — The Pope, on the eve of his third trip to Africa, lashed out yesterday at South Africa's apartheid policy.

Addressing 10 000 people at his general audience in St Peter's Square, he said the recent violence in South Africa has highlighted the issue of the "so-called apartheid" policy.

"Our repudiation of every form of racial discrimination is absolute and total to those who suffer the violence of such an inhuman situation I express sentiments of fond participation and support," the Pope said.

He said his thoughts went out to all the Afri-

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can people, particularly to the millions suffering from hunger, war and other forms of violence.

He also expressed hope that the people of Uganda, whose government was recently overthrown in a military coup, will be able to enjoy "a real and lasting internal peace with the

assurance that the rights and freedoms of the various ethnic and religious communities will be respected."

The pontiff leaves today on a 12-day tour of seven countries — Zaire, Togo, Cameroon, the Central African Republic, Kenya, Ivory Coast and Morocco.

ZURICH — three lawyers from Switzerland, West Germany and Greece will decide today whether to ease sanctions imposed on Liverpool and Juventus in the wake of the riot at the European Cup Final which killed 38 people.

The European Football Union (UEFA) banned Liverpool from its competitions for any three seasons in which it qualifies after an indefinite UEFA ban on all English soccer teams expires.

Liverpool supporters were blamed for the worst of the rioting at the Heysel Stadium in

Brussels on May 29. But Juventus fans were also accused of violence and UEFA ordered the Italian team to play their next two European home games in an empty stadium.

Swiss lawyer Sergio Zorzi will chair UEFA's three-man appeal board which meets in a Zurich hotel today to consider appeals lodged by both teams against the UEFA sanctions, board secretary Rene Eberle said.

The other members are Hubert Classen from West Germany and Efstathios Papaefstratiou of Greece, both lawyers. — Sapa-Reuter.

Boesak has no communist links, says Moderature

Own Correspondent

STAR 8/8/84 (25)

CAPE TOWN — The Moderature of the Ned Geref Sendingkerk has criticised "incorrect, one-sided and misleading" reports linking Dr Allan Boesak with communism after a Russian flag appeared at a Cradock funeral.

RESOLUTION

In a statement the Moderature, of which Dr Boesak is Assessor, said the presence of the flag did not mean that he identified himself with communism.

At its quarterly meeting this week the Moderature passed a resolution that, while the contents of Dr Boesak's

speech at the Cradock funeral was his own concern, the presence of a communist flag in no way implied that he identified himself with communism.

Reports which linked Dr Boesak to communism were, therefore, incorrect, one-sided and misleading.

An impression created by the media that the Moderature was investigating Dr Boesak's behaviour was likewise incorrect and unfounded.

Furthermore, the Moderature deplored the "sensational and speculative manner in which matters concerning the church are reported".

This kind of reporting did the church immense damage, the statement said.

The meeting continues on Monday.

Boesak has no communist links, says Moderature

Own Correspondent

STAR 8/8/85 28

CAPE TOWN — The Moderature of the Ned Geref Sendingkerk has criticised "incorrect, one-sided and misleading" reports linking Dr Allan Boesak with communism after a Russian flag appeared at a Cradock funeral.

speech at the Cradock funeral was his own concern, the presence of a communist flag in no way implied that he identified himself with communism.

Reports which linked Dr Boesak to communism were, therefore, incorrect, one-sided and misleading.

An impression created by the media that the Moderature was investigating Dr Boesak's behaviour was likewise incorrect and unfounded.

Furthermore, the Moderature deplored the "sensational and speculative manner in which matters concerning the church are reported".

This kind of reporting did the church immense damage, the statement said. The meeting continues on Monday.

RESOLUTION

In a statement the Moderature, of which Dr Boesak is Assessor, said the presence of the flag did not mean that he identified himself with communism.

At its quarterly meeting this week the Moderature passed a resolution that, while the contents of Dr Boesak's

DENIAL

NGK ministers request talks with black counterparts

28

Religion Reporter STAR

9/8/85

The grave situation in the country has prompted Nederduitse Gereformeerde Kerk ministers to request extraordinary talks with their black counterparts.

Black ministers from the Nederduitse Gereformeerde Kerk in Afrika (the black sister church of the NGK) will address a special conference organised by the Northern Transvaal moderamen of the NGK.

"We want to hear from the black ministers what problems they are experiencing in the current unrest situation," said the Rev Henno Cronje.

The meeting would be closed to the Press and public to protect the identities of the black ministers because they were so victimised, Mr Cronje said.

The conference will look at the problems and the role of the NGK in Afrika. It will also examine the role the white NGK and its ministers could play in the unrest situation and the state of emergency.

The meeting will be held in Pretoria on August 21.

A similar meeting had not yet been called in the Johannesburg area, said the moderator of the Southern Transvaal synod of the NGK, the Rev Gert Erasmus of Linden.

The Southern and Western Transvaal moderamens were to have discussions with their NGK in Afrika counterparts next week, he said.

The moderamens meet occasionally, but their scheduled meeting was moved to an earlier date in view of the unrest situation in the country, Mr Erasmus said. It will be determined at this meeting whether the need exists for a conference similar to the one in Pretoria.

Muslim beliefs under attack newspaper

Religion Reporter

Two incidents of alleged discrimination against Muslims have caused an outcry and a Muslim newspaper has said the rights of Muslims in South Africa have been trampled on.

The first incident quoted by the *Muslim News* was the Cape Provincial Administration's decision approving the exhumation of the human remains buried in the Old Muslim Cemetery in Cape Town's Green Point suburb.

"This decision is regarded by Muslims as a sacrilege and desecration and a most painful injury to our religious convic-

tions. Neither we, nor our descendants, will forgive or forget this decision," said the principal of the Institute of Islamic Shariah Studies, Sheikh Abdul Kariem Toffar.

Sheikh Toffar called on all Muslims to seek a stay in the exhumation and to petition the highest authority to reverse the decision, *Muslim News* said.

The second offensive incident was that a secondary school teacher in the Cape Peninsula ripped scarves off the heads of Muslim girls in his class during Ramadan (a religious feast).

The teacher said he did it because he was totally opposed to any form of

religious expression at school and he believed schools were secular institutions, *Muslim News* said.

In an editorial comment, the paper added: "This disregard for the dignity of the Muslims springs from the system prevailing in this country. Forming part of the oppressed, the Muslims suffer the same indignities as rest of the oppressed."

It called on Muslims to make an all-out effort to bring about a just order to ensure protection of their own rights and to restore the human rights of every oppressed person.

Men of peace made to look like militant extremists

"WHAT I cannot understand about this country," said the visitor from overseas, a seasoned politician but on his first trip to South Africa, "is the lack of a political centre.

"In our politics," he said, "the main parties constantly battle for command of the centre. But here everything is polarized: all the leaders vie with each other to mobilize opposing extremists. And there seems to be no one representing stability at the centre."

At first sight one had to agree. Where indeed is the stable centre of South African politics? And who is able to speak for it? But on reflection one must disagree: our visiting politician had been misled by the superficial appearances of our political scene. For in truth we do have articulate and moderate leaders occupying the middle ground even as the political conflicts heighten. Only: they are the leadership which the government, much of the media and many whites perceive and project as radical extremists.

School boycott

A case in point is that of Mr Matthew Goniwe, the Cradock community leader brutally murdered by unknown political opponents, and the main figure mourned at the extraordinary mass funeral at Cradock on Saturday, July 20.

It had been Mr Goniwe's dismissal as acting school principal, when he refused to accept a departmental transfer following his involvement in a local rent action, which had triggered the school boycott and the long sequence of

disturbances and unrest in the Cradock township more than a year ago.

Now, in a remarkable tribute printed in the local newspaper just before the funeral, Mr Sam de Beer, Deputy Minister of Co-operation and Development, declared Mr Goniwe had been a practising Christian and a "man of peace who did not seek confrontation" (as reported by Riaan de Villiers, Cape Times, July 31, 1985).

This was not a totally novel assessment of the man, even from such quarters and only once he was safely dead.

According to reliable sources there had been considerable efforts to prepare the ground for a meeting between Mr Goniwe and the Minister, Dr Gerrit Viljoen, some time last year. A sober assessment of the very serious situation in the Cradock schools and township had brought some senior officials to the conclusion that the key person capable of

defusing the escalating confrontation in Cradock was Mr Goniwe.

The meeting never took place. The reason? According to the assessment of the security forces Mr Goniwe was a dangerous agitator, the main force responsible for the prolonged boycotts and unrest at Cradock.

This view was certainly shared at the time by many in the white community. And at the funeral of this "man of peace who did not seek confrontation" it was the presence of a communist flag which was seized on by the media, and which was shown on TV screens and published on front pages across the land.

It is not the case that we do not have moderate leaders of the centre. On any objective assessment this is precisely the place and the role of such public figures as Bishop Tutu, Dr Motlana, Dr Beyers Naudé, Dr Allan Boesak, Dr Van der Ross, Chief Mangosuthu Buthelezi and many of the leading figures in the black trade unions and the UDF.

Between the right-wing backlash and the awesome coercive powers of the state, on the one hand, and those



POLITICAL PERSPECTIVE
By ANDRÉ DU TOIT



Dr Allan Boesak (left) and Dr Beyers Naudé... men of moderation

This is not what one would gather from the general gist of media coverage and comment.

Here is a typical sample of the way in which experienced and influential political commentators see fit to represent their aims and actions: "Neither Dr Boesak nor Dr Beyers Naudé arouse in me even the slightest inkling that they want peace and reconciliation; every fibre of their presentations point in exactly the opposite direction. They are not looking for discussions; they are merely inciting people. And then others have to pay the bill when things get out of hand. So that we can have more funerals..." (Pollux in Rapport, July 28).

The next Sunday Pollux commented that Dr Boesak yearned to be detained by the police, and was supposed to be extremely frustrated because he was not among the more than 1 300 already detained under the emergency regulations. This appeared following various detailed press reports of how Dr Boesak had personally taken initiatives to defuse possible conflict situations on the UWC campus and on the steps of St George's Cathedral.

Unfortunately this inability to recognize the essentially moderating roles of those public figures caught in the middle of the increasingly violent conflicts is much more widely shared.

Communist flags

Also in Rapport Dr Ben Marais, much respected elder statesman of the progressive forces in the Ned Gerek Kerk published an open letter to his "old friend" Beyers Naudé.

In measured tones he berated Dr Beyers Naudé for allowing himself to be misused for dangerous political ends by associating with the UDF six in the Durban consulate and appearing in the presence of communist flags at the Cradock funeral.

committed to guerilla strategies and personal violence aimed at "making the country ungovernable", on the other hand, these are the leaders caught in the crossfire while making a stand for essentially moderate positions and strategies.

Vilified

These are the leaders who have been taking a public stand against the increasing use of political violence with some hope of swaying people in their own constituencies — and not just as a way of scoring political victories off the other side.

There are few public figures who have been more vilified and ridiculed in the media of late than Dr Boesak and Bishop Tutu — to many whites they must have become the very epitomes of irresponsible political extremism.

Yet anyone who has followed their own words and actions over the last few weeks at all closely would have seen essentially moderate leaders doing what they can in very trying and often dangerous circumstances to defuse looming conflicts and channel pent-up political energies in more constructive directions.

CONT... →

Race laws cause violence — NGK

THE Ned Geref Sendingkerk has called on its members not to advocate violence or "subtly justify" it — and have blamed the unrest on apartheid. 28

In a statement after a meeting of the Moderature in Belhar, the church expressed its concern about the unrest, saying it could not remain "cold and distanced" from a situation which concerned the church directly and indirectly.

The statement said while the economic situation of black people and accompanying unemployment could have contributed to unrest, the church was convinced that the system of apartheid was responsible for the situation.

The moderature re-emphasized that the ideology of apartheid should be seen as sin.

Concern was ex-

pressed at the rising tide of violence and lawlessness "on all sides" and an "urgent" call was made to all members to recognise that violence was not the answer for a Christian. SOWETAN

A "just as urgent" call was made to the police not to abuse the power they now have and undermine trust in the judicial system.

The cause of unrest should be identified, but in such a way that it allowed negotiations be-

tween all population groups.

The church dissociated itself from those calling for violence or violent revolution, whatever their motivation. 14/8/85

Problems

The only workable solution to the country's problems was a constitution accommodating the needs of all South Africans and treating everyone equally.

True peace would not be brought about simply by the announcement of a state of emergency, but through a process of meaningful negotiation with the ideal of complete participation of all South Africans in government.

Regarding school boycotts, the Moderature expressed understanding over the "just grievances" of students and pupils, but said no case, no matter how good, was served by the

wrong methods.

Intimidating people to fall in with protest action took away their freedom to act according to their own consciences and convictions.

The statement was signed by the Rev Isak Mentor, moderator, the Rev A J C Erwee, scribe and the Rev N. A. Apollis, actuary.

The assessor, Dr Allan Boesak was not present and did not sign the statement.

Anglicans take steps to counter insensitive media

August 1985

STAR

Religion Reporter

78
The Johannesburg and Pretoria Anglican dioceses have taken steps to counter "insensitive and inaccurate" media reports on the church's synod held in Maritzburg recently.

The Johannesburg diocese secretary, Mr Sid Colam, said parishes should receive copies of a report on the Synod of the Church of the Province of Southern Africa within the next three weeks. The Bishop of Pretoria, Bishop Richard Kraft, compiled the report.

"Undoubtedly some of the decisions taken will not find immediate support from all Anglicans, black and white, rich and poor, male and female. The synod has, however, faced up to some of the issues we in South Africa all too often pretend

don't exist," Bishop Kraft said in the report.

"This prophetic note is necessary and unavoidable in a time of national crisis such as the present.

"We don't, however, need to have things made worse by inaccurate reporting and tendentious editorials."

The report deals with Archbishop Phillip Russell's charge and three controversial issues that arose at the synod — military chaplains, conscription and the situation in the black townships.

Of those issues, Bishop Kraft said: "Our aim as God's people is never to cause hurt to others, but neither is it to avoid difficult issues or to vote according to the dictates of some wealthy or outspoken parishioner back home. We have therefore to make a conscious effort to 'hear God above the static'."

Uproar ~~over~~ Tutu invitation

28
STAR 15/6/85

A row has erupted over a decision by the Old Johannians Association to invite the Anglican Bishop of Johannesburg, Bishop Desmond Tutu, to address the organisation's annual dinner in September.

— The association's chairman, Mr M Dietrich, confirmed today that members had been receiving anonymous letters condemning the invitation.

"What is strange about this is that the letter has begun circulating even though invitations for the annual dinner have not yet been sent."

He stressed that the Bishop of Johannesburg was the head of the church to which St John's College was affiliated.

"It is a tradition to invite the Bishop of Johannesburg, whoever he might be, to address the first annual dinner after his nomination," he said.

The Old Johannians Association is made up of former students of St John's College.

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Police watch at Boesak meeting

NAG 45 16 / 8/83
Staff Reporters

THERE was a strong police presence outside the Harover Park civic hall today when university students and school pupils attended a rally addressed by Dr Allan Boesak.

Police with whips and sjamboks stood outside the entrance to the hall. There was also a police Casspir and several vans with dogs nearby.

Student leaders appealed to students to stay inside the hall while waiting for the arrival of the president of the World Alliance of Reformed Churches, Dr Allan Boesak, so as not to provoke an incident.

Dr Boesak arrived and addressed the students in the hall.

Afterwards he approached the police and appealed to them not to interfere with the students.

He then told students that police

said they would withdraw and not interfere as long as they dispersed quietly immediately after the meeting.

Police vans, including railway police vehicles and a Casspir, retreated but stopped about a block away.

In his address Dr Boesak said the fact that teachers had decided to support students in a struggle for liberation meant a new area in which the struggle was being waged.

He was referring to a meeting of more than 1 000 teachers and lecturers last night when it was decided they would "down tools" on Monday and Tuesday.

"If they touch our teachers students and the community will rise up."

He urged students to be responsible and act with clear minds. "We must employ intelligence as well as courage and boldness," he said.

AKGUS 16/8/85

28

Le Grange warns the 'clerics in battledress'

Political Staff

DURBAN. — The Minister of Law and Order, Mr Louis le Grange, yesterday warned clerics who wore the cassock as a battledress that they would have their cassocks removed.

And he told the United Democratic Front and clerics such as Dr Allan Boesak, United Democratic Front patron, that they had many of the deaths in the unrest on their conscience.

In a tough speech at the Natal National Party congress the Minister said the police had given students involved in demonstrations a hard hiding and trouble-making students would be sought out.

Action

He said there was a small percentage of students using universities to organise and plan demonstrations which resulted in violence on the streets.

University authorities should



Mr Louis le Grange

not be surprised when the police took action.

Mr le Grange, however, appealed for calm and patience, predicting that unrest would be brought to an end.

The Government was fully aware who was behind the unrest and had detained many of these people. About 700 were being held under emergency regulations, while another 100 were being held under the Internal Security Act.

He said the strength of the police force would be increased

substantially in the next few years, from 47 000 to 68 000.

● A number of arms caches had been found near Durban and on Natal's North and South Coasts recently, Mr le Grange said.

Mr le Grange said refugee Klaas de Jonge, hiding in the Dutch Embassy in Pretoria, had also pointed out a number of caches.

Assassination

He said he was concerned that the caches contained weapons with silencers and radio-activated bombs.

The clear intention was assassination.

This and other incidents gave the lie to the impression the ANC attempted to create that there were hard and soft targets and that it did not hit soft targets.

Incidents of attacks of soft targets were attacks on the homes of members of Parliament and the Pretoria bomb blast in a street where there were thousands of civilians of all races.

1965 16/2/68

Boesak ²⁸ slams 'battledress' allegation

Political Staff

DR Allan Boesak today slammed suggestions by the Minister of Law and Order, Mr Louis le Grange, that he and certain other clerics wore their cassocks as "battledress".

"I don't know what he means. I have marched towards his troops time after time with nothing in my hands but a Bible and my faith.

"I do not wear battledress and I do not believe in violence as Mr le Grange does."

Dr Boesak, president of the World Alliance of Reform Churches and United Democratic Front patron, was reacting to remarks made by Mr le Grange in a speech yesterday to the Natal congress of the National Party.

JUSTICE

"I and those clerics who stand with me in the struggle for justice and peace refuse to take responsibility for the unrest and death of people.

"We have made it clear and it is there for the world to see that the present unrest is a result of the Government's policy of apartheid and its incredible inability to take the steps to avert further catastrophe in our country."

Mr le Grange did not understand that he (Dr Boesak) felt obliged as a Christian and as a minister of the Gospel "to resist him and his Government and their policies".

Mr le Grange had "vast powers" — which he had been known to use "ruthlessly" — to act against him if he wished, but he would continue to oppose apartheid as long as he lived.

● Le Grange warns 'clerics in battledress', Page 5.

Tutu snubs P W meeting with churches

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STAR
19/8/85

The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, has decided against joining a high-powered church delegation which meets the State President, Mr P W Botha, in Pretoria today.

He told reporters last night it would be "the miracle of the century" if anything came of the meeting.

Bishop Tutu also imposed a precondition on any future private meeting with the President, insisting that Mr Botha would have to retract his demand for black leaders to renounce civil disobedience as a means of protest before this could happen.

Bishop Tutu cited the following reasons for his eleventh-hour decision not to attend the meeting:

- After Thursday's speech at the National Party Natal congress it was obvious that Mr Botha wanted to meet only black leaders "of his own making".
- A personal "face-to-face" meeting with the President would have achieved much more than a delegation could hope to.
- The State President had found time to squeeze visiting US congressman and disinvestment campaigner Mr Steve Solarz into "a

tight schedule at the last minute" earlier this month, but was unable to afford Bishop Tutu the same opportunity.

The bishop was snubbed by Mr Botha late last month after Bishop Tutu sought an urgent meeting to talk about the months of rioting and the imposition of a state of emergency. Mr Botha told the bishop he could join other church leaders at today's joint meeting.

However, Bishop Tutu said last night, he wished the Most Rev Philip Russell, the Anglican Archbishop and leader of the delegation, well in his visit.

He added that, while he was still willing to meet the State President privately, "now" this can occur only if he retracts his latest demand for black leaders to renounce civil disobedience as a means of protest.

Bishop Tutu said it would be the miracle of the century if anything came of today's meeting. "But of course we cannot discount something happening. God is with these ministers."

The president-elect of the Methodist Church and one of the delegates, the Rev Peter Storey, declined to comment on the issues that would be raised.

Crisis

"We are going there because there is a crisis in the country. We will be sharing with the State President the attending churches' perspective on this crisis."

Mr Storey would not say whether he was optimistic about the outcome of the meeting.

He said there was still "some open-endedness" about who would attend.

Confirmed members of the delegation were himself, the Rev Earnest Baartman and the Rev Stanley Magoba from the Methodist Church; Archbishop Denis Hurley and Bishop M Buthelezi from the Catholic Church; the Rev Alan Maker from the Presbyterian Church; the Rev E du Plessis and the Rev B K Dladla from the Congregational Church, and Archbishop Philip Russell.

In addition, Mr Botha is meeting three other church delegations today:

- A group under the leadership of the influential Baptist leader in the United States, Dr Jerry Falwell.
- Five members of the Nederlandse Gereformeerde Kerk (NGK).
- A delegation from independent black churches in the Transvaal. — Sapa.

● See pages 3 and 15.

19/8/85

Tutu won't see Botha

JOHANNESBURG. — Nobel Peace Prize-winner Bishop Desmond Tutu last night turned down a place on a church delegation due to meet the State President, Mr P W Botha, today for talks on defusing black anger and rioting.

Bishop Tutu was invited to join a nine-man team headed by the Anglican Archbishop of Cape Town, the Most Rev Philip Russell.

Mr Botha last month refused a request from Bishop Tutu for an urgent meeting on the unrest in the country. Mr Botha said he was prepared to talk to people who renounced civil disobedience.

Political hue

Bishop Tutu, who last met Mr Botha in 1980, said it appeared Mr Botha wanted to meet only black leaders of his own political hue.

The bishop said he remained willing to see Mr Botha on a one-to-one basis but would not renounce civil disobedience.

Also included are the president of the Methodist Church, the Rev Peter Storey, the president-elect of the Methodist Church, the Rev Ernest Baartman, and secretary, the Rev Stanley Mogoba.

Snubbed

Bishop Tutu was snubbed by Mr Botha in late July after Bishop Tutu sought an urgent meeting to talk about the months of rioting and the imposition on July 21 of a state of emergency in 36 troubled regions.

Mr Botha said Bishop Tutu could join other church leaders in the meeting today because his time had already been scheduled.

● Mr Botha will meet four delegations of church leaders in Pretoria today.

Among the delegates will be the Rev Jerry Falwell who has strong influence in the "born again" Christian movement.

Mr Botha will also meet Afrikaans theologians and a delegation from the Ned Geref Kerk. — Sapa-Reuter

Churchmen are pessimistic after meeting with President

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Mercury

20/8/85

Mercury Correspondent

JOHANNESBURG—South African churchmen emerged pessimistic from a meeting with President Botha and senior Cabinet ministers in Pretoria yesterday, but an American church leader left the President vowing to launch a \$1 000 000 campaign in his home country to fight disinvestment.

In Washington, Bishop Desmond Tutu, who refused to join the Pretoria church delegation, drew sharp criticism from the U S State Department for his action.

The Rev Peter Storey, president of the Methodist Conference and a member of the nine-man

church delegation, said after the meeting: 'We went in to see the State President to report on a South Africa where hopelessness and despair have given way to rage.'

Catholic Archbishop Denis Hurley said it was clear from the meeting that the two perceptions of South African reality were so different that they hardly started to communicate at all.

Not sure

Archbishop Philip Russell of Cape Town, who led the delegation, said that while the President believed he was leading the country on the road to change, this was not the

perception of the black community.

'We were trying to convey that perception to the State President and our deep hope is that he would have heard. I'm not so sure he did.'

A memorandum from the delegation to the President said his manifesto speech in Durban last week had been a moment to save South Africa which had been missed.

'We are utterly convinced that unless people see a significant substantial move from apartheid to sharing, there will be no end to the unrest in South Africa.'

The clerics urged the Government to announce

its intention of dismantling apartheid; to call a national convention; ensure the right of the black people to select their own leaders for negotiation and lift the state of emergency.

Goodwill

They wanted political leaders in detention released and others in exile invited to return and they recommended the unconditional release of Nelson Mandela.

'We are aware that such steps may well involve a measure of political risk but we are equally convinced that such risk would be far outweighed by the measure of good-

will and support you would find flowing from quarters who have been implacably opposed to your policies,' the memorandum declared.

While President Botha said last night there would be further meetings with the South African churchmen, Bishop Russell said they would be determined by the future actions of the Government and by the congregations of the various churches represented.

The U S criticism of Bishop Tutu came from State Department spokesman Charles Redman,

■ TURN TO PAGE 2

Churchmen pessimistic

28

20/8/85

Mercury

■ FROM PAGE 1

who said: 'The refusal by any party to meet and negotiate only worsens the prospects for understanding in South Africa.'

While refraining from naming the Nobel peace prize winner, Mr Redman said that at this critical time in South Africa, it could be argued that it was vitally necessary for all parties there to take advantage of opportunities to meet.

Only three weeks ago, Washington criticised President Botha for refusing to take up Bishop Tutu's offer of a meeting to discuss the imposition of a state of emergency.

Mr Redman said the Reagan Administration understood there was frustration and disappointment from those South Africans who had sought concrete assurances from the Govern-

ment that the way was open to full and genuine participation in South Africa's political future.

'It's urgent that all South Africans sit down and reason together in order to work out a better future for South Africa,' he added. Sapa-Reuter reported.

President Botha had met a delegation of the Moral Majority Christian Movement, led by Dr Jerry Fallwell, before seeing the South African churchmen.

Dr Fallwell announced he would return to the United States to mount his campaign to fight disinvestment legislation planned against South Africa.

People in the U.S. he said, had not been told the correct story of South Africa by their media.

● See Editorial Opinion

CAPE TOWN
day, August 20, 1985

Issues 'not addressed by Botha'

From PHILLIP VAN NIEKERK

Senior churchmen leave the Union Buildings in Pretoria after meeting the State President, Mr P W Botha, yesterday. From left are the Most Rev Denis Hurley, Roman Catholic Archbishop of Durban, the Rev Peter Storey, president of the Methodist Conference, the Rev Allan Maker, moderator of the Presbyterian church, and the Most Rev Philip Russell, Archbishop of Cape Town.

Perceptions of reality

The Rev Peter Storey, president of the Methodist Conference, said it was clear from the meeting that there were two clocks in South Africa — "one at five past midnight and one long before midnight".

However, said the Most Rev Denis Hurley, the Roman Catholic Archbishop of Durban, the two perceptions of South African reality were so different that they hardly started to communicate at all.

The Most Rev Philip Russell, Archbishop of Cape Town, said that while the State President believed he was leading the country on the road to change, this was not the perception of the black community.

The delegation met Mr Botha without Bishop Desmond Tutu, the Anglican Bishop of Johannesburg, who pulled out at the last minute after Mr Botha's speech on Thursday.

The clerics' four demands were: That the government announce its intention to dismantle apartheid, that a national convention be called, the right of the black people to select their own leaders for negotiation and the lifting of the state of emergency.

Political leaders in detention should be released and others in exile be invited to return and they had recommended the unconditional release of ANC leader Mr Nelson Mandela.

They were convinced the political risks would be outweighed "by the measure of goodwill and support you would find flowing from quarters who have been implacably opposed to your policies".

Million-dollar campaign

The meeting followed an earlier meeting between Mr Botha and the right-wing Moral Majority Christian Movement, led by Dr Jerry Falwell.

Dr Falwell announced that he would return to the United States to mount a million-dollar campaign to fight disinvestment legislation.

Mr Storey said he did not believe Mr Falwell had "done a service to the cause of justice and change in this country by taking the stand he has".

● Sapa reports that the Moderator of the Nederduitse Gereformeerde Kerk Syndod, Ds Kobus Potgieter, said he and his executive received an assurance from Mr Botha that the state of emergency would not continue longer than was necessary.

He expressed his satisfaction with the meeting yesterday and said the government appeared to be fully in control of the emergency situation.



Senior churchmen leave the Union Buildings in Pretoria after meeting the State President, Mr P W Botha, yesterday. From left are the Most Rev Denis Hurley, Roman Catholic Archbishop of Durban, the Rev Peter Storey, president of the Methodist Conference, the Rev Allan Maker, moderator of the Presbyterian church, and the Most Rev Philip Russell, Archbishop of Cape Town.

Tutu lashes West's leaders

Cape Times 20/8/85

LONDON. — Nobel peace laureate Bishop Desmond Tutu yesterday accused US President Ronald Reagan, British Prime Minister Margaret Thatcher and West German Chancellor Helmut Kohl of sustaining apartheid.

He told the British Broadcasting Corporation that Western governments were doing absolutely nothing to help bring about reforms in South Africa.

Referring to last Thursday's speech by President P W Botha, Bishop Tutu said: "Now Mr Botha, as you saw, was an arrogant man, a man who was showing an escalating intransigence knowing full well that he would be protected by President Reagan, by Mrs Thatcher and by Chancellor Kohl."

He described the three leaders as "people who pretend they are opposed to racism".

Sanctions

Bishop Tutu said Mrs Thatcher had supported sanctions against Argentina during the 1982 Falklands war and Mr Reagan had supported a trade boycott on Poland after the 1981 imposition of martial law.

"Why do they not support sanctions against South Africa?" he asked.

Meanwhile the United States yesterday criticized Bishop Tutu for refusing to join a church delegation that held talks with Mr Botha.

Worsens prospects

"The refusal by any party to meet and negotiate only worsens the prospects for understanding in South Africa." State Department spokesman Mr Charles Redman told reporters when asked about Bishop Tutu's boycott of the meeting yesterday.

While not criticizing the Nobel Peace Prize-winner by name, Mr Redman said that "at this critical time in South Africa, it would be argued that it's vitally necessary for all parties in South Africa to take advantage of opportunities to meet".

Only some three weeks ago, Washington criticized Mr Botha for refusing to take up Bishop Tutu's offer of a meeting to discuss the imposition of a state of emergency.

Mr Redman's comments followed expressions of disappointment by senior officials at Mr Botha's failure to announce concrete steps towards reforms in last Thursday's eagerly anticipated speech. — Sapa-Reuter



PRESIDENT P W BOTHA welcomes Archbishop Philip Russell.

Churchmen plead with PW to lift emergency

SOWETAN 20/8/85

A MULTI-church delegation headed by the Anglican Archbishop of Cape Town, Bishop Philip Russell, yesterday asked President P W Botha to lift the state of emergency, announce the dismantling of apartheid, and to call a national convention of all groups to negotiate a constitutional formula.

The nine-man delegation, representing leaders of the Anglican, Catholic, Methodist, Presbyterian and United Congregation Churches met President Botha and several senior Cabinet ministers for close on two hours at the Union Buildings in Pretoria.

Notable by his absence was the Anglican Bishop of Johannesburg, Bishop Desmond Tutu. Bishop Russell ex-

plained to President Botha that Bishop Tutu's decision not to attend had not been taken lightly, but had been the result of agonising for some time in prayer.

A memorandum presented to Mr Botha and his ministers by the delegation said that the churches were committed to non-violence in their search for change.

The church leaders told President Botha that the present crisis

was primarily a consequence of the implementation of the failed policy of apartheid.

Police action, later joined by the South African Defence Force, had been a major factor in exacerbating the situation.

A service will be held at the Catholic Cathedral at Saratoga Avenue, Doornfontein, at 6.15 tonight. It will be followed by an all-night vigil.

Wide gap between Govt and blacks, says Russell

News 20/8/85

Argus Correspondent
JOHANNESBURG.

Three church delegations have expressed widely different reactions to their meetings with the State President to discuss the situation in South Africa.

The dominating view of the delegation headed by Anglican Archbishop of Cape Town, the Most Rev Philip Russell, was that there was a wide gap between the perceptions of the Government and those of the black community.

While President Botha clearly believed he was leading the country on the road to reform, the people in the townships felt no real change was taking place, members of the delegation said.

Message

Archbishop Russell was accompanied by the president of the Methodist Church, the Rev Peter Storey, the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, the moderator of the Presbyterian Church, the Rev Alan Maker, the Rev Stanley Mogoba and the Rev Ernest Baartman of the Methodist Church, Catholic Bishop Peter Buthelezi and the Rev E du Plessis and the Rev B K Dladla of the Congregational Church.

The delegation hoped Mr Botha heard the message that there was a desperate need for action but Mr Storey said: "We are not sure he did."

A Nederduitse Gereformeerde Kerk (NGK) delegation, however, left its meeting with Mr Botha feeling that the Government was in control of the situation.

The NGK was worried about the violence, intimidation and destruction of property in the townships and approached the President to gain "first-hand knowledge" of what was going on in the country, said the

Moderator of the NGK, the Rev Kobus Potgieter.

The President promised his delegation that "Christian principles will be upheld" when the Government needs to take action in the unrest.

Making video

The United States Baptist minister, the Rev Jerry Falwell, and his delegation were also satisfied with the outcome of their discussions with Mr Botha.

Mr Falwell said he was convinced the South African Government was making progress and reform was taking place.

Mr Falwell and his team are making two hour-long video programmes of interviews with people in South Africa opposed to disinvestment. He said they would be broadcast on religious television channels before the US Senate voted on sanctions.

He would also launch a campaign for reinvestment in South Africa.

Mr Falwell said he was told by Mr Botha that apartheid was not the Government policy — apartheid was a social reality. The Government's policy was reform.

Mr Storey said Mr Falwell's perception of the situation in South Africa was wrong.

Ill-treatment

"He hasn't the slightest idea of what goes on in the hearts and minds of South Africa's people," he said.

● Allegations of ill-treatment of people by members of the security forces are to be thoroughly investigated, President Botha said last night.

In a short statement released after the meetings with church leaders, Mr Botha said a few allegations of ill-treatment of people by members of the security forces had been brought to his attention.

"I have already given instructions to the Minister of Justice and steps are under way to thoroughly investigate the few allegations so that a report can be submitted to me soon," he said.

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SECRET

SECRET

Catholics in plea on police 'harassment'

Argus Bureau 2/18/85 28

PORT ELIZABETH. — A Roman Catholic church in East London has brought an urgent application before the Supreme Court, Grahamstown, seeking to restrain police from interfering in the running of a clinic treating people injured in unrest in Duncan Village.

The application for a rule nisi by the St Francis Xavier Church in Pefferville outside East London is being opposed by the divisional commissioner of police and the Minister of Law and Order.

Last week police confirmed that two wounded patients had been taken from the clinic and arrested. The priest in charge of the clinic, Father

Graham Cornelius, complained that the police had harassed and threatened priests and workers, interfering in his "ministry of compassion".

The application was brought by Mr Sydney Kentridge SC and Mr Deva Pillay on behalf of the church and was to be heard by Mr Justice Eksteen today.

'Inciting' speeches by clergymen attacked by NGK

AKK 21/8/85
28

Religion Reporter

CLERGYMEN who made "inciting" speeches, proposed consumer boycotts and even threatened intimidation make a "mockery" of the Christian message of reconciliation, says the Ned Geref Kerk.

In a statement on unrest the Moderature of the Western Cape synod of

the church said they were "deeply worried about clergymen who travel around the country, deliver inciting speeches at gatherings, propose consumer boycotts and even threaten the unwilling with intimidation".

These ministers made a "mockery" of the Christian message of reconciliation and jeopardised the credibility of the Evangelist and his message.

Churches should take the "necessary steps" against ministers concerned.

"DEEPLY DISTURBED"

It was the Moderature's wish that church leaders discuss the church's role in the prevention of unrest and the creation of an atmosphere in which the future of the country and its people could be deliberated.

The Moderature was deeply disturbed at the extent of the unrest and deeply shocked at the violence which occurred with it.

Meaningless violence in which people were driven from their homes, while others were killed and barbarically burnt, should be judged in the strongest possible terms.

"As believers we must pray for wisdom for the authorities and all individual groups so that our country and its people can be led to a new and peaceful future."

Police 'tore down signs of the Cross'

EAST LONDON — Police had torn down signs of the Cross on a van used to transport unrest victims to a Catholic Church clinic here, the Supreme Court was told yesterday.

Mr Sydney Kentridge SC was presenting argument in support of an urgent application to restrain police from harassing, interfering with or intimidating clergyman operating the aid centre and clinic treating victims of the Duncan Village unrest.

He said the order was intended to stop the "grossly illegal conduct of the South African Police" against the clinic.

"The application was brought here this morning as a matter of extreme urgency because the police went so far as to tear down crosses from signs on the church combi used to bring the injured to the clinic.

"This shows appalling lawlessness by people who regard themselves as above the law. We are not asking to stop anything lawful — we are trying to stop something unlawful," Mr Kentridge said.

APPLICATION OPPOSED

The presiding judge, Mr Justice J P G Eksteen, said the police opposed the matter and it would have to be heard in the Grahamstown Supreme Court today.

The application was brought by Mr Kentridge SC and Mr Deva Pillay, on behalf of the parish priest at St Francis Xavier Church in Pefferville, Father Graham Cornelius; the priest-in-charge of St Peter Claver's Roman Catholic Church in Duncan Village, Father John Jordaan; and on behalf of the Catholic diocese of Port Elizabeth, under which East London falls.

The respondents are the Divisional Commissioner of Police and the Minister of Law and Order.

Mr Kentridge made several appeals for an interim order to be made because of fear of "what could happen between now and tomorrow morning". — Sapa.

Alert on 'police abuse'

ALG 21/8/85 (28)
Argus correspondent

JOHANNESBURG. — The Rev Peter Storey, head of the Methodist Church in Southern Africa, has circulated a letter to Methodist leaders throughout the country informing them that complaints about malicious behaviour by the police should be documented.

"I know that our chairman

in the Eastern Cape region has received complaints of this nature," he said today.

"Up to now people receiving complaints and those experiencing abuses of power by the police were under the impression that this kind of behaviour was covered by the indemnity regulation under the state of emergency."

Into battle . . . for 'voiceless of SA'

NR6AS 21/8/85

28

Staff reporter DICK USHER speaks to UCT professor, theologian, author and lecturer Dr John de Gruchy who was recently honoured with promotion to a personal chair as professor in Christian studies.

IT was practically straight into battle for John de Gruchy when he joined the South African Council of Churches staff in 1968.

A month after he took up a position as director of studies and communications for the council the Message to the People of South Africa, condemning apartheid as a heresy, was published.

It was the council's first step into notoriety, he says.

"For the first time a representative church body came out and said that apartheid was contrary to the Christian Gospel, that it was a false gospel, not just that some elements were wrong.

'Watershed'

"That was quite a radical development, quite a watershed," he said.

He was vaguely surprised this week when he realised that 17 years had passed since "The Message" was published and a new phase of Christian critique of apartheid began.

Now professor at the University of Cape Town, theologian, author, lecturer, deputy dean of the social sciences faculty, he was recently honoured by the university with promotion to a personal chair as professor in Christian studies.

In the nearly 13 years he has been at UCT the Department of Religious Studies has grown enormously.

The large graduate programme in Christian studies is providing an education which attempts to relate classical theological disciplines and tra-

ditions to contemporary South African issues and debates.

"It relates a lot to the kind of books I have been writing, all of which reflect the relating of theological and contemporary issues," he said.

He went to the SACC from a Durban parish as a minister in the United Congregational Church, having been ordained in 1961.

Born in Pretoria in 1939 he matriculated at SACS in 1955, completed a BA and a BD at Rhodes and then an MTh at Chicago Theological Seminary in 1964.

His doctoral dissertation was on Karl Barth and Dietrich Bonhoeffer, both of whom — but predominantly Bonhoeffer — have been continual influences on his life.

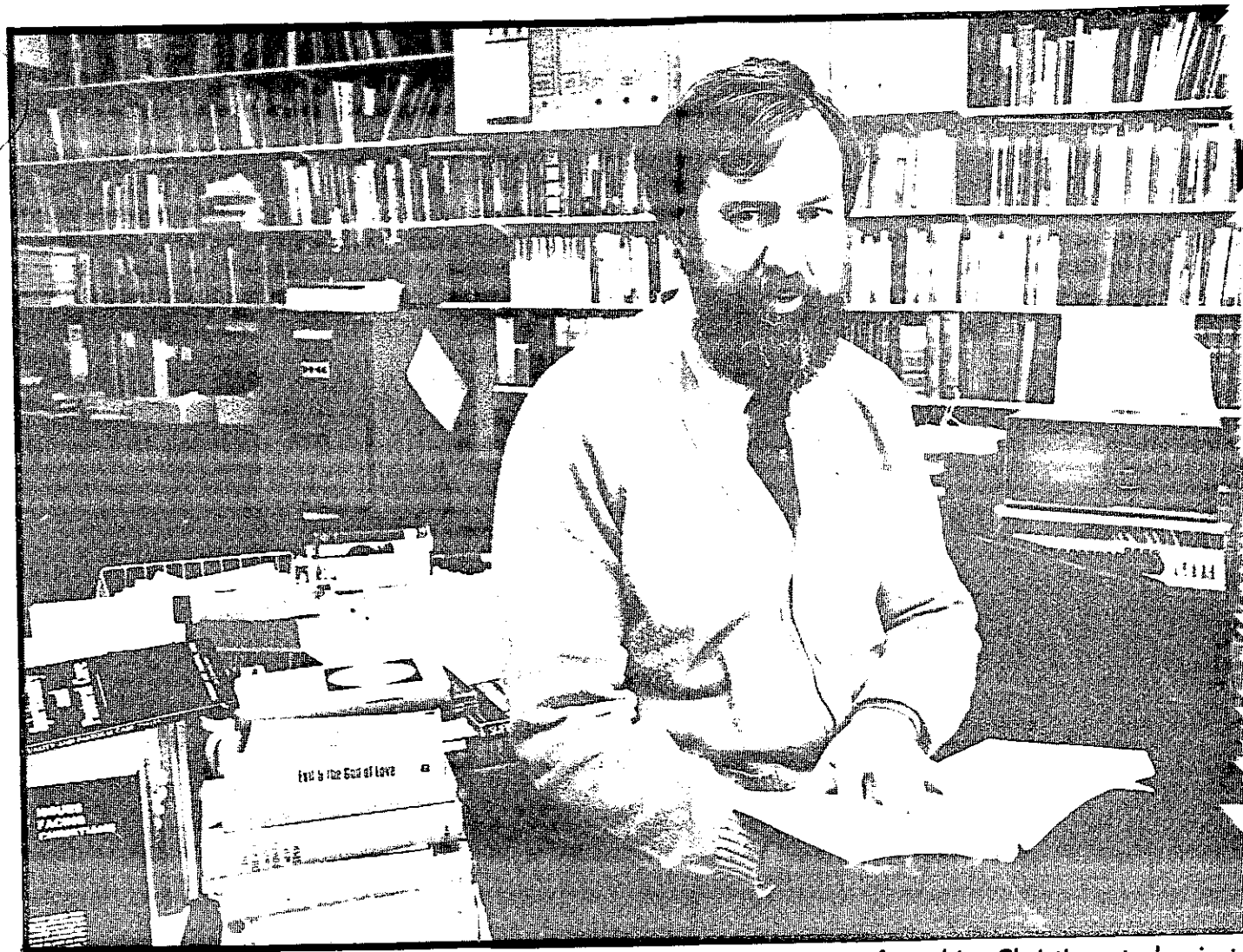
"Bonhoeffer, a protestant priest executed by the nazis for plotting against Hitler and helping Jews escape, was I think the first person who began to talk about what Christians in Germany were dealing with as being something fundamentally undermining of the faith — heresy.

"He had also been deeply involved in the Confessing Church struggle against Hitler.

Ambiguous

"Reflecting on his situation in relation to our own, one of the important discussions that was taking place in South Africa around the time of the message was the question of a confessing church in South Africa.

"So his ideas without a doubt began to influence thinking in this country."



Dr John de Gruchy . . . "It has been very painful but very necessary for white Christians to begin to listen to what black Christians have to say"

What is happening in the churches, as he sees it, is that they have become institutions which are very ambiguous about their role and position in society, an ambiguity forced on them by having to reappraise a situation in which they had been strongly aligned with those in power.

"The church reflects the social reality of its constituency and the fact that 80 percent of its membership happens to be black is part of the reason for the ambiguity.

"Like society, the churches had been white dominated, now they are having to become black institutions with white members.

'Clear message'

"But despite that ambiguity it is essential that the churches witness to a clear message, even though this will go against the interests of one group or another in the church at some time.

"They are now beginning to have to ask the question: What

is our real function and mission in society and how do we represent the voice of those who are voiceless and without power, who happen to form 80 percent of our members.

"It has been very painful but very necessary for white Christians to begin to listen to what black Christians have to say; a very tough lesson and one that's not necessarily been learnt universally, but nothing was more salutary for the church in South Africa than the emergence, whatever its faults,

of Black Theology.

"It said that we are blacks, we are proud of it and we perceive Christianity in terms of our own existence, our own aspirations and if Christianity was to be relevant for black people it had to be relevant in terms of life situation.

"That happened around the time of The Message and we've been through a long, very difficult patch to where we are now . . ."

Which was when he realised 17 years had passed.

EAST LONDON — An urgent application for a rule nisi against the police is scheduled to be heard in the Grahamstown Supreme Court this morning.

The applicants are seeking an order restraining the police from harassing, interfering with or intimidating clergymen operating an aid centre and clinic here treating victims of the Duncan Village unrest.

An urgent application was brought here yesterday in the circuit division of the court, but Mr Justice Eksteen said the matter was being opposed by the police and would have to be heard in Grahamstown.

The application was brought by Mr Sydney Kentridge, SC, and Mr Deva Pillay on behalf of the parish priest at St Francis Xavier Church in Pefferville, Father Graham Cornelius, the priest-in-charge of St Peter Claver's Catholic Church in Duncan Village, Father John Jordaan, and the Catholic Diocese of Port Elizabeth under which East London falls.

Respondents are the Divisional Commissioner of Police and the Minister of Law and Order.

Mr Kentridge made several appeals yesterday for an interim order to be made because of fear of "what could happen between now and tomorrow morning."

He said the order was to stop the "grossly illeg-



MR KENTRIDGE

al conduct of the South African Police" against the clinic run by the Catholic Church.

"The application was brought here this morning as a matter of extreme urgency because the police went so far as to tear down crosses from signs on the church Kombi used to bring the injured to the clinic.

"This shows appalling lawlessness by people who regard themselves above the law. I accept that we can approach the Grahamstown court tomorrow morning, but this involves the liberty of the subject — we don't know what is going to happen.

"We are not asking to stop anything lawful — we are trying to stop something unlawful," Mr

Kentridge said.

Mr Justice Eksteen explained earlier that he had discussed the matter with the Judge President and had instructed the registrar to inform the instructing attorneys of the applicants that the matter would have to be heard in Grahamstown. This was supposed to have been done in the morning, but Mr Kentridge said they had only been informed at 2.15 pm.

Mr Kentridge said there was a prima facie case based on the affidavits, which showed unlawfulness, and reiterated his plea for an interim measure.

Mr Justice Eksteen said he had not studied the affidavits and did not know that the police would act unlawfully.

Mr Kentridge said he was indebted to the judge's suggestion that the matter could be heard immediately in Grahamstown and asked whether the registrar could make arrangements for the matter to be heard after hours.

He said it was surprising for a rule nisi to be opposed and added that the application had been brought as a matter of urgency to the nearest court.

Mr Kentridge then agreed that urgent arrangements be made for a Grahamstown hearing last night, but announced later outside the court that the matter would be heard at 10 am today.

Mr G. Furman, for the respondents, said he had been served the papers at 8 am and had not been able to consult anybody. He had not been able to investigate any unlawful act.

Instructing attorneys for the applicants are Smith, Van Heerden and Tabata. Instructing attorneys for the respondents are Wakefield Houzet and Burmeister.

DISPATCH

Dispatch Reporter



21:08:85

21:08:85

But priestess in bid to restrain police

Police 'harass clinic staff'

Own Correspondent
EAST LONDON. — The Grahamstown Supreme Court is scheduled to hear an urgent application this morning for a rule nisi to restrain police from harassing, interfering with or intimidating clergymen operating an aid centre and clinic here treating victims of the Duncan Village unrest.

An urgent application was brought here yesterday in the circuit division of the court, but Mr Justice Eksteen said the matter was being opposed by the police and would have to be heard in Grahamstown.

The application was brought by Mr Sydney Kentridge, SC, and Mr Deva Pillay on behalf of the parish priest at St Francis Xavier Church in Pefferville, Father Graham Cornelius, the priest-in-charge of St Peter Claver's Roman

Catholic Church in Duncan Village, Father John Jordaan, and the Catholic diocese of Port Elizabeth under which East London falls.

Respondents are the Divisional Commissioner of Police and the Minister of Law and Order.

Mr Kentridge made several appeals yesterday for an interim order to be made because of fear of "what could happen between now and tomorrow morning". He said the order was to stop the "grossly illegal conduct of the South African Police" against the clinic run by the Catholic church.

"The application was brought here this morning as a matter of extreme urgency because the police went so far as to tear down crosses from signs on the church combi used to bring the injured to the clinic.

"This shows appalling lawlessness by people who regard themselves above the law.

"I accept that we can approach the Grahamstown court tomorrow morning, but this involves the liberty of the subject.

"We are not asking to stop anything lawful — we are trying to stop something unlawful," Mr Kentridge said.

Mr Justice Eksteen explained earlier that he had discussed the matter with the Judge President and had instructed the registrar to inform the instructing attorneys of the applicants that the matter would have to be heard in Grahamstown.

This was to have been done in the morning, but Mr Kentridge said they had been informed at 2.15pm.

Temporary

Mr Kentridge said there was a prima facie case based on the affidavits, which showed unlawfulness.

"With the greatest respect Your Lordship, I am in your hands," Mr Kentridge said in a reiterated plea for an interim measure.

Mr Justice Eksteen said he had not studied the affidavits.

Mr Kentridge: "If Your lordship transfers the matter to Grahamstown, the question is whether Your Lordship would consider temporary relief?"

The judge: "I cannot deal with the matter as I have not seen the papers."

Surprising

Mr Kentridge said he was indebted to the judge's suggestion that the matter could be heard immediately in Grahamstown and asked whether the registrar could make arrangements for the matter to be heard after hours.

He said it was surprising for a rule nisi to be opposed and that they had brought the application as a matter of urgency to the nearest court.

Mr Kentridge then agreed that urgent arrangements be made for a Grahamstown hearing last night, but announced later that the matter would be heard at 10am today.

Conservative churches to unite over unrest issue

Religion Reporter

Several conservative church organisations, including the Rhema Bible Church, the Hervormde Kerk and black independent churches, have decided to join together to form a "united front".

This move follows a call made on them by State President Mr P W Botha yesterday, during their meeting with him to discuss the current situation in South Africa.

"Churches that have different backgrounds and different theologies are coming into a unity, because you realise how late the hour is," Pastor Ray McCauley, head of the Rhema Bible Church, said yesterday after the meeting.

If they joined together as members of a united body, they would be a stronger front with a stronger mouthpiece, Mr McCauley said.

Bishop Izak Mokoena of the Reformed Independent Churches Associa-



Pastor Ray McCauley . . .
the hour is late.



Bishop Izak Mokoena . . .
agreed to create common platform.

tion confirmed the churches attending the meeting agreed in principle to join together to create a common platform.

"The majority of churches here are not members of the South African Council of Churches," he said.

The meeting with the State President was attended by Mr McCauley,

Bishop Mokoena, the leader of the ultra-conservative Hervormde Kerk. Professor Bart Oberholzer, Dr C J Malan of the Gereformeerde Kerk, president of the Apostolic Faith Mission Dr F P Moller and charismatic faith-healer the Rev Nickie van der Westhuizen.

Mr McCauley said his church was getting more

involved in the social gospel, for example through mission programmes and the Live Aid project.

"We are not running away from social problems," he said.

It was time for the church to start doing something positive to find solutions to the problems facing South Africa, he said.

DV churchmen get order against SAP

Dispatch Correspondent GRAHAMSTOWN — An interim order was granted in the Supreme Court here yesterday restraining the police from harassing, intimidating or interfering with clergymen operating an aid centre and clinic in East London for victims of the Duncan Village unrest.

The urgent application was heard by Mr Justice Cloete, Judge President of the East Cape Division, who issued the order pending the finalisation of the application. The return date of the order is September 10.

The matter was brought to court by Mr Sydney Kentridge, SC, and Mr Deva Pillay on behalf of the parish priest at St Francis Xavier Church in Pefferville, Father Graham Cornelius, Father John Jordaan of St Peter Claver's Church in Duncan Village and the Reverend Hugh Magorrian, the Vicar-General and acting head of the Catholic Diocese of Port Elizabeth.

The respondents are the Divisional Commissioner of the SA Police and the Minister of Law and Order.

Mr Justice Cloete issued a rule nisi calling on the respondents to show cause why they should not be interdicted or restrained from harassing, intimidating or interfering with the ministers of the Catholic diocese.

The order further called for cause as to why they should not be restrained from unlawfully threatening Father Cornelius, Father Jordaan, and their assistants at the aid centre with arrest or detention, and why they should not be ordered to pay the cost

of the application and any other incidental or ancillary costs.

Mr Kentridge sought an interim order to stop "the grossly illegal conduct of the SA Police" against the clinic run by the church. DISPATCH

Allegations against the police were contained in affidavits from people involved with the aid clinic. These affidavits were handed in to the court.

The allegations are that:

- Police threatened to kill Mr Desmond Phillips, one of the assistants who transported injured people from Duncan Village to the clinic;

- Police assaulted Mr Phillips by "grabbing" him by the chest and "pulling (him) about".

- He was unlawfully detained by police;

- Police threatened him, saying his mother would lose her job at the East London Municipality if she continued to work at the centre;

- Mr Maxwell Tyeni, one of the people in the kombi which was used to transport victims of the civil unrest to the clinic, was forced at rifle-point to remove the red crosses from the church

- Father Cornelius was being followed by police, and was hampered from continuing his work at the centre which he felt it was his moral duty to do in his capacity as a minister;

- Father Cornelius was unlawfully told by a policeman that he had placed a limpet mine under a motor vehicle belonging to the church and parked outside the clinic;

- The names of all the injured people at the clinic were unlawfully taken down and they

were threatened with arrest;

- Father Jordaan was unlawfully detained and accused of harbouring criminals, and he was not immediately allowed to telephone his legal representative or read his rights;

- Father Jordaan was given a lecture on how to behave as a Christian which he found "repugnant".

Mr Kentridge submitted that a court order, in the absence of any undertaking from the police, was "highly desirable" to provide interim relief for the applicants. 22:08:85

He said an interim order would not prejudice the police in any way, and could be made without there being any findings in favour of the allegations made by the applicants.

Mr Kentridge argued that the police were "viewing themselves as being above the law" and added that the alleged actions were those of an "occupying army".

He pointed out that East London did not fall under the state of emergency regulations, and police therefore were not entitled to detain people or search premises without a warrant.

Mr J. Wilshire Jones, who acted for the respondents, argued that they were entitled to be afforded the opportunity of properly presenting their case to the court, which was not possible owing to lack of time granted to them.

Mr Jones further submitted that the applicants had not made out a case for the matter to be decided as one of extreme urgency.

NGK meets black church

Religion Reporter

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About 350 ministers of the Nederduitse Gereformeerde Kerk (NGK) and its black daughter church, the NG Kerk in Afrika, met yesterday in an effort to break down barriers of tension and misunderstanding between them.

The meeting was organised by the NGK's Northern Transvaal church executive to discuss the unrest situation and to learn of the problems of their black colleagues.

"It is very clear that the Government alone, even with its extensive powers under the state of emergency,

will have great difficulty to restore peace," the executive said in a statement.

STAR 22/8/88
In these circumstances, churches have a more important role to play than before. It is their task to bring about a change of attitude among people and to preach a message of reconciliation.

The executive ascribed the unrest situation to a number of reasons, including "serious problems in the political system of apartheid", insufficient housing, increasing unemployment and the destruction of family life.

NGK emergency fund only for law-abiders

The Nederduitse Gereformeerde Kerk emergency fund for unrest victims will help only those who have suffered damage while abiding by the law.

"Those people include policemen, community leaders and the law-abiding man in the street," said fund administrator Dr T Niewoudt. ^{STAR}

"A Swapo member whose house was burned down by an African National Congress person would not qualify for help through the fund. They would be helped through other funds." ^{22/8/85}

A board consisting of people from different sectors of society would decide who was eligible for help through the emergency fund.

Qualified social workers would assist the board in that task.

Dr Niewoudt said the fund at present stands at about R26 800.

"We are still getting a steady stream of donations. Just yesterday I received a letter with R8 from a Std 3 boy from Uniondale who said he had sold two pigs for R80," he said.

"He felt that he had to pay a tithe to the emergency fund."

Order on police 'harassment'

Own Correspondent
PORT ELIZABETH. — An interim order was granted in the Grahams-town Supreme Court yesterday restraining the police from harassing, intimidating or interfering with clergymen operating an aid centre and clinic in East London for victims of the Duncan Village unrest.

The urgent application was heard by Mr Justice Dante Cloete, the Judge President for the East Cape Division, who issued the order pending the finalization of the application. The return date of the order is September 10.

The matter was brought to court by Mr Sydney Kentridge, SC, and Mr Deva Pillay, on behalf of the parish priest in Pefferville, Father Graham Cornelius, Father John Jordaan of Duncan Village and the Rev Hugh Magorrian,

the acting head of the Roman Catholic Diocese of Port Elizabeth.

The respondents are the Divisional Commissioner of the SA Police and the Minister of Law and Order.

Mr Justice Cloete issued a *rule nisi* calling on the respondents to show cause why they should not be interdicted or restrained from harassing, intimidating or interfering with the ministers of the diocese.

Mr Kentridge sought an interim order to stop "the grossly illegal conduct of the SA Police".

Allegations

The allegations, in affidavits from people involved with the aid clinic, are that:

Police threatened to kill Mr Desmond Phillips, one of the assistants who transported injured people from Duncan Vil-

lage to the clinic; he was unlawfully detained by police; police threatened that his mother would lose her job at the East London Municipality if she continued to work at the centre; Mr Maxwell Tyeni, one of the people in the combi which was used to transport victims of the civil unrest to the clinic, was forced at riflepoint to remove the red crosses from the church vehicle; his colleague, Mr Zameki Mlingwana, was sworn at by policemen pointing their rifles at him; father Cornelius was hampered by police from continuing his work at the centre;

The church buildings at St Francis Xavier and St Peter Claver's were unlawfully surrounded by armed policemen in uniform; Father Cornelius was unlawfully told by a policeman that he had placed a limpet mine under a motor vehicle belonging to the church and parked outside the clinic; Father Cornelius was threatened with detention for allegedly harbouring criminals and that a rifle butt was thrust into his chest to prevent him from entering the clinic; and Father Jordaan was unlawfully detained and accused of harbouring criminals, and that he was not immediately allowed to telephone his legal representative or read his rights.

'Above the law'

Mr Kentridge submitted that a court order, in the absence of any undertaking from the police, was "highly desirable" to provide interim relief for the applicants.

He argued that the police were "viewing themselves as being above the law" and that the alleged actions were those of an "occupying army". He said that East London did not fall under the emergency regulations and that police were therefore not entitled to detain people or search premises without a warrant.

Mr J Wilshire Jones, for the respondents, argued that, in terms of Section 35 of the General Law Amendment Act No 62 of 1955, they were entitled to be afforded the opportunity of properly presenting their case to the court, which was not possible due to lack of time granted to them.

Who will Botha listen to, Archbishop Russell asks

Religion Reporter KAREN STANDER spoke to Archbishop Philip Russell, who this week led a church delegation for talks with the State President, Mr P W Botha

THE Anglican Archbishop of Cape Town, the Most Rev Philip Russell, who headed a multichurch delegation to President P W Botha this week, appears pessimistic that the meeting will have much effect.

"I think the State President believes he should hear what church leaders have to say," he said of the meeting at the Union Buildings in Pretoria which included several senior Cabinet Ministers.

Interviewed afterwards at his sprawling residence, Bishop's Court, the Archbishop smiled a trifle ironically.

"He had a very religious — that awful word — day on Monday, seeing the various church groups.

"But to whom he is going to listen? That is not easy to say.

"If we managed to convey to the State President and the Minister of Law and Order (Mr Louis le Grange) some little appreciation of alleged irregularities by members of the South African Defence Force and Police during the present unrest — even if we did nothing else, if this one fact contributes to an easing of the situation and the claims are investigated, the visit will have been worthwhile.

"And if they heard what we said about the general situation, that is even better," he said.

Could he see a way for peaceful change?

"Spiritually I'm an optimist. God always finds a way to work in any situation. I don't know how. But I'm a political pessimist and always have been. Politically we're at a very low ebb indeed.

But was there any way to avoid violence and bloodshed?

"If only the State would do the other half. They say they will consult with black leaders, but who is going to appoint those leaders? If they are only going to consult with leaders who are congenial to their ideas, they are going to get nowhere.



Archbishop Russell

"Political prisoners must be released to participate in the process.

"One can hardly say the Church is at one on the issue. The things that we brought up were vastly different from the stand taken by some of the other churches."

Archbishop Russell said he believed that because the delegation, representing leaders of the Anglican, Catholic, Methodist, Presbyterian and United Congregation churches, was multiracial, it was able to give President Botha and the Ministers an appreciation of the situation as experienced by black people. This was of the utmost importance.

About half were black and coloured clergymen who themselves lived in the townships.

They had tried to convey some of the feeling of hopelessness being experienced.

'Distress'

"Whatever the State President's own perception of his speech in Durban last week might have been, he should be aware that it was a source of distress to others and did not offer the hope which people had hoped it might."

The delegation would like to believe the Government was distressed at what they had to tell them of alleged atrocities. But it would be unreal to expect President Botha to know all the details.

"People in the townships are unlikely to complain to the police.

"They are all policemen after all. It is a matter of perceptions and the people perceive the police as one."

He believed that it was a good thing that a magistrate would be appointed to look into allegations of atrocities.

This was better than a departmental inquiry. He preferred the idea of a judicial inquiry however.

The Archbishop expressed a hope that the inquiry would be held in public and not in camera.

Asked about a statement Mr Nelson Mandela was reported as having made this week, dismissing the idea of a national convention, Archbishop Russell said it was very difficult to form a picture of exactly what had been said and he was still attempting to put the picture together.

"We must talk about the conditions of a national convention," he said.

"As I understand it, Mr Mandela refused to sign a document denouncing violence because he sees South Africa as a violent state. He is not prepared to do this unless the State plays its part in denouncing violence too.

"A national convention would have to be open-ended and not an end in itself. But we still stand for a national convention.

What was his reaction to criticism by the Ned Geref Kerk of certain ministers who made "inciting" speeches and called for consumer boycotts?

"Because the Church is incarnate, in any circumstances it finds itself — in the 1980s in the present situation — it must concern itself with politics and with economics.

"I don't like the word 'incite' because it's a judgment. What they call 'inciting' very likely wouldn't be seen as such by others.

"As far as the consumer boycott is concerned, whether any particular remedy if right or wrong is secondary to the issue. What is important is that it is our duty to speak into the situation. Silence is also a way of speaking into the situation. Silence means everything is okay. This is often forgotten.

"I can say without a doubt that many of the ministers who have been taken into detention in the Eastern Cape have been a restraining influence on people in whom feeling is running high."

There were elements within the Anglican Church which believed that the church should not be actively involved in politics, but Christianity was not only "me and God" but also "me and my neighbour".

Boesak: expression of protest planned

DISPATCH

23:08:55

Dispatch Correspondent

CAPE TOWN — A "major expression" of black demands involving the mobilisation of thousands of Peninsula students and pupils which would turn South Africa "on its head" was planned to take place within the next few days.

This was said by Dr Allan Boesak, patron of the UDF and president of the World Alliance of Reformed Churches, when he addressed ab-

out 3 000 pupils from schools throughout the Peninsula in Rylands yesterday.

"We will do something that will turn this country on its head. I'm not talking about the next few months or weeks but the next few days," Dr Boesak said.

Police monitored the meeting but took no action.

Dr Boesak has refused to reveal what form the "expression" will take.

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Commissioner asks clergy for information

STAR (28) 24/8/85

PRETORIA — The Commissioner of Police, General Johann Coetzee, has appealed to all clergymen and their parishioners to bring to the notice of the police any information they may have on individuals furthering the unrest situation.

In an open letter to clergymen, General Coetzee said he welcomed the call to parishioners to come forward with specific complaints against the security forces because the SAP had always welcomed an "open-hearted" approach by the public.

"Only by bringing such complaints to our attention can they be properly investigated and acted upon."

He said if anyone was dissa-

tified with the handling of a complaint, the district commandant, divisional commissioner or higher authorities should be approached.

General Coetzee said the SAP could not act on unsubstantiated allegations and the laying of a charge should be accompanied by a sworn affidavit.

"The SAP is responsible for law enforcement in the broadest sense of the word and I therefore appeal to you to also call on your parishioners to come forward with any evidence on any individual furthering the violent unrest situation.

"Your cooperation will greatly contribute to the protection of the lives and property of all citizens," he wrote. — Sapa.

Church expresses distress

Staff Reporter

THE Suurbraak Circuit of the Ned Geref Sendingkerk yesterday called for the state of emergency to be lifted and for the true leaders of all involved parties to urgently meet to discuss solutions to the problems of the country.

The circuit consists of the congregations of Suurbraak, Ashton, Montagu, Robertson, McGregor, Bonnievale, Swellendam, Heidelberg and Barrydale.

In a statement, the circuit expressed its distress at the declaration of the state of emergency. It said:

"The circuit feels that the state of emergency must immediately be lifted and that the true leaders of all involved parties should urgently come together to discuss solutions to the problems of the country.

"This circuit sees non-violent resistance as the only acceptable method for Christians to use as a means of protest."

March: Pleas for restraint

CAPE Times 27/8/85

28

Staff Reporter

PROMINENT church leaders yesterday called for restraint from both marchers and police after United Democratic Front patron Dr Allan Boesak had stated that the march on Pollsmoor Prison planned for tomorrow would go ahead.

Meanwhile, there have been warnings from the police that "firm action" would be taken against participants. The Minister of Law and Order, Mr Louis le Grange, has said the march would be illegal.

The Archbishop of Cape Town, the Most Rev Philip Russell, has appealed for "restraint" from both marchers and police.

Archbishop Russell said: "In a situation of distress, frustration and anxiety, people must obey their own consciences, but must at the same time consider the total good and the likelihood that their actions could make the situation more tense.

"I hope equally well that the police will act with restraint which they have hitherto sel-

dom displayed."

The former Roman Catholic Archbishop of Cape Town, Owen Cardinal McCann, said he feared the protest could lead to "violence and bloodshed unless both the people and the police show restraint".

Dr Boesak told a press conference he was aware "that by trying in this way to express our feelings" the marchers would be "contravening one of the many laws on the South African statute books".

'Peaceful'

"I presume that by 'firm action' the Minister of Police (Mr Louis le Grange) means he will call out the army and the police and that we will see once again the predictable response of the South African Government to peaceful protest," he said.

"They will try to frighten us with the possibility of unleashing the enormous force of the government and the violence we have seen before.

"Yet the march is going ahead."

● The Divisional CI Chief of the Western Cape, Brigadier G J Odendaal, last night declined to comment on the proposed march, saying he could not make a statement on the matter "off the cuff".

● 'Boycott ends on my say-so, page 6

● Boesak fails to appear, page 2

● Detentions spark outcry, page 11

Churchman

wins wide

CONT. →

support as

a politician

STAR

Dr Allan Boesak (39) has emerged from the folds of the ruling Afrikaners' church as one of South Africa's foremost opponents of apartheid.

A member of the coloured minority who commands widespread support among blacks, Dr Boesak got the white branches of the Dutch Reformed Churches expelled from the World Alliance of Reformed Churches for their support of apartheid.

It was Dr Boesak's call in January 1983 for a "united front" that resulted in the formation of the United Democratic Front, an umbrella organisation, that in two years has become the main anti-apartheid group.

"This is the politics of refusal, and it is the only dignified response black people can give in this situation," Dr Boesak said.

In speeches at home and abroad he has denounced South Africa's whites as the "spiritual children of Adolf Hitler".

He said Afrikaners practice a "subtle form of genocide. There is a way in which they rule us that distinctly reminds me of Nazism".

The Cape Town cleric was elected head of the World Alliance of Reformed Churches in 1982.

At his instigation, the 70 million-strong alliance, second in size only to the World Council of Churches, declared apartheid a "heresy".

CLASSIC RECIPE

Leading demonstrations and preaching at funerals for anti-apartheid riot victims, Dr Boesak's style was a classic recipe for being held without charge in South Africa.

He has been one of the few top-ranking leaders still at liberty five weeks after South Africa imposed the state of emergency.

That was even before he planned today's march to demand the release of African National Congress leader Nelson Mandela, who is serving a life sentence for sabotage.

One of eight children of a teacher who died when Dr Boesak was six, he was raised in Somerset West, in the Cape Province, where a large proportion of the 2.8 million coloureds live.

Dr Boesak says he thinks he is descended from a Hottentot tribal leader who launched a slave rebellion against the British rulers at the Cape in the early 19th Century.

As a child he worked barefoot as a labourer to help support his family, and at 14 became a sexton in the local Nederduitse Gereformeerde Sendingkerk.

As his bitterness grew, Dr Boesak once recalled, he thought he would never again speak Afrikaans, the shared mother tongue of coloureds and Afrikaners.

He returned in 1976 from six years of theological studies in the Netherlands to a South Africa erupting in serious black rioting, which lasted for a year.

PARISH AND POLITICS

From his parish in Cape Town's Bellville south coloured district, he plunged into politics.

Married with four children, Dr Boesak acknowledged in February he had a "relationship" with a white woman church worker — a double scandal — which he was having inter-racial sex with, published only four months ago. He was suspended from his church duties but reinstated a month later.

He chided coloureds and Indians who went along with the constitutional deal, introduced a year ago, as the "the junior partners in apartheid."

"From now on they will share the responsibility. From now on apartheid no longer has only a white face," he said. — Sapa-Associated Press.

Dr Allan Boesak ... has denounced South Africa's whites as the "spiritual children of Adolf Hitler".

'Bill Cosby has just phoned'

Own Correspondent

CAPE TOWN — "Bill Cosby has just telephoned" is the buzz at the Boesak household, and, for a short time, excitement overwhelms the concern.

Mrs Dorothy Boesak smiles but cannot disguise a tremor of anxiety.

"Allan seldom watches television but he saw the Cosby Show on Monday night. It was his last good laugh before his arrest," she says.

Cosby phoned at 7.45 this morning from Los Angeles.

"Jesse Jackson phoned too and the message from both of them was one of support. They said they were all praying for us in the United States.

"They promised to do everything to put pressure of the South African Government to end the injustice here."

The four Boesak children — Lieneke (15), Belen (12), Pulane (9) and Allan (7) — all argue emphatically with their mother that they were not asleep

when Cosby's call came through.

She said: "It's the first time Allan has spent the night in jail and I don't know the conditions under which he is being held. He hasn't even got his toothbrush.

"Police called yesterday to tell me of Allan's arrest. I asked how long they would keep him and the colonel said it was usual to hold someone until they had answered all the questions and made a statement.

"I asked them how he would be treated. One has heard such ugly stories about interrogation methods. They assured me that all I had heard about torture was untrue.

"But, no, I don't believe them, I don't trust them. I want to see before I believe. Too many people have died in their care."

The Boesak's Bellville South home is flooded with messages of support from all over the world including one from President Ronald Reagan and from Senator Edward Kennedy.



The Boesak family — messages from all over the world.

Boesak defied Le Grange warning by urging masses to join march

CAPE TOWN — Dr Allan Boesak, addressing 1 500 students at the University of Cape Town yesterday, defiantly ignored a warning by the Minister of Law and Order, Mr Louis le Grange, that the march would be illegal.

"We must come together in our thousands to show how committed we are to non-violent actions and challenges. We are determined to show that we can confront the Government without the need for violence — it is the Government that needs violent confrontation to show that it is in control," he said.

Dr Boesak announced the march at an Athlone Press conference on Friday and called for thousands of "freedom-loving South Africans" to march on Pollsmoor and deliver a "message from the people" to the jailed ANC leader.

His arrest, under section 29(b) of the Internal Security Act, came at around 2.30 pm as he made

his way to the University of the Western Cape after hearing 17 students had been detained.

The South African Council of Churches — of which Dr Boesak is a senior vice-president — expressed "deep dismay" at his detention and urged people not to respond with "acts of anger".

"This detention can only intensify bitterness and may indeed generate violence as its direct result," the executive said in a statement.

Mrs Mary Burton, chairman of the Black Sash, said the prospects for a peaceful and contained march would be undermined by Dr Boesak's detention and urged his immediate release.

Mrs Helen Suzman, PFP spokesman on law and order, said it was clear the Government "cannot bear to be defied.

"The sensible thing would have been to permit the march. In normal, democratic societies peaceful marches take place frequently and there is no confrontation with the police," she said.

Real +18.9% Current Real Weekly Wage: R 47.89

TV Wage: R 67.64

TV Wage: R 78.23

TV Wage: R 53.33

TV Wage: R 44.48

TV Wage: R 63.97

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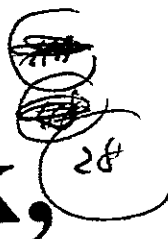
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EMICALS



JOHANNESBURG. — From within the folds of the ruling Afrikaners' church, the Rev Allan Boesak has emerged as one of South Africa's foremost opponents of apartheid.

Dr Boesak's long-escalating confrontation with the nation's white rulers culminated yesterday in his detention, on the eve of his most daring venture — an illegal march to Pollsmoor Prison to demand the release of Mr Nelson Mandela.

Dr Boesak, who commands wide support among blacks, got the white branches of his Dutch Reformed Church expelled from the World Alliance of Reformed Churches for their support of apartheid.

It was Dr Boesak's call in January 1983 for a "united front" that resulted in the formation of the United Democratic Front, an umbrella organization that in two years became the main anti-apartheid organization.

Politics of refusal

"This is the politics of refusal, and it is the only dignified response black people can give in this situation," Dr Boesak said.

In speeches at home and abroad he has denounced South Africa's ruling whites as the "spiritual children of Adolf Hitler".

Afrikaners, he says, practise a "subtle form of genocide. There is a way in which they rule us that distinctly reminds me of nazism."

A Cape Town cleric,

Boesak, foremost foe of apartheid

the 39-year-old Dr Boesak was elected head of the World Alliance of Reformed Churches in 1982.

Heresy

At his instigation, the 70-million-strong alliance, second in size only to the World Council of Churches, declared apartheid a "heresy".

Leading demonstrations and preaching at funerals for victims of a year of anti-apartheid riots, Dr Boesak's style was a classic recipe for jailing without charge in South Africa.

He had been one of the few top-ranking leaders still at liberty five weeks after South Africa imposed a state of emergency in some districts.

That was even before he planned today's march to demand the release of the ANC leader, who is serving a life sentence for sabotage.

One of eight children of a teacher who died when Dr Boesak was six,

he was raised in Somerset West.

Dr Boesak says he thinks he is descended from a Hottentot tribal leader who launched a slave rebellion against the British rulers at the Cape in the early 19th Century.

As a child he worked barefoot as a labourer to help support his family, and at 14 became a sexton — sweeping the church before Sunday services — in the local Nederduitse Gereformeerde Sendingkerk.

That is the coloured branch of the segregated Ned Geref Kerk.

Bitterness

As his bitterness grew, Dr Boesak once recalled, he thought he would never again speak Afrikaans.

He returned in 1976, from six years of theological studies in the Netherlands to a South Africa erupting in serious black rioting, which lasted for a year.

From his parish in

Bellville South, he plunged into politics.

He reached national prominence as a leading opponent of a new constitution providing separate chambers of Parliament for the coloured and Asian minorities, but excluding the 24 million black majority.

Married with four children, Dr Boesak acknowledged in February he had a "relationship" with a white woman church worker — a double scandal in a country where laws banning inter-racial sex were abolished only four months ago.

He was temporarily suspended from his church duties but reinstated a month later.

He chided coloureds and Asians who went along with the constitutional deal, introduced a year ago, as the "the junior partners in apartheid."

"From now on they will share the responsibility... from now on apartheid no longer has only a white face," he declared. — Sapa-AP

Argus 29/8/85
**Minister
 calls on
 Afrikaners
 to confess
 guilt**

Argus Correspondent

JOHANNESBURG. — An outspoken call that Afrikaner Christians should make a confession of guilt in a political sense has evoked sharply divergent comments from ministers of the Ned Geref Kerk.

"The gap of misunderstanding, fear and hate between black and white has assumed perilous proportions," wrote Dr Willem Nicol, a Ned Geref Kerk minister from Pretoria, in an Afrikaans newspaper earlier this week.

"It is becoming clear that our plans of the past few decades have not succeeded. We have increased the problems of South Africa.

"We have disrupted families, we have uprooted communities, we have created and implemented unjust, discriminating laws and have antagonised millions of people. We have estranged our co-religionists of other races.

Reactions

"If we don't acknowledge and confess our guilt, we would be making it more difficult for them to forgive us."

A sample of the reactions among other Ned Geref Kerk ministers:

● The Rev Rudolph van Niekerk of Fairland: "I agree with Dr Nicol's statements. There certainly is room for confession on the part of Afrikaner Christians — as long as this is the result of healthy guilt feelings and not as a consequence of a sick guilt complex.

Confessions because of a guilt complex can easily become nothing but lip service, coupled with an empty circle of compensating behaviour. To that I have a strong aversion.

● The Rev Gert Painter of Johannesburg: "My complaint is that Dr Nicol has written an article as a theologian about another science, politics.

Unscientific

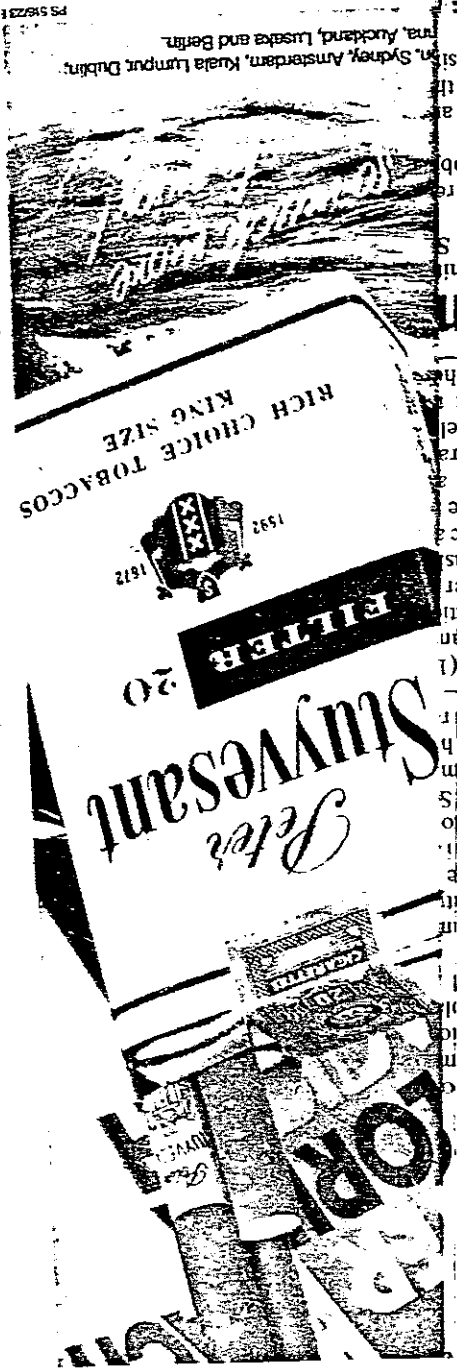
"He has treated the subject in an unscientific way, making vague and sweeping statements. It's not a proven fact that the present system is responsible for the unrest.

"Dr Nicol says we have estranged our co-religionists. Is he talking about Allan Boesak and Desmond Tutu? I certainly don't regard them as co-religionists."

● Dr Gert Swart of Johannesburg: "I don't know of any synod or church in history which has confessed as a unit for social sins. But it is the duty of any church to come some or other time — of its own volition — to confession.

By JOSHUA RABOROKO
WORKERS at several Murray and Roberts sites in the Western

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Clergy urged to form action group

THE clergy should form a strong action group which will highlight allegations of police brutalities. This was one of the options given to the clerics at a meeting yesterday.

The ministers listed allegations against the police and army presently occupying the 14 districts affected by the state of emergency declared by State President, Mr P W Botha on July 21.

At the meeting chaired by anglican Bishop Suffragan of Johannesburg, the Rt Rev Simeon Nkoane, Professor Dugard said the clergymen had three options.

- To use the media in "bringing to the local and international public's attention" atrocities allegedly committed by the security forces;
- To solicit legal advise as lawyers were normally listened to by the police; and
- To form a strong action group which would deal with the authorities at the highest level.

CAT T/15 29/8/85

Peaceful change being questioned

Political Reporter

COMMITTED Christians increasingly questioned whether non-violent change in South Africa was possible. Dr Beyers Naude, the secretary of the South African Council of Churches, said yesterday.

Speaking at a press conference in the City about the clashes yesterday, Dr Naude said:

"My deep concern is that if not even peaceful protest is admissable and allowed — then what remains?"

Dr Naude condemned the banning of the black student body — Cosas. This was "a sign to young blacks that very little was left for them".

Churches and religious bodies faced a challenge and had a major responsibility to respond to the people's cries for liberation, he said.

This responsibility had become more onerous than before since many other organizations had been silenced by the government. If they failed to respond they would "become irrelevant".

Message to Mandela

Mrs Dorothy Boesak, wife of the detained president of the World Alliance of Reformed Churches, Dr Allan Boesak, read out the message which was to be given to the jailed ANC leader, Mr Nelson Mandela, at Pollsmoor Prison yesterday.

The message read in part:

"You and other political leaders are in prison, and the people are not free. While the people are oppressed South Africa will remain in the grip of an escalating cycle of frustration, anger and violence

"You and others were imprisoned with a view to stemming the tide of black protest and resistance. This resistance is today more sustained, more intense and more widespread than ever before. The walls of oppression are beginning to crumble.

● Mrs Boesak yesterday said that phone calls of support from actor Bill Cosby and politician Rev Jesse Jackson from America had "made her day".

"Bill Cosby called me at 8am to tell me that he supports our action," she said.

Boesak trial ²⁸ postponed to November 09/08/85

DISPATCH

CAPE TOWN — The case in which Dr Allan Boesak and 18 others were to have appeared yesterday on a charge under the Internal Security Act has been postponed to November 6.

The senior public prosecutor at the Wynberg Magistrate's Court, Miss W. van Greunen, said this was being done by agreement with defence lawyers.

She said proceedings in which 22 people, including the president of the UCT Students' Representative Council, Miss Christine Burger, were appearing yesterday on charges of attending an illegal gathering, would make it impossible for the court to hear the Boesak case.

Dr Boesak and several of his co-accused did not attend yesterday's hearing.

His lawyer, Mr Essa Moosa, said warrants would be issued for their arrest.

He added, however, that he had arranged with Miss Van Greunen for the warrants to be held over until their November appearance.

This, said Mr Moosa,

meant that the warrants would not be enforced.

The charges stem from an attempt by Dr Boesak and a group of clergymen and students to defy police and enter Cape Town's Guguletu township on August 10 to attend the funeral of a youth killed in unrest.

The other 18 are the Rev Willem Boesak, 37, Imam Gesand Solomon, 43, the Rev Lionel Louw, 35, Mr Ashrok Mohammed, 21, the Rev Robin Petersen, 26, the Rev Charles Martin, 26, Mr Charles Kent, 22, Mr Eckart Schlotfeldt, 24, the Rev Gottfried Kraatz, 44, the Rev Peter Mentoor, 27, the Rev Per Svensen, 32, Miss Peta Slap, 23, Miss Debbie Levitt, 20, Mr Andrew Brown, 18, Mr Cyril Africa, 26, Mr Esrahim Rasool, 23, the Rev Benjamin Hoorn, 30, and Imam Esack, 28.

Mr Moosa also said that case in which banned Cape Town community leader Johnny Issel was to have appeared yesterday on charges of attending an illegal gathering, and of crimen injuria and resisting arrest, would be postponed to November 12.

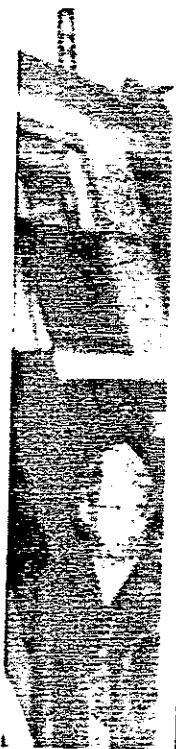
— Sapa

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Hurley's court bid to free Diakonia man

2/9/85
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Mercury



trains which - (Reuter)

Mercury Reporter
PAPERS will be served on the Minister of Law and Order and the Commissioner of Police today in connection with an application to the Supreme Court for the release of detained Diakonia director Paddy Kearney

The application, brought by Diakonia's chairman, Archbishop Denis Hurley, and Mr Kearney's wife, Carmel Rickard, is due to be heard in Durban on Wednesday, according to attorney Mr N Pistorius, one of those dealing with the case

He said: 'It's a simple contention. The Internal Security Act requires that before anyone can be arrested in terms of Section 29, the authorising officer must have reason

to believe an offence has been committed in terms of the Act.

'We do not believe that is purely in his personal opinion. We are arguing that before any lawful arrest can take place, the officer must have objective facts on which he is relying.'

Although the Act excluded the courts from ruling on the validity of actions taken in terms of the Act, the applicants would argue that an arresting officer who took action without having objective facts would not have satisfied the Act's prerequisites and would therefore have acted outside it. Mr Pistorius said.

He said courts in Ciskei and Transkei had upheld applications dealing with similar legislation, but Cape courts had ruled

that they had no discretion.

'But we believe no Section 29 application has ever been adjudicated.'

Mr Kearney was visited for 20 minutes yesterday for a communion service by a Catholic prison chaplain, his wife said last night.

The visit followed inquiries by PFP MP for Durban Central, Mr Peter Gastrow, who established that chaplains do not automatically visit detainees but that a detainee could request one.

Ms Rickard said: 'I hope this means that he will be entitled to a visit by a priest every Sunday while he is still held.'

'And if it's true that detainees are entitled to request a priest's visit, I hope other detainees are informed of this right as a matter of course.'

Ure

CMB Times 2/9/85 (28) (47) (38)

Tutu preaches to rich

JOHANNESBURG. — The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, yesterday paid his first visit as bishop to the richest white parish of his diocese and won over his congregation with a message of reconciliation.

He preached at three services, all packed, at St Martin's-in-the-Veld, Rosebank.

At the main family service he broke the ice with some well-timed humour.

The congregation was totally hushed as he ended his sermon almost in a whisper: "Please God give us the love of reconciliation before it is too late."

He said the contemporary world was broken and fragmented, not only in South Africa but in many countries, although in South Africa it was compounded because it was official policy.

The church had been given an opportunity to help redeem society, to help declare the need for "togetherness, friendship, peace, justice and reconciliation".

"The members of this congregation could have an impact on the life of the diocese, the life of the province and the life of the country."

People of South Africa could not have their children living with violence, hatred, suspicion and separation. The people should be one human family, brothers and sisters in God's family, Bishop Tutu said. — Sapa



Bishop Tutu

400 Christian leaders plan conference on reconciliation

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Pietermaritzburg
Bureau

ABOUT 400 Christian leaders from around the country are due to meet in Pietermaritzburg next week for a three-day national conference on reconciliation in South Africa.

The conference is intended to be the first of eight to take place regionally throughout the country.

Dean John Forbes of Pietermaritzburg said a wide spectrum of Christian leaders working in conjunction with Africa Enterprise — a Pietermaritzburg-based evangelical organisation — had recently launched a national initiative for reconciliation.

This initiative, he said, was born out of a deep Christian concern for South Africa at this time and out of a conviction that only the Church had an adequate network of linkages to provide the structure of relationships which the country so urgently needed in this pe-

riod of its history.

It would involve a national conference of some 350 to 400 Christian leaders.

The head of Africa Enterprise, Mr Michael Cassidy, said in a speech at Michaelhouse on Saturday he believed Christians had to take this lead to provide South Africa with a 'relational infrastructure' extending from extreme Right to far Left.

No ui

'HULLO, is that Jo Scott?'

'Speaking.'

'This is Fanie Ferreira here. I'm well-known Pofadder business circles.'

'How are you, Ferreira?'

'Fine, man. Look, got a little bone to pick with you. All you ever write about is this unit and so on. Why don't ever write about Pofadder?'

'We do, Mr Ferreira whenever we can. Unfortunately our Pofadder correspondent is not very active. In fact, I think dead.'

'You won't find any rest in Pofadder, Mr Scott. Everybody is too happy here to go marching down the street. Besides,

Petrol price rise rests with rand

Mercury Correspondent

JOHANNESBURG—The initial effects of the Government's new economic measures will have to be studied before a fuel price increase is contemplated by the Cabinet.

A spokesman for the Department of Mineral and Energy Affairs said yesterday: 'I can't make any firm comment yet — the situation is very fluid.'

'The position will not change much if the rand remains at the same level or drops,' he said. 'In the circumstances a price increase would seem inevitable and a decision will have to be made soon.'

The Minister of Mineral and Energy Affairs, J. Denis Steyn, said last week that a price adjustment

March: Clerics released on bail

By ANDRÉ KOOPMAN and PETER DENNEHY
CHRISTIAN and Muslim religious leaders were among 37 people given an ecstatic welcome after they were released on bail of R100 each at the Wynberg Magistrate's Courts yesterday. They had been in custody since Wednesday. Twelve of those freed — including the Rev Abel Hendricks, the former leader of the Methodist Church in Southern

Africa — were arrested near Athlone Stadium, where a march on Pollsmoor Prison to deliver a message to Mr Nelson Mandela was to start.

Another 29, including two nuns, were arrested for allegedly taking part in the march from Hewat College.

The 37 were released about 1pm yesterday.

An enthusiastic crowd of well-wishers sang "Happy Birthday" to Miss Debora Patta, orga-

nizer of the Students' Union for Christian Action, who spent her 21st birthday in custody on Sunday.

The State initially opposed bail for all the accused, who are to face charges on September 23 of contravening the Internal Security Act by attending illegal gatherings.

Eight accused applied for bail and won yesterday because the security of the State would not be endangered by their release. The State then withdrew its objection to the bail for all 37.

Mr Russell, Mr Hendricks and others urged the elated crowd to gather in the nearby NG Sendingkerk where a short thanksgiving service was held.

Those released on bail were: Sheikh A G Gabier, 50, Sister Aine Hardiman, over 21, Sister Mary Feargal, 52, the Rev David Russell, 40, the Rev Abel Hendricks, the Rev Michael Weed-er, 28, the Rev Shun Gover, 28, the Rev Trevor Encel, 30, Mr Richard Stevens, 42, Mr Edwin Arrison, Mr Abdulahman Khan, 26, Mr Faisal Moosa, 22, Mr Charles Martin, 26, Mr Rodney Whiteman, 25, Mr Wrongcliff Chisholm, 33, Mr Maxwell Malawa, 27, Mr Chris Arendse, 30, Mr Charles Williams, 29, Mr Victor Jones, 25, Mr Vernon Peterson, Mr Peter Mentoor, 23, Mr Abraham Braaf, 25, Mr Mark Leander, 19, Mr Omar Abrahams, 39, Mr Sammy Frans, 25, Mr Per Svenson, 32, Mr Frederick Stripp, 34, Miss Debora Patta, 21, Mr Jan Thyse, 40, Mr Malusi Mpamkoana, 24, Mr David Kalipha, 25, Mr Gavin Michaels, 20, Mr Steve de Gruchy, 24, Mr Peter Oberholzer, 35, Mr Randall Rossouw, 30, Mr Redwaan Mohammed, 19, and Mr Robin Peterson, 28.

Mr S F van Niekerk was the magistrate. Mrs M Wilson appeared for the State. Mr Seraj Desai, assisted by Mr John van den Berg, and instructed by Mr E Moosa, Mrs G Kahn, Mr H Joshua and Mr M Nacerodien of E Moosa and Associates, appeared for 37.

Security Act:
Cleric in court

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Own Correspondent

WORCESTER. — A Methodist minister, the Rev Peter Grassow, appeared in the Magistrate's Court here yesterday on a charge under the Internal Security Act for unlawfully trying to enter a restricted area.

The State alleged that he unlawfully tried to enter the Zweletemba Township on Saturday to attend the funeral of Mr Nation Bahume who was shot during unrest two weeks ago.

No evidence was led and the case was postponed till October 23.

Mr Grassow was released on his own recognizances.

NGK post

THE ring of the Suid-Afrikaanse Gestig has appointed the minister of the Goodwood Ned Geref Sendingkerk, Dr Hannes Adonis, as consultant to the Bellville NG Sendingkerk, while Dr Allan Boesak is in custody.

Dr Adonis will act as minister of the neighbouring congregation. — Sapa

withdrawal
She said she was on yesterday

Cape

CAPE TOWN

FOUNDED 1876 * 3/9/85 (28) ~~28~~ ~~28~~ TUESDAY, SEPTEMBER



The Rev David Russell (right) with Mrs Dorothea Russell, and the Rev Abel Hendricks with Mrs Freda Hendricks outside the Wynberg Magistrate's Court after the two clergymen were released on bail.

● Report, page 2 Cape Times Newscolour: Anne Laing

ARGUS 4/9/85

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The South Africa of my dreams — Tutu

THE ARGUS Correspondent in Johannesburg reports on how Bishop Desmond Tutu sees the future of this country

A SOCIALIST system is the ideal which Bishop Desmond Tutu, the Bishop of Johannesburg, envisages for a future South Africa.

The Bishop remains an unshaken optimist, even in these times of unrest and violence, believing that the South Africa of his dreams will one day become a reality.

And what will that South Africa look like?

"The system? A democratic system where everybody is a citizen and let the citizens then decide what they want," Bishop Tutu said.

"Maybe one condition that I would put down is that there ought to be a bill of rights — individual rights, not group rights, protecting a specific group.

"I myself would prefer a system closer to socialism than to capitalism. I don't like capitalism.

"I'd like a system where you have caring, where you've got compassion, where you've got sharing. And the politicians then have to work out a system which embodies these attributes," he said.

The Bishop does not see himself as a political leader at all.

At the weekend he told foreign journalists: "I have no political ambition. I just want to

be a pastor."

Communism is not an option for the Bishop's ideal future South Africa.

"I deprecate communism as much as I deprecate apartheid. I hate both with every fibre of my being. That is why it is a system I would reject completely."

His great love for South Africa drove him to give up a comfortable life in England and to return to make what contribution he could here.



Bishop Desmond Tutu

"When we lived in England, we had a house — freehold — and when we came back to our own country, we could not even own a house," he said.

Speaking of his threat that he would leave the country if the violence in the townships against those branded as collaborators with the system did not stop, Bishop Tutu said:

"People must realise that was an unpremeditated remark which expressed the depth of my feeling and my abhorrence of all violence. I was trying to

say to people that is something which discredits a worthy and noble cause."

On reports that the jailed African National Congress leader, Mr Nelson Mandela, had said the time for a national convention was over, Bishop Tutu said:

"Nelson Mandela is still my leader. I mean, people still have P W as their leader even if he has disappointed them. He is a man who has been in jail for 23 years just because he said he wanted to be a human being."

He said he and Mr Mandela shared the same dream of a future South Africa. But that did not mean he supported Mr Mandela on every point.

"Didn't Botha himself say 'don't push us too far'?"

While the Church's position remains in favour of a national convention, there may come a time when the black community will say: 'When we asked you, you didn't want to'."

Although Mr Mandela's daughter said all that remained to be discussed was transferring the power to the people, he believed even that meant there would have to be some kind of "indaba" where people would get together and discuss the future of the country.

Buthelezi will not visit seminary to mediate in dispute

4/9/85 Meruany 25
African Affairs Correspondent

THE Chief Minister of KwaZulu, Chief Mangosuthu Buthelezi, will not visit the Federal Theological Seminary at Imbali near Pietermaritzburg today to mediate in a dispute between members of the Imbali community and staff and students.

Originally he had agreed to intercede after 100 armed men, led by the Mayor of Imbali, Mr P Pakkies, and the local member of the KwaZulu Legislative Assembly, Mr VB Ndlovu, marched on the seminary and demanded that it be closed by August 30. They alleged that the institution was responsible for unrest in the area.

A Supreme Court application was brought by the seminary president, Dr Khoza Mgojo, restraining

them from attacking the seminary.

The Chief Minister said last night that the granting of an interdict made the matter *sub judice*.

He had asked, through his legal advisers, for the interdict to be lifted, but the seminary authorities had refused to take this step.

A telex sent yesterday on behalf of the seminary council, nominating certain representatives to meet him at a 'mutually acceptable venue', had also caused problems.

Legal dispute

The Chief Minister's legal adviser explained that Chief Buthelezi was not going to be placed in a position where he represented the community.

He had been approached to visit Imbali as a mediator, in the first

place, between the community and the seminary authorities.

'It seems that the matter has been taken beyond conciliation and made into a legal dispute,' the adviser said.

Chief Buthelezi said the seminary authorities had 'painted themselves into a corner' because of the interdict and the telex.

He was prepared to reconsider the matter, however, provided the content of the telex was 'recouched'.

Mr R Bulman, registrar of the seminary, said last night that the staff of the institution were disappointed they would not be able to see him.

'These were his conditions, not ours,' he said, adding that the seminary was not ruling out a future meeting.

Bid 4/9/71
to free
Tutu's
son fails

JOHANNESBURG. — An application for the release of Mr Trevor Tutu, son of the Anglican Bishop of Johannesburg, Bishop Desmond Tutu, was dismissed in the Rand Supreme Court yesterday.

Mrs Nomaliso Leah Tutu brought the urgent application last week for the setting aside of a detention order and the release of her son.

The application was brought against the Minister of Law and Order, Mr Louis le Grange, Detective Constable Kobus Loubser and the Officer Commanding Diepkloof Prison.

An application by Mr Ernie Wentzel, SC, for Mrs Tutu, to appeal to the full Bench of the Transvaal Supreme Court was granted.

Mr Acting Justice D O Vermooten said since no reply to papers filed by the respondents had been submitted, he had to accept their version of the events.

The papers said Mr Tutu was present at the Protea Magistrate's Court on Monday last week during a roll-call of children who had been detained. The atmosphere was tense.

Mr Tutu made comments against the police and the authorities and the atmosphere in the hall was made worse by his behaviour.

After he was warned to leave, Mr Tutu allegedly swore at the constable who arrested him and said he was going to lay a charge of crimen injuria against him.

Later, police decided to detain him under the emergency measures.

Mr Justice Vermooten said that in view of Mr Tutu's conduct it was not possible to say the police acted in bad faith.

— Sapa

Police back off at funeral

Cassir 11/18/85
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Political Reporter

TWO people who were killed during police action in Manenberg last Thursday were buried yesterday at the Ottery cemetery.

More than 2 500 people attended the funeral service of Lance Phillips, 19, and Brian Lucas, 19, at the N-G Sendingkerk in Manenberg, which was led by the Rev Chris Loff.

Police patrolled the area in three Casspirs and caused anxiety among the crowd of milling mourners and bystanders outside the church in Manenberg Avenue.

Clergymen asked the police to move out of the sight of mourners as their presence caused the crowd to become restless. They met the request and withdrew.

Mourners hoisted the ANC flag in the church, and at the graveside held up their clenched fists in the traditional resistance salute.

Mr Loff said the "evil of the system" (apartheid) had caused the deaths of the two young men. He urged mourners to unite in opposition to the system and pray.

The two youths were friends who went to a shop in Manenberg when they were shot, close friends of the family said.

No figures on pupil boycott

Staff Reporter

THE House of Representatives' Department of Education and Culture stated yesterday that they would no longer release to the press figures on the amount of pupils boycotting classes at their Western Cape schools.

A spokesman at the office for the department's Executive Director said: "We will not be issuing any figures or statements on this aspect in future."



Police in Casspirs keep an eye on mourners during yesterday's church service in Manenberg of police shootings there last week.



Mourners around the coffins of Lance Phillips and Brian Lucas at the funeral service held at the in Manenberg yesterday.

Boesak family demand his release now

Staff Reporter

THE family of Dr Allan Boesak, United Democratic Front patron and leader of the World Alliance of Reformed Churches, yesterday demanded his immediate and unconditional release.

Dr Boesak was detained in terms of Section 29 of the Internal Security Act on the eve of last Wednesday's proposed march to Pollsmoor Prison.

The full statement by the family, released after an hour of prayer at Dr Boesak's mother's home, is as follows:

"The family has with appreciation noted the many messages of support from friends in South Africa, in foreign countries and especially from the Church Council in Bellville. The messages were positively supportive especially towards Dorothy (Dr Boesak's wife), their children and Allan's mother in their painful hour of trial.

Wholehearted support in his protest

"The family declare their wholehearted support for Allan in his course of peaceful protest against the unjust apartheid system. We are convinced that he was called to give guidance in the dismantling of a policy that is responsible for the pain and suffering of so many blacks in South Africa.

"Despite the fact that Allan must often endure abuse in his struggle, he is willing to make sacrifices for a just cause because he is truly free.

"He stands unafraid because he is convinced that apartheid, which robs God's creations of their humanity, must be destroyed.

"The family has reacted to his detention with shock and condemnation. It is not conceivable to us that he, a supporter of non-violent and peaceful protest, has been removed in such a manner. We join the many who have condemned the powerful action and demand from the government his immediate and unconditional release.

"The statement by the Moderature of the NG Sendingkerk about Allan's detention was no surprise to us. The technical and vacuous statement has confirmed what has long been suspected. It implies that Allan is guilty of a crime and that he should be brought speedily to trial. The family rejects this with condemnation.

"The statements in the press by certain members of the Moderature during the past few years has contributed to Allan's further abuse and alienation.

"There was a great lack of loyalty, brotherhood and pastoral concern from the Moderature regarding Allan in the difficult times when dark clouds had gathered over him and his family.

"The family, in closing, ensures all other families finding themselves in similar circumstances of our complete support in our prayers. We think especially of those families whose members have died, who have been imprisoned or who have been injured.

"Let us remember the words in Psalm 118: Five and Six."

WARC bid to see Boesak

From IAN HOBBS

LONDON. — The general secretary of the Geneva-based World Alliance of Reformed Churches (WARC), Dr Edmond Perret, will fly to Cape Town on Sunday in an urgent bid to see Dr Allan Boesak.

"We have heard nothing since his arrest and we are deeply alarmed," he said yesterday.

Dr Perret, who as a Swiss national does not need a visa to enter

South Africa, said he had not received a reply to his request to visit Dr Boesak in prison.

He said Mrs Dorothy Boesak had told him yesterday that she had not seen her husband and knew nothing about his condition.

He described it as "very worrying" and hoped he would be able to visit Dr Boesak to allay the fears of the 70 million WARC members who share her concern.

Christian leaders to focus on crisis

Mercury Reporter

in the country.

ONE of the most representative gatherings of Christian leaders ever assembled in South Africa takes place in Pietermaritzburg next week when a three-day emergency conference is to be held on the growing crisis

28
The gathering, termed a National Initiative for Reconciliation (NIR), has been organised by Africa Enterprise, a Pietermaritzburg-based evangelical organisation. The conference will be chaired by Mr Michael Cassidy, the team leader of

Africa Enterprise.

A spokesman for the conference said yesterday that every spectrum of the Christian Church had been invited, ranging from the mainstream and traditional churches through to the pentecostal and charismatic groupings and Zionist

movements.

Mercury
'It is encouraging that there will be a large delegation from the Nederduitse Gereformeerde Kerk and other Afrikaans-speaking churches,' he said.

6/9/85
The conference starts on Tuesday.

Priest march

STUDENT priests of the Catholic Church yesterday marched to the Union Building Pretoria and presented the office of the State President, Mr P W Botha, with "a statement of concern" urging him to bring about real reform in the country.

The statement was signed by 41 students of the St John Vianney National Seminary and was handed over to the receptionist by Mr Peter Peerson, who asked that it be presented to Mr Botha on their behalf. The national anthem, Nkosi Sikelel' iAfrika was sung at the entrance of the building. 25

0/9/85
S. W. J. van



Students of Pretoria's St John Vianney National Seminary sing as they make their way through the grounds of the Union Buildings, where they delivered a message to the State President urging change in the country.

Solemn song of protest at seat of govt STAR

28 By Jo-Anne Collinge 6/9/85

It was years since anything like it had been seen at the Union Buildings — a group of protesters, gathered behind the pillars, solemnly singing Nkosi Sikelel' iAfrika.

The voices were those of more than 30 students of the St John Vianney National Seminary in Pretoria, who came yesterday to bring the State President, Mr P W Botha, a written "statement of concern about the state of our country and a desperate plea to him to bring about fundamental changes".

The letter was handed over at a reception desk before the demonstrators departed the way they had come — on foot, winding through the terraces, and singing all the while.

Dark-suited officials stopped bustling as the cassock-clad figures left.

The meaning of this strange tableau lay in the letter left for Mr Botha. In it, 41 students of the seminary declared: "It has become absolutely clear to us as men committed to the Gospel that we must stand in total opposition to apartheid and to the entire culture which has developed around it.

"We believe we are called on to side with our people in their struggle to liberate themselves from this evil system."

CAPE TOWN 10/9/85

'Govt digging own grave' says minister

Staff Reporter

EACH time the police killed someone during township unrest, "the government is digging its own grave, deeper and deeper", a Ned Geref Sendingkerk minister, Dr Johannes Adonis said yesterday. Dr Adonis, who delivered the main sermon at the funeral of 19-year-old Johannes van Wyk, shot dead by police last Wednesday at Chestnut Place flats in Belhar, said "from Jonathan's grave a spirit will arise, and that spirit will further the struggle against this inhuman system".

"For every martyr killed, three more will stand up. Shooting dead young children will not help. It did not help when they killed (the early Christian martyr) Stephen, it did not help when they killed Jesus."

About 1 000 mourners sang freedom songs during the service, and then singing softly, marched 3km to the cemetery.

Jonathan attended Belhar Senior Secondary School.

According to the official funeral programme, "Jonathan's death was unnecessary because he was shot in the back while he was running away. His killing was a clear example of what the government means with firm action and kragdadigheid".

It said: "But we the people will never surrender. Bullets and arrests will not stop us. We will fight back and we will certainly overcome."

There were no police in evidence at the funeral.

Stroll with Tutu^{1/8} led to sanctions

PARIS. — The Prime Minister of France, Mr Laurent Fabius, said here that a stroll through the streets of Paris with Bishop Desmond Tutu in May inspired a French decision two months later to declare sanctions against South Africa.

During a rare television interview, Mr Fabius said he had been opposed to sanctions but had been convinced of their necessity while walking from the Prime Minister's residence to the National Assembly with Bishop Tutu.

Mr Fabius said Bishop Tutu had not raised the subject of economic sanctions but made a strong impression on him when he said: "A white minister walking with a black bishop without police protection — that's freedom."

France also withdrew

its ambassador from Pretoria and sponsored a United Nations Security Council resolution calling for international action against apartheid. — Sapa-Reuter

● France will not stop self-help projects in South Africa or student bursaries. Mr Fabius has announced an increase in France's aid to black South Africans to "express solidarity" with the black community here.

A statement from the French embassy in Pretoria said that France condemned apartheid but supported the black community — "a victim of apartheid" — by setting up an aid and co-operation programme.

The programme, which costs France R1 526 700, will be raised by R381 700 this year and a further R1 100 000 in 1986.

'Christians should take the lead in ending racism'

Pietermaritzburg
Bureau

CHRISTIANS in South Africa should cross the 'political Rubicon' ahead of politicians by leaving the 'wilderness of racism behind' and working for a 'new post-apartheid society', Mr Michael Cassidy told 400 Christian leaders here yesterday.

Speaking at the National Initiative For Reconciliation Conference, which is represented by 47 denominations from the Afrikaans and English churches and the African independent churches, Mr Cassidy said apartheid had to be removed.

Mr Cassidy, who is team leader of the Pietermaritzburg-based Africa Enterprise and an organiser of the conference, said the 'locking up and detaining of dissident and opposing voices' by the State was not the way for the 'reconciliation and healing in South Africa'.

He said the Christian

church was called to work between a 'dangerous and embattled white conservatism and an equally dangerous black revolutionary violence'.

Mr Cassidy said: 'As a body of Christians we can provide an infrastructure of relationships between people who wish to overcome their pessimism and mistrust of each other and want to enter into

dialogue.

At a Press conference Dr B Goba, a university lecturer in ethics who lives in Soweto, said South Africa was on the 'brink of a civil war' because of the violence in black areas and from the violence caused by the apartheid system.

Dr Goba said his view of present political reforms was 'extremely pes-

simistic as they were based on an ideology of death'.

'Many black youths are willing to die to express their opposition to apartheid.'

Ds Jan Hanekom, chaplain at the University of Stellenbosh, said there was an impatience among young Afrikaner people for reform to be speeded up.

CAYE Times 12/9/81

Perret to report on Boesak visit

Staff Reporter

THE general secretary of the World Alliance of Reformed Churches (WARC), Dr Edmond Perret, returns to Geneva today to report back on his interview in prison on Tuesday with the organization's detained president, Dr Allan Boesak.

A strong and renewed condemnation from the international church community on Dr Boesak's and other prominent leaders' detention is expected. Dr Perret indicated at a press conference yesterday.

There was also a possibility Dr Boesak could be released soon.

Dr Perret said his meeting with the United Democratic Front patron had lasted an hour and that a security police officer, a Major Nel, was present.

"One of the conditions of the visit was that we

would not discuss Allan's detention or the reasons for the detention," he said.

"Allan told me that he was well under the present circumstances — but I could not question him as to what he meant by 'present circumstances'. He is being held in solitary confinement and I was under the impression that he was tired although one gained the impression he still maintained a sense of humour.

"Allan said to me he saw no reason for his detention to continue for a long time.

"He reaffirmed to me his commitment to non-violence and said he was ready to give an account of his faith and action before any authority.

"On my return to Geneva, I will report on my visit to our 157 member churches throughout the world."

'Don't go to work' call

28

A GROUP of 400 Christian leaders from 47 denominations has placed an advertisement in a Johannesburg Sunday newspaper calling, among other things, for Christians to stay away from work on October 9.

The group, which met in Maritzburg last week to launch the National Initiative for Reconciliation, said in its "statement of affirmation", dated September 12, that it would also immediately send a delegation to the State President with several "positive initiatives".

"This assembly

does not issue a statement of words but issues a commitment to action," the statement said.

The group felt it was urged "to help remove ignorance of events in South Africa and prepare people for living in a changed and totally non-racial land."

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13/9/85

Mixed reaction to stayaway call

By CHARMAIN NAIDOO
and MARK LOUDON

THIS week's call for a nationwide stayaway from work early next month has received a mixed reaction from big business.

A gathering of 400 churchmen representing 47 denominations resolved in Maritzburg this week to call for a national stayaway on October 9.

All but six of the delegates to the three-day National Initiative for Reconciliation supported the call for a day of "repentance, mourning and prayer for those sinful aspects of our national life which have led us to the present crisis".

The National African Federated Chamber of Commerce (Nafcoc) has not yet

made a statement on the call.

However, its national coordinator and public relations manager, Mr Gabriel Mokgoko, said yesterday: "A management meeting is planned for Monday and the stayaway will be on the agenda."

"Nafcoc is interested in seeing change in South Africa come at a faster pace, and whatever Nafcoc decides will be on the side of change."

Denounced

The president of the Afrikaanse Handelsinstituut, Mr Donald Masson, denounced the move as one that would "contribute to nothing".

"We do not believe in stayaways and sanctions since those who suffer most are the ones who can least afford to — in this case, blacks," he said.

"Each worker has the right to withhold his labour, but then management also has the right to withhold pay."

Mr Masson said there was a considerable amount of goodwill among white employers and management for their black workers. Workers should not alienate managements because they "will lose out in the end".

The manpower secretary of the Associated Chambers of Commerce (Assocom), Mr Vincent Brett, said his organisation was opposed to stayaways in principle "because they bring outside issues into the workplace".

"Assocom's view is that employers will adopt an attitude of 'no work, no pay' but are unlikely to take any further action."

The organiser of the assembly, Mr Michael Cassidy, of the Africa Enterprise organisation, described it as "the most important church meeting in South Africa in the past five or six years".

Bishop Desmond Tutu said he was delighted by the final resolution — which also calls on Christian employers to close shop for the day. The motion does not include workers in essential services.

Kearney released as Judge rules detention illegal

Court Reporter

MR PADDY Kearney, the director of Diakonía being held under Section 29 of the Internal Security Act, was released yesterday after a Durban judge declared his detention unlawful.

Mr Justice Leon had also granted an application by Mr C Nicholson for the Archbishop of Durban, the Most Rev Denis Hurley, and Mr Kearney's wife, Miss Carmel Rickard, for an order putting his release into immediate effect.

Archbishop Hurley and Miss Rickard made the application for Mr Kearney's release last week.

The Judge said the case had raised matters of great constitutional importance which affected the liberty of the

subject, the jurisdiction of the courts and the security of the State.

"It is necessary to remind oneself from time to time that the first and most sacred duty of a court when possible is to administer justice to those who seek it."

Mr Justice Leon said the issues in the case raised the important question of jurisdictional review of the administrator's action and to what extent intervention was prevented by legislation.

The police had relied on Clause (6) of Section 29 which stated that no court of law should have jurisdiction to challenge the validity of the detention of a person under this section.

Under this section, a police officer can arrest and detain a person if he has reason to believe that he has committed, or intends to commit, an offence as defined in the section.

The Judge said that in his opinion the grammatical meaning of the phrase was 'belief upon reason' which did not mean that 'he thinks he has reason to believe'.

He said, therefore, the police officer had to have a factual basis on which he based his belief.

The Judge said he was satisfied that the Court was not precluded from investigating whether the necessary jurisdictional facts objectively existed.

It was an often-neglected fact that the Supreme Court would exercise its inherent power to review in regard to excessive legislation.

Declined

Archbishop Hurley and Miss Rickard had given detailed reasons for their statements that no reasonable man could have cause to believe that Mr Kearney could have withheld information from the police.

The Judge said Col I Coetzee of the Security Police had declined to furnish the facts upon which his belief was based, and had not even said when, where, and from whom the information was being withheld.

Mr D Gordon SC, assisted by Mr Nicholson, instructed by Garlicke and Bousfield, appeared for Archbishop Hurley and Miss Rickard. Mr J Combrink SC, assisted by Mr R Hiemstra, appeared for the police.

The central committee of the organisation backing the day of prayer, appealed for its scheduled date of October 9 to be put back.

Church leaders, including Anglican prelates Archbishop Philip Russell and Bishop Desmond Tutu, called for the day of prayer and a work stoppage at a Christian reconciliation conference in Pietermaritzburg last week.

Inkatha endorsed the churchmen's statement, which included demands for an end to the state of emergency, the removal of the South African Defence Force and emergency police forces from the townships, the release of all detainees and political prisoners and for immediate talks with authentic leaders of various population groups.

The discussions at the Pietermaritzburg conference had on the whole reflected the views of black Christians, said Inkatha in a statement yesterday.

Too soon

But Inkatha made it clear that it considered October 9 too soon for most black Christians.

It was essential that enough time be provided for people involved to understand the reasons behind the initiative so that they could endorse the proposed action.

'We are also aware,' the Inkatha statement said, 'that stayaways which have been organised in the past to demonstrate black abhorrence of apartheid have been spoilt by violence, when some black organisations and trade union leaders used violence to intimidate black workers into abiding by the stayaway decisions.'

'In view of this history we fear that a day of prayer which involves stayaways at this time is more likely to become a forum for a black-on-black confrontation of the kind going on now in our townships and between different political organisations.'

'If these kinds of conflicts were to flare up during the stayaway in observance of the day of prayer, this would be a further setback to the struggle for liberation.'

Furthermore, October 9 coincided with the end-of-year examinations and it was feared that any stayaways at this time might jeopardise the careers of thousands of black pupils, the statement added.

All this would result in large numbers of black workers losing their jobs

Condemned

In another statement, Inkatha condemned the ANC's 'now repeated' call on black South Africans to kill other black South Africans who 'did not toe the line dictated by those in exile'.

The organisation's Central Committee strongly condemned the ANC attack on Inkatha's president, KwaZulu Chief Minister, Chief Mangosuthu Buthelezi, and 'the seeds of civil war such attacks sow'.

Inkatha called on Chief Buthelezi to make public what the ANC's mission in exile had said about the movement so that they could make their own assessment. — (Sapa)

ULUNDI—Inkatha last night endorsed a call by church leaders for a day of prayer to end South Africa's turmoil but expressed fears of violence arising out of their call for a stayaway from work and school.

Clerics warned: Beware violence

16/9/85

NM

~~Handwritten scribbles~~
~~Handwritten scribbles~~
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Inkatha backs 'Day of Prayer'

ULUNDI — The Central Committee of Inkatha last night endorsed the call by church leaders for a day of prayer to end South Africa's state of crisis, but appealed for its scheduled date, October 9, to be postponed.

Church leaders — including Anglican prelates Archbishop Philip Russell and Bishop Desmond Tutu — called for the day of prayer and a concomitant work stayaway at a Christian reconciliation conference in Maritzburg last week.

A group of 400 Christian leaders of 47 denominations placed an advertisement in a Johannesburg Sunday newspaper calling, among other things, for Christians to stay away from work on October 9.

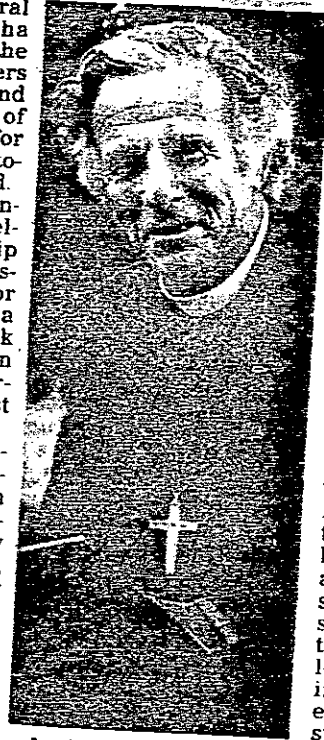
Delegation

The group, which met in Maritzburg last week to launch the National Initiative for Reconciliation (NIR), said in its "statement of affirmation", dated September 12, that it would also immediately send a delegation to the State President with several "positive initiatives". These included ending the state of emergency, the removal of the SADF and the emergency police forces from the townships and the release all detainees and political prisoners.

"This assembly ... does not issue a statement of words but issues a commitment to action," the statement said.

The group felt it was time "to help remove ignorance of events in South Africa and prepare people for living in a changed and totally non-racial land".

It resolved that on October 9, Christians "rather than attending the places of their usual em-



Archbishop Russell

ployment (except so far as essential services are concerned) should give the day to repentance, mourning and prayer for those sinful aspects of our national life which have led us to the present crisis".

The group called on Christian employers to encourage their employees to observe such a day.

The delegation would ask the State President "to begin talks immediately with authentic leadership of the various population groups with a view toward equitable power-sharing in South Africa, to begin the process of introducing a common system of education, and to take the necessary steps towards the elimination of all forms of legislated discrimination", the statement said.

The Inkatha Central Committee endorsed the

NIR statement. It said the discussions at the Maritzburg conference on the whole reflected the views of black Christians.

But the Inkatha resolution made it clear that it considered October 9 too soon for most black Christians. It said it was essential that enough time should be provided for people involved to understand the motivation behind the initiative so that they could endorse the proposed action.

The Inkatha statement said: "We are also aware that stayaways which have been organized in the past to demonstrate black abhorrence of apartheid have been spoilt by violence, when some black organizations and trade union leaders used violence to intimidate black workers into abiding by the stayaway decisions."

"In view of this history we fear that a day of prayer which involves stayaways at this time is more likely to become a forum for a black-on-black confrontation (of the kind) going on now in our townships and between different political organizations."

Setback

"If these kinds of conflicts were to flare up during the stayaway in observance of the Day of Prayer, this would be a further setback to the struggle for liberation."

Furthermore, October 9 coincided with the end-of-year examinations and it was feared that any stayaways might jeopardize the careers of thousands of black pupils, the statement added.

All this would result in large numbers of black workers losing their jobs in the current parlous state of the economy, Inkatha added. — Sana

JOHANNESBURG—The contribution of gold to South Africa's export revenue percent from 22.1 percent in 1984.

At the present time tax payments of these companies is unrealistic.

Gold will contribute to export miner

Shareholders is



IF YOU WANT
PEACE
WORK for JUSTICE

Archbishop Hurley is shown as the main celebrant at a Mass for a just peace in Emmanuel Cathedral last night. On the left is Monsignor Paul Nadal, Vicar-General of the Archdiocese of Durban; and on the right Fr Johnny Johnson, administrator of the cathedral.

More suffering yet to come, says Hurley

(28) Mercury 18/9/85

Mercury Reporter PEOPLE in South Africa who had been unaware of the privations of the poor and dispossessed in the country would have to un-

dergo the 'agony of conversion'.

This was said in Durban last night by the Roman Catholic Archbishop of the city, the

Most Rev Denis Hurley, when he gave the sermon at a special Mass for a just peace in South Africa.

Archbishop Hurley said people struggling for justice and freedom had been met with tear-gas, birdshot, sjambok charges, interrogation and detention. More suffering was yet to come, he forecast.

South Africans needed to recall the basic message of the Gospel.

Our Christian life must be an endeavour to identify more and more with Christ. Suffering has a purifying, redemptive and life-giving dimension,* he said.

Among those present in the congregation of about 600 were Mr Paddy Kearney, director of the Durban-based ecumenical agency Diakonia, who was released from detention a week ago.

The names of about 100 people still in detention were written up on lists attached to pillars in the Emmanuel Cathedral.

Police behaviour

Sinister, say clerics

~~2/1/75~~ STAIR 19/9/51
"Sinister behaviour" by the Rev Mike Crocket.
police could be a reason said Mr Moyake claimed
for the reluctance of peo- that he had been assault-
ple in some areas to ed by security forces.come forward with alle-
gations of misconduct by
security forces during the
state of emergency, clerg-
ymen claim.

The head of the Meth-
odist Church, the Rev
Pete Storey, and the
chairman of the Method-
ist Church in the Eastern
Cape, the Rev George Ir-
vine, spoke to *The Star*.
They said Mr Eric
Moyake of New Brighton
who made a sworn
statement about miscon-
duct recently, is now sus-
pected by his communi-
ty of being a police in-
former.

This could be attribut-
ed, the clergymen said, to
the way in which the po-
lice handled the investi-
gation.

The official in Mr Ir-
vine's office who dealt
directly with the case,

He approached church
leaders in his area and
was told to make a state-
ment. Mr Crocket then
handed the affidavit to
the police.

"Instead of going to the
complainant's workplace
to interview him, the po-
lice went to his house.
This went on for a few
days - even though Mr
Moyake's working ad-
dress was clearly stated
in the affidavit," Mr
Crocket said.

"As a result of the fre-
quent police visits to his
house Mr Moyake was
soon suspected of being
an informer."

Mr Crocket said: "You
can draw your own con-
clusions from the facts
about this insensitive and
sinister behaviour by the
police."

Passive resistance: people losing faith — Naude

By Estelle Tregrove,
Religion Reporter

Millions of people in South Africa have lost faith in non-violent resistance and the Church is to blame for failing to prove that peaceful methods can bring about change.

This is the view of Dr Beyers Naude, the general secretary of the South African Council of Churches. He spoke to *The Star* about his views on civil disobedience as a means of resistance.

It has become a hotly debated topic in church circles, but civil disobedience is nothing new, he pointed out.

"The Afrikaners are probably forgetting — or maybe they were never aware of it — that the Gereformeerde Kerk van Suid-Afrika made a decision in 1916, shortly after the 1914 Rebellion, that resistance was justified when the actions of the authorities were contrary to the 'Divine Law' or the 'freedom of the people'. In other words, it does not only concern religious freedom, but also political freedom," Dr Naude said.

He said he believed the Christian church in South Africa, as well as other religious groups and organisations that condemned violence, had seriously neglected discovering and identifying in time the feelings of frustration and suffering in the black community. They had therefore also neglected planning a strategy for peaceful resistance against injustice.

"The lessons taught by Gandhi

19/9/85
26 STAR
Church to blame for

not proving peaceful methods can work'

and Martin Luther King — we neither understood them, nor did we take them seriously enough. We did not give any thought to what strategy we should follow to prevent a situation where millions of people in our country have lost faith in non-violent resistance," Dr Naude said.

"Bishop Tutu and Allan Boesak are continuously being challenged by militant black youths saying to them: 'Prove to us that you with your peaceful methods are achieving more than we are, with our stones and our petrol bombs,'" he said.

In the present situation in South Africa, this militant spirit was growing in the black community, especially among the youth, he said.

If Christians or the Christian Church were convinced violence could never be a satisfactory way of changing unjust structures or situations, then it was up to them to prove that those structures or situations could be overcome by well-planned, carefully considered and responsible actions of passive resistance or civil disobedience.

"Unless we prove that non-violent actions have the inher-

ent power to bring about change, we cannot blame those living under conditions of injustice and suppression if they come to the conclusion that violence is the only way to bring about fundamental change," Dr Naude said.

He emphasised that his and the SACC's motivation for supporting civil disobedience was based on examples from the Old and New Testaments, where people were forced to disobey the authorities in their efforts to remain obedient to God.

"I believe Christians not only have a right, but a duty to disobey a specific law or policy of the authorities — it is their duty to be obedient to God first and foremost," Dr Naude said.

It was difficult to predict what form civil disobedience would take, he said.

Consumer boycotts, peaceful demonstrations and strikes were examples of civil disobedience that were widely recognised in the Western world as legitimate ways to express frustration.

Dr Naude said the Church had the structure and organisation to organise mass civil actions, but that it had not yet done the

necessary education and mobilisation to launch such actions.

Earlier this year, Dr Naude received wide publicity for the statement he made on civil disobedience during the SACC national conference.

He told the conference that the hope for peaceful change in South Africa could only be sustained "if the Christian community initiates and supports more meaningful and effective non-violent actions including well-planned actions of civil disobedience."

The next day, Dr Naude was warned in a message from the Minister of Law and Order that encouraging civil disobedience could lead to confrontation with the authorities.

The hornets' nest was stirred again when the State President, Mr P W Botha, announced that he was prepared to speak only to people who renounced violence and civil disobedience.

In reaction, the Bishop of Johannesburg, Bishop Desmond Tutu said that unless Mr Botha dropped the second condition, he would not join a delegation of church leaders which met with Mr Botha in August.

The President of the Methodist Church of Southern Africa, Reverend Peter Storey, said afterwards that "members of the delegation that went to speak to the State President in Pretoria on August 19 would not have gone had they been required to renounce civil disobedience beforehand".

"I believe Christians not only have a right, but a duty to disobey a specific law or policy of the authorities — it is their duty to be obedient to God first and foremost."



Dr Beyers Naude . . . "The lessons taught by Gandhi and Martin Luther King — we neither understood them, nor did we take them seriously enough."



"I believe Christians not only have a right, but a duty to disobey a specific law or policy of the authorities — it is their duty to be obedient to God first and foremost."



Picture: WILLIE DE KLERK, The Argus.

United: Dr Allan Boesak outside court with family members after being freed on bail in the Malmesbury Magistrate's Court today.

Supporters clapped, chanted and sang.

Staff Reporter

DR Allan Boesak emerged from a court hearing at Malmesbury today a conditionally free man.

He stepped into the sunlight to cheers of "Boesak. Boesak, Boesak" from a crowd of about 300 supporters.

They clapped, chanted and sang as they formed a throng that swept him along to the vehicle taking him home.

The president of the World Alliance of Reformed Churches embraced friends and well-wishers as he walked.

"FREE MAN"

Minutes before, just after noon, Dr Boesak's legal representative, Mr S Desai, appeared in a passage of Malmesbury Magistrates' Court after paying bail of R20 000.

He stepped up to Mrs Dorothy Boesak and announced: "He's a free man now."

Mrs Boesak replied: "Oh — he's a free man."

Then Dr Boesak appeared from a doorway and the couple embraced. He kissed a daughter, then moved out to face the crowd and the media.

The rustic Swartland town of Malmesbury, known for its grain, its *brei* and two prime ministers, had not before experienced so much drama outside the courthouse.

Until the surprise hearing the town had no inkling that an international figure such as Dr Boesak would be in its midst.

One shopkeeper was surprised to learn that Dr Boesak would be appearing in the district court. Asked why Malmesbury, the shopkeeper commented: "They don't want trouble."

Dr Boesak first appeared in court, informally, about 10.30am. He greeted the media packed into A Court, put on a suit jacket, straightened a white tie, shook hands with a Press photographer and greeted a woman journalist with a kiss.

He appeared casual, though his face was gaunt. He left after about eight minutes. At 11.50am he reappeared in court for the formal hearing of the bail application.

Mr Desai addressed the magistrate on the question of bail. He said: "We consider the conditions stringent and reserve the right to apply for new terms later."

A "who" went round the court when the sum of R20 000 was mentioned. The magistrate, Mr A Dippenaar, warned that comments or noisy utterances from the public gallery were unacceptable.

Such behaviour would leave him no alternative but to clear the court — an action "I wouldn't like to do".

AK 15 20/9/85

Staff Reporter

28

MALMESBURY. — Dr Allan Boesak, international church leader and patron of the United Democratic Front, was released on R20 000 bail today after appearing in Malmesbury Magistrate's Court.

He appeared in connection with four charges under Section 54 of the Internal Security Act, but no charges were put to him in court.

Three of the charges relate to school and consumer boycotts and the disinvestment campaign, and the fourth to discussions allegedly held in connection with such boycotts.

Dr Boesak was met outside the court by a crowd of jubilant supporters who travelled to Malmesbury after news of his pending appearance spread through Bellville South, where he lives.

The hearing was postponed to November 6 in Malmesbury Magistrate's Court.

Dr Boesak, president of the World Alliance of Reformed Churches, has been in detention for nearly a month.

Dr Boesak arrived at the court at 10.45am and was allowed to meet reporters briefly before the hearing.

Looking drawn and tired, he greeted local and foreign journalists warmly and cheerfully.

The magistrate, Mr A P Dippenaar, allowed the cameramen to take pictures in the court for five minutes before the hearing started as Dr Boesak walked in.

Greeted his family

His wife Dorothy, their four children and his sister, Mrs Edna Piek, arrived minutes before the case began, in spite of expectations that they would not have made it in time from Montagu, where Mrs Boesak was to have spent the weekend.

Dr Boesak greeted his family affectionately as he walked to the dock.

The news that Dr Boesak was to have appeared in court was sudden and unexpected. Church colleagues, his staff and even his lawyers knew only this morning that he was to appear.

Mr Desai said the defence had little alternative but to accept the amount of bail. He said they would accept bail conditions, although they considered them "extremely stringent", but would apply for amendment of the bail conditions.

The tiny courtroom was so tightly packed with journalists, friends of Dr Boesak and curious locals that reporters could hardly move their arms to take notes. There was an excited hubbub for 35 minutes while Dr Boesak consulted his lawyers in a nearby office.

When the court case began — 45 minutes after its scheduled time — spectators whistled when the amount of bail was announced. The magistrate warned spectators that he would not "allow comments and utterances and noises like the ones I've heard from out there".

He added that as far as bail conditions were concerned "I take it for granted that the accused will immediately leave for Bellville".

"If one looks at the conditions it is quite clear that he should do so."

The prosecutor was Mr P J van der Merwe. Mr S Desai, instructed by E Moosa and Associates, appeared for Dr Boesak.

Terms of bail will restrict him to Bellville

ACCORDING to Dr Boesak's lawyers, his bail conditions are that he:

- Must report to Bellville police station daily between 7am and 9pm.
- May not leave his home between 9pm and 6am.
- Must hand in his passport within 24 hours.
- May not leave the magisterial district of Bellville without the permission of the police district commandant.
- May not directly or indirectly communicate with State witnesses whose names have been given to him by the district commandant.
- May not speak at meetings of more than 10 people except at bona fide church services in the NG Sendingkerk in Bellville South.
- May not propagate or encourage a consumer boycott, school boycott, academic boycott or disinvestment campaign.
- May not visit educational institutions except bona fide house visits to members of his congregation as a priest at UWC.
- May not be interviewed by the media.
- May not attend funerals without permission of the district commandant and, if permission is granted, police may attach conditions.

BOESAK OUT

bail

28

Collision looms for

State, *Soweto* Church FOCUS

The Church and the State could be heading for a collision.

On October 9, the State might have to contend with a one-day stayaway which could involve hundreds of thousands of workers throughout the country. It was called by the Church.

Four hundred black and white church leaders representing 47 denominations made the call during the launching of the National Initiative for Reconciliation (NIR) held in Maritzburg on September 12.

The stayaway will be unique in that it is the first to be called by the Church.

It will also have far-reaching implications for South Africa and for the relations — which have not been particularly good — between the Church and the State.

Appeal

The spokesman also said guidelines on what is to be done and how people should behave on October 9 would be laid down at a meeting today.

The vice-president of Assocom, Mr V M "Rocky" Ridgeway, said a number of companies were struggling because of the country's economic position and that to take away one day of production could have disastrous effects.

"We have appealed to the NIR to modify their plans by changing the day to a Sunday when people can give up their leisure rather than their working day for this occasion," he said.

By
**SAM
MABE**

Lieutenant T F Jefferson, of the Police Directorate of Public Relations, said yesterday that the police were going to act only if there was an infringement of the law.

There is a number of factors indicating that the stayaway could be one of the most successful in this country.

That there are whites among the church leaders who are calling for the stayaway is significant. White workers are for the first time being called to participate in a stayaway. Should they respond positively, this could tremendously influence the relations between black and white workers.

That the call is made by the Church will also bring in the participation of a larger section of a constituency which would normally not participate in a stayaway called by trade unions or other organisations.

The stature of some of the church leaders involved, such as Bishop Desmond Tutu, Archbishop Phillip Russell, the Rev Peter Storey and the Rev Dr Khoza Mgojo might also influence more people to participate.

Stayaway

Organisers of the stayaway are emphatic that this is going to be a religious rather than a political event. They say the stayaway is going to be called a Day of Prayer and will have nothing to do with the type of stayaways that were called by other organisations before.

But this will not have a very substantial influence on the form the stayaway might take.

While there will be many Christians participating there will be many others whose participation will not be related to whether or not they are Christians.

The stayaway could end up having the same characteristics as other stayaways this country has seen before.

Five days before the



BISHOP TUTU.



ARCHBISHOP RUSSELL.



Rev STOREY.

PAC's anti-pass demonstrations on March 21, 1960, its leader, Mr Robert Sobukwe, wrote to the then Commissioner of Police, Major-General Rademeyer, warning him of the intended campaign.

He said the campaign was intended to be peaceful. People had been warned long in advance to do everything in their powers to avoid violence. Mr Sobukwe said the people would disperse if given clear orders and enough time to disperse.

But at the end of the day, March 21, 86 people had been killed and 186 injured — by the police. Of the 86 dead, who included 40 women and eight children, 52 had been shot from the back.

The students' march of June 16, 1976 was originally intended to be a peaceful march in protest against the use of Afrikaans as a medium of instruction.

Throughout the long march which started in deep Soweto, there were no reports of violence by the students.

Violence erupted only when the marchers came face to face with the police in Orlando, when Hector Peterson was shot dead.

If the police can keep their word — to act only in cases where there is an infringement of the law — the stayaway could be what its organisers intend it to be. Peaceful.

Baptists call for end of apartheid

28 21/9/85 Herald

HUNDREDS of Baptists last week called on the Government to "eradicate apartheid and its props and to repent of their sinful perpetuation of unrighteous, unjust and heretic actions".

The call was made at a meeting hosted by Baptists for Social Concern, a group coordinated by the Rev DJ Manuel, in the Gleemoor Baptist Church last Thursday evening. The meeting also demanded the unconditional end of the state of emergency, the release of all political detainees and permission for political exiles to return.

ical detainees and permission for political exiles to return.

In a declaration adopted at the meeting, Baptists for Social Concern expressed their "concern and indignation at the social and political state of our country".

They added: "More specifically, we voice our dissatisfaction against of the state of emergency that has now been in progress for 12 weeks, since June 21, 1985."

"The state of emergency has given unlimited and uncontrolled powers to the South African Defence Force and the police, allowing them to arbitrate repressive actions which are dehumanising and unacceptable. The state of emergency is symptomatic of an oppressive apartheid system that can only be maintained through institutionalised violence," the declaration said.

"We believe that the sinful past can only be repented of and not be modified; that a viable future can only be built on the basic biblical principle that all people are created equal and in the image of God; and that the future of the country be decided upon by all its peoples through its authentic leaders."

Embloy
AT MARKET

LAMB	2 99	per kg
TOP PACK	3 99	per kg
WIDE RISKET PACK	2 89	per kg
LEG OF LAMB FIRST GRADE	4 48	per kg

Boesak on subversion charges

Staff Reporter

CHIEF TITLES
21/9/85

DR ALLAN BOESAK, president of the World Alliance of Reformed Churches, was charged in Malmesbury with subversion and released from detention yesterday on R20 000 bail with "stringent" conditions.

Dr Boesak, a patron of the United Democratic Front, was not asked to plead and the case against him was postponed for further investigation until November 6 in Malmesbury Magistrate's Court.

He faces three charges of subversion and one of "promoting or convening" a prohibited gathering, namely the march to Pollsmoor Prison.

The first subversion charge concerned alleged transgressions of Section 54 of the Internal Security Act on six occasions in August this year, mostly in churches, church halls or civic centres.

An alternative charge concerns a Section 54 transgression through encouraging people not to buy at certain establishments.

Restricted to Bellville

Encouraging teachers not to teach is the basis of the second charge. The third concerns calling on foreign institutions to withdraw their investments or not to make further loans to South Africa.

Conditions of bail, which Dr Boesak's counsel Mr S Desai described in court as "stringent", prevent Dr Boesak from attending any meeting of more than ten people, apart from his church services.

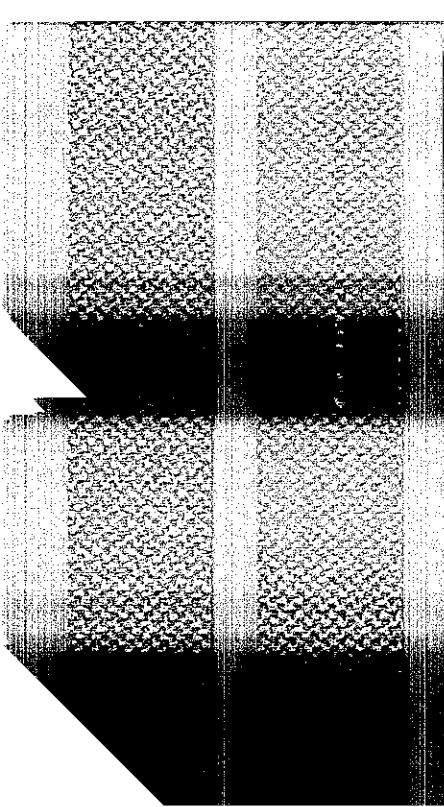
Dr Boesak is also restricted to Bellville magisterial district. He may not be interviewed by the press.

He must also report daily to Bellville police station. He may not attend any funeral without police permission. He may not visit any educational institutions other than to preach at the University of the Western Cape, and he may not propagate a consumer or educational boycott or disinvestment.

Mr A P Dippenaar was the magistrate. Mr A R Acherman, with Mr P J A van der Merwe and instructed by the State Attorney's office, appeared for the State. Mr Desai was instructed by E Moosa and Associates.

Dr Allan Boesak in the Magistrate's Court in Malmesbury yesterday. ● More pictures, page 9

Cape Times Newscolour: Dan Bosman



Dr Boesak embraces one of many well-wishers who crowded around him after he delivered a sermon in the Ned Geref Sendingkerk in Bellville-South yesterday morning.

Boesak will 'resist to the end'

CAPT TIPS 23/9/85 - 28

THE Rev Allan Boesak, defiant in the face of subversion charges brought by the government, pledged to his congregation yesterday: "I will resist them to the very end."

Dr Boesak, president of the World Alliance of Reformed Churches, was detained without charge on August 27 and charged on Friday with subversion. He was released on R20 000 bail and ordered not to speak at public gatherings apart from church services, among other tight bail restric-

tions.

Dr Boesak, 39, preaching at the Bellville Dutch Reformed Church, said he was near despair during his three weeks in detention in Pretoria before he was charged and freed on bail.

"I wrestled with God, I fought with God. And the moment came when I fell on my knees and cried as I've never cried before, maybe for the first time since I was a little boy," he said in his sermon.

He said he thought "God would work through the inter-

national community to put pressure on the South African Government to let me out — but that didn't happen".

But finally, Dr Boesak said, "the man who has been humbled before God for almost three weeks, in 21 days of prayer and sometimes just bread and fasting, has learned to depend on the spirit of God alone. That, I think, was my great discovery. To remember the promise of God, to become as humble as I can before God, and to believe that the world of God is

true.

"Let me make it clear to you today, I have not given up my conviction," he said. "Our non-violent struggle for justice in this country is God's will, it is God's struggle. I will continue to do that as long as God gives me breath in my body."

Dr Boesak implored those fighting apartheid not to turn to violence, saying: "Violence will destroy us as it will destroy the people who use it against us.

"Violence will destroy our

soul even as their violence has destroyed their soul.

"They have no God left except the God of their guns and their Casspirs and their tanks and their violence. Let them pray to that God.

"Even today I do not hate them. I will not hate them. But I will resist them to the very end, because I love my country and my people and them too much to allow oppressors to destroy us.

"This we must know. Whilst evil is alive, the people of God are called to battle," Dr Boesak added. — Sapa-AP

Industry 'not unsympathetic' to day of prayer

Pietermaritzburg
Bureau

THE Federated Chamber of Industries says it is not unsympathetic to the planned national day of prayer on October 9 but is in no position to prescribe to its members how the call should be approached.

In a statement to members, the FCI said that in terms of its constitution it supported the freedom of religion and conscience.

It said Christian leaders had called for a day of repentance, mourning and prayer and not for a stayaway in the accepted sense of the word.

As a general guideline the FCI suggested to its members that if it was a day of prayer and work-

ers wished to observe or attend a church service during midday or late afternoon — similar to days of prayer for rain — employers could be expected to consider it sympathetically.

Fasting

However, should employees not attend work at all without permission, individual employers would either treat the time off as paid leave or treat it on the principle of no work, no pay.

The National Initiative for Reconciliation committee said in a statement released yesterday that the call for a national day of prayer and fasting was not a cheap political act and should not be seen in terms of a 'stayaway' or 'strike'.

The statement, sent to political and trade union leaders, chambers of industry and commerce and employers, said the day of prayer was intended to be an opportunity 'to express in a spiritual and Christ-like way our repentance for past wrongs and our commitment to the removal of injustices'.

The call for all Christians to give one working day — if necessary sacrificing their pay — to acts of repentance, mourning and prayer had been made to find a non-violent way 'to demonstrate the depth of our caring for the intolerable suffering surrounding South Africans, especially those in the townships'.

'It is not linked to any

political grouping or organisation, but is a call to Christians to identify with the pain of their fellow South Africans. It is not a threat but an act of penitence.'

The statement said all Christians would be called on responsibly to observe October 9 by seeking a day's leave and it would be left to the individual to decide whether to request the day as paid or unpaid leave.

The NIR committee appealed to trade unions and political organisations not to oppose the call or seek to enforce it in any way.

'As a Christian act we believe that any response to the call must be absolutely voluntary and devoid of any coercion.'

Those involved in essential services were asked to continue prayerfully with their work.

Mr Michael Cassidy, chairman of the NIR committee, said the committee appreciated the sensible and sympathetic approach from the Federated Chamber of Industries and was 'confident that this sort of counsel will prevail in commerce and industry throughout the country'.

'Church must reject apartheid'

Religion Reporter

28
The Church's failure to take an unequivocal and united stand against apartheid had alienated many blacks, says the General Assembly of the Presbyterian Church of Southern Africa. STAR

The General Assembly yesterday adopted a decision to invite members of several other churches to draft a joint confession of faith in opposition to racism and apartheid.

Racism and the ideology of apartheid still deeply permeated the psyche of many South Africans, the Assembly said in a statement of faith.

This prevailing attitude had profoundly destructive social effects on the lives of the majority of people in this country.

Although proponents of the philosophy, both in politics and in the church, had long claimed it had Christian roots, apartheid was in fact a Christian heresy, the Assembly said. 24/9/85

Churches that will be invited to join the Presbyterian Church in drafting a common statement of faith rejecting apartheid are the Nederduitse Gereformeerde Kerk and its sister churches, the Nederduitsch Hervormde Kerk, the Gereformeerde Kerk, Lutheran churches and the Moravian Church.

Political comment in this issue by H W Tyson; headlines and posters by M J Polkinghorne; cartoons by A Berry, D Fedler and D Anderson; all of 47 Sauer Street, Johannesburg.

The campaign in support of the call by the National Initiative for Reconciliation of Conference for a national day of prayer, and a work stayaway, on October 9, is gaining momentum.

However, the campaign has met with a lukewarm response from most trade unions, including two major black unions groupings, the Federation of South African Trade Unions (Fosatu) and the Council of Unions of South Africa (Cusa).

The call followed Bishop Desmond Tutu's speech to the conference in which he proposed the idea of a one-week stayaway.

Stayaway

The Nobel Prize winner has welcomed the partial acceptance of his proposal by the interdenominational conference which included members of a wide range of church groups among participants, including, significantly the N G Kerk.

Businessmen have been asked by organisers to support the call by closing down for the day, or, at least, not penalising employees who stay away from work.

However, Fosatu and Cusa have expressed concern that Bishop Tutu made the call with-

out canvassing the idea with them first.

Although Bishop Tutu concedes that he did not consult the trade unions, he however, explains that decisions had to be taken.

But, the call has been supported, even by Inkatha, which said it supported the proposal in principle but feels it should occur at a later date.

• The arrest of 62 members of the Federal Council of Retail and Allied Workers' Union in terms of the country's laws, and the detention of 14 other unions, has caused concern among unionists.

The Azanian People's Organisation (Azapo) has pledged its support for the Fedcrawu workers arrested after picketing and launching a boycott of Jet, Sales House and Edgars stores after striking workers were dismissed.

• The trade union unity talks aimed at forming a giant federation collapsed when two major trade unions walked out of the crucial discussions last week.

South Africa's biggest mineworkers union, the National Union of Mineworkers (NUM), and the Fosatu affiliate, Metal and Allied Workers (Mawu), are reported to have left the conference in Wilge-spruit after "hot talks"

Support for day of prayer

WORKERS' DIARY — By JOSHUA RABOROKO

about the draft constitution, the critical question of unions merging and the exclusion from the talks of Cusa and the Azanian Confederation of (Azactu).

Participating unions have said that without these requirements being met the inauguration in November/December will not be possible.

• Two prominent figures in the Trade Union Council of South Africa (Tuca) are angry about the recent council elections and want to disaffiliate from Tuca.

They are Mr Freddie Swartz of the Leather and Allied Trades Industrial Union and Mr Norman Daniels of the

Textile Workers' Union.

They said bigger unions had used their votes in the elections to ensure that the federation's hierarchy was not altered.

Campaign

• The Steel Engineering and Allied Workers' Union (SEAWU) is to continue its sixth annual conference at the Johannesburg Catholic Church Cathedral on Sunday at 10 am. The earlier conference was adjourned.

• The man who discovered that asbestos causes a type of lung cancer, Dr Christopher Wagner, has warned that blue asbestos from

South Africa is more dangerous than many other types of asbestos.

• Italy's three main trade unions have called a nationwide campaign of solidarity with South Africans fighting apartheid.

• The European Economic Community may strengthen the code of conduct for companies in South Africa. Presently it lays down voluntary guidelines for companies in SA which are encouraged to report on their activities.

• Workers at Colgate Palmolive in Bosburg have achieved a new minimum wage of R3,15 an hour, and their hours of work have been reduced to 43 a week, according to a Conciliation Board settlement.

The union, the Fosatu — affiliated Chemical Workers' Industrial



NOBEL PEACE PRIZE winner, Bishop Desmond Tutu ... call for national day of prayer

Union, applied for a board after negotiations with the company deadlocked.

• Two giant motor industry multinationals have reached agreements with the National Automobile and Allied Workers' Union after industrial unrest by workers over dismissals and dispute over severance pay and other benefits.

• The SA Boilermakers' Society has warned the Metal and Allied Workers' Union that it will not take kindly to intimidation of its members. It was referring to an incident at Feralloys in Machadodorp, which was caused by considerable tension between the two unions.

Tension arose when Mawu recently called a sympathy strike of more than 300 workers at Feralloys in support of

striking workers at BTR Sarmcol in Maritzburg. About 35 SBS members at the factory claim they were forced to strike by Mawu intimidation.

Welcomed

• The African Miners and Allied Workers' Union (AMAWU) has signed preliminary recognition agreements with two construction companies — D and H Crushers and Hippo Quarries in the West-naria areas covering more than 800 workers.

The union's general secretary Mr S Madolo, has welcomed the moves as "indication that we are going somewhere".

• About 100 000 unemployed people in South Africa — mostly blacks — will be trained up to March next year under the Department of Man-power's special training scheme.

UDF man dies after arrest

EAST LONDON — An Eastern Cape UDF member arrested on Friday evening died the next day.

A police spokesman for the Eastern Cape confirmed yesterday that Mr Mbuyiselo Mbotya (35) of Ginsberg, outside King William's Town, was arrested for an alleged criminal offence and taken to police cells where he became ill.

She said police took him to hospital in the town, but he was transferred to Frere Hospital in East London on Saturday morning.

She said the cause of his death was not known and police were investigating. It would be "improper" to reveal the reason for his arrest.

Mr Mbotya was also a member of the King William's Town Youth League.

The Frere Hospital medical superintendent, Dr Ben Hall, said he did not know the cause of Mr Mbotya's death. — Sapa.

Drama as bishop confronts police over detainee

There was drama yesterday when the Anglican Bishop Suffragan of Johannesburg East, the Rt Rev Simeon Nkoane, demanded that police explain to a mother why her son was being detained. 25/9/85

The confrontation came at the Mzinoni offices of the Bethal Development Board after the joint funeral service of two unrest victims.

Mrs Kate Mahlangu of 16th Street, Mzinoni, had earlier told the bishop her life had been made "unsafe and unhappy" by the arrest of her son, Simon Mbuzeni Mahlangu, last Wednesday night. Her home was petrol-bombed the following night.

Mrs Mahlangu said her son was the breadwinner as she was sickly and unemployed.

Police were taken aback when Mrs Mahlangu wailed and clutched the bishop, who was also overcome by emotion

and wept.

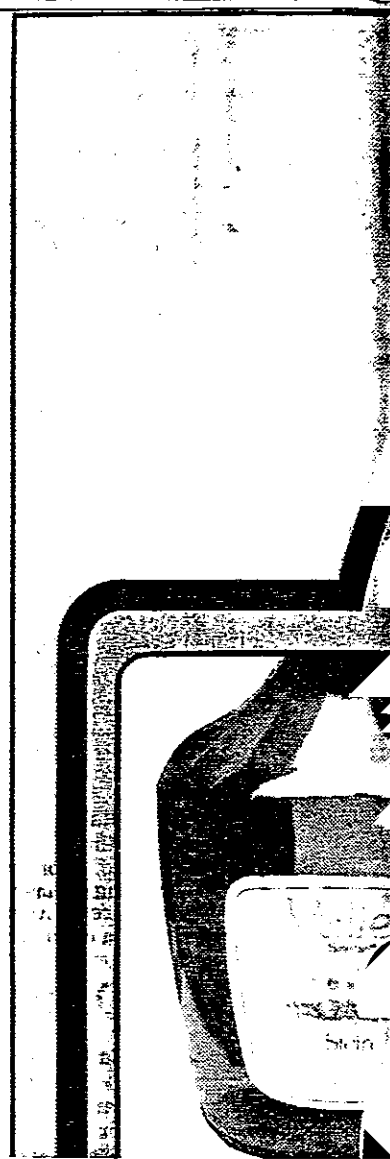
Earlier a police officer explained to the mother and the bishop that her son was being held in terms of section 50 of the Internal Security Act.

Bishop Nkoane said: "God condemn section 50 if it is going to deprive families of breadwinners." STATE

Bishop Nkoane had told the police that Mrs Mahlangu had said if the police were detaining her son for a reason she did not know of, or if they killed him, "they had better shoot me as well".

A heated argument followed, in which the police officers told the bishop Mr Mahlangu had been involved in acts that were aimed at endangering peace and the lives of other people.

The confrontation ended after the police officers accompanied the Bishop and Mrs Mahlangu to the Bethal police station where she was allowed to see her son.



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Bishop urged to remove priest from township

Mercury Mercury
(28) 26/9/85

Mercury Reporter

AN URGENT request has been made to the Anglican Bishop of Natal, the Rt Rev Michael Nuttall, to remove the Rev Mncedisi Xundu, detained rector of St Simon's Church and the UDF's Natal regional chairman, from Lamontville so that peace can be maintained in the township.

In a report tabled before the recent meeting of the Durban's Ningizimu Community Council it was revealed the request had been delivered by a delegation of the S J Smith Hostel.

Bishop Nuttall yesterday confirmed that such a request had been made to him but said it had been 'overtaken by the police detention' of Mr Xundu, which he had to concentrate on first.

In a document submitted to the Ningizimu Community Council by an S J Smith councillor, it was stated that generally church lease agreements were granted on condition that the sites were used for religious purposes only.

'Contrary to the generally accepted principle, ever since the assumption of office as rector of St Simon's Anglican Church by the

Rev Xundu, the above church site and buildings are almost every night used as a nest for political meetings held and addressed by the Rev Xundu and other political activists from outside Lamontville,' said Councillor Mthembeni Xulu.

As a result of the meetings addressed by Mr Xundu and others, violence had during the past two years escalated all over the province, he said.

The Ningizimu Community Council said yesterday it resolved that a letter be written to Bishop Nuttall pointing out that the site permit for St Simon's allowed it to be used for religious purposes only.

Church move puts coloured MPs in a spot

The Star's Africa News Service

STAR

GABORONE — Two prominent coloured political leaders, the Rev Allan Hendrickse and the Rev Andrew Julies, have been put in a dilemma by a decision by their church to force its ministers to renounce party politics.

Church officials are reluctant to talk about the decision taken by the synod of the Congregational Church at a meeting in Gaborone this week.

The Rev Joseph Wing, general secretary of the church, would say after the meeting only that the synod had decided "all ministers will be required to make a declaration to the effect that they are not engaged in party political activity".

Any ministers known to be so engaged "will be communicated with directly," he said.

He said the decision was taken in the form of a resolution amending the synod's constitution "regarding the status of ministers who engage in party political activity".

The most prominent ministers in the church who will be affected by the decision are Mr Hendrickse, leader of the Labour Party, chairman of the Ministers' Council and a member of President P W Botha's Cabinet, and Mr Julies, who is Minister of the Budget in the House of Representatives.

Call to ^{STAR} Govt for all-race forum ²⁸

Pretoria Bureau

The Government has been called upon to establish a national all-race forum — with an open agenda — as a solution to the country's problems by the Presbyterian Church of Southern Africa's General Assembly.

The assembly also called on the Government to take the initiative in halting the "spiral of violence" by ending the state of emergency and withdrawing extra police and army from the townships.

It said the unrest was politically motivated in that it expressed the "legitimate anger and frustration of an oppressed people" and the politicians should not delay in finding a "just political solution".

26/9/85
PROTESTED

The assembly also protested "most strongly" against "the uncontrolled and often-provocative actions of the police in the townships" and objected to the use of national servicemen in quelling the unrest.

It deplored the Government's attitude to opponents such as the South African Council of Churches and the United Democratic Front, saying a leadership vacuum was being created because potential leaders were being "either destroyed, discredited or distrust- ed".

The assembly endorsed the recent call that October 9 be set aside as a national day of repentance, mourning and prayer.

It also approved a model "statement of intent" committing the church to fighting apartheid in all forms, working towards human rights and aiding the oppressed.

Church urged to back 'the people's struggle'

28 STAR 26/9/85

By Jo-Anne Collinge

An urgent call to the Church to seize creatively the present social crisis and to minister "in the struggle for liberation by supporting and encouraging campaigns and actions of the people", has been made by more than 150 theologians and ministers.

Their uncompromising argument, set out in "The Kairos Document: Challenge to the Church", is that the Church's place is with the oppressed — that it should be encouraging the people to take up their own cause for justice and not addressing moral pleas to the State and the white minority.

"JOINT RESPONSIBILITY"

Representatives from a wide spectrum of churches took "joint responsibility" for the views expressed in the Kairos document, including the Anglican, Roman Catholic and Methodist Churches, the Nederduitse Gereformeerde Sendingkerk, as well as the pentecostal Apostolic Faith Mission.

Dr Beyers Naude, the general secretary of the South African Council of Churches, was one of the signatories. Reverend Frank Chikane, vice-president of the United Democratic Front and Methodist church leader Reverend A Hendriks from the Cape also signed it.

The paper, released in Johannesburg yesterday, is arguably the most provocative statement to emanate from South African theologians in decades. It outspo-

kenly condemns both "State theology" used to justify apartheid and "Church theology" which has been the conventional response of the so-called English churches.

The signatories profess a belief that "the ideal way of resolving the crisis in South Africa is a peaceful one. But we reject the hypocrisy of calling what the people do 'violence' while the aggression and oppressive violence of the police and the army is called a 'justifiable use of force for defensive purposes'."

They reject outright the idea that reconciliation can be reached in all conflicts. "There are conflicts where one side is a fully armed and violent oppressor while the other side is defenceless and oppressed.

"There are conflicts that can only be described as the struggle between justice and injustice, good and evil, God and the devil.

"To speak of reconciling these two is not only a mistaken application of the idea of Christian reconciliation, it is a total betrayal of all that Christian faith has ever meant," the document declares.

The reasoning of "The Kairos Document" implied the church backing the call for:

- The release of all political prisoners, especially Nelson Mandela.
- The unbanning of political organisations and the safe return of exiles.
- The repeal of all apartheid laws and repressive security laws.

Churches face moment of truth

THE KAIROS DOCUMENT

28

STAR

27/9/85

They portray the schism in the Church in the starkest of terms ... "There we sit in the same church while outside Christian policemen and soldiers are beating up and killing Christian children or torturing Christian prisoners while yet other Christians stand by and weakly plead for peace."

The conclusion? "The church is divided and its day of judgment has come."

Judging the Church in this case are 151 ministers and theologians who have discussed, written and endorsed "The Kairos Document: Challenge to the Church." They do so, they say, in the conviction that the *kairos* — or moment of truth — is upon South Africa and that the churches should seize this as "a time of grace and opportunity, a challenge to decision and action".

The first step they argue is to demolish the misleading myths of apartheid's "State theology" and the faint-hearted "Church theology" of Pretoria's moderate opponents. The next step is to start building a "prophetic theology" and spell out the action this implies.

The criticisms

The "State theology" employed by the apartheid state misuses Christian belief and Biblical texts to justify oppression, the document argues. Such theology is selective in employing almost solely Paul's view of the State as an instrument that commands, above all, obedience.

And, in turn, it elevates the concept of "law and order" above morality. "It is indeed the duty of the State to maintain law and order but it has not a divine mandate to maintain any kind of law and order," the "Kairos" paper says.

"Something does not become moral just because the State has declared it to be a law. We cannot accept any kind of law and any kind of order. The concern of Christians is that we should have in our country a just law and a right order.

"Especially during the state of emergency 'State theology' has tried to re-establish the status quo of orderly discrimination, exploitation and oppression by appealing to the consciences of its citizens in the name of law and order."

The paper observes that the State makes liberal use of the name of God — military chaplains to encourage the Defence Force, police chaplains to strengthen policemen, Cabinet Ministers in their propaganda and constitu-

tion-writers in framing the preamble to the Constitution Act.

"This god is an idol. It is as mischievous, sinister and evil as any of the idols that the prophets of Israel had to contend with. It is the god of superior weapons who conquered those who were armed with nothing but spears. It is the god of Casspirs and Hippos, the god of teargas, rubber bullets, sjamboks, prison cells and death sentences.

"Here is a god who exalts the proud and humbles the poor — the very opposite of the God of the Bible who 'scatters the proud of heart, pulls down the mighty from their thrones and exalts the humble'. From a theological point of view the opposite of the God of the Bible is the devil, Satan.

"The god of the South African State is not merely an idol or a false god, it is the devil disguised as Almighty God — the antichrist."

The criticism of "Church theology", somewhat less stinging, nevertheless tackles such cherished ideals as reconciliation, justice and non-violence. "Church theology" is the term selected to refer to the "English-speaking" churches, which offer cautious criticism of apartheid. This criticism is dismissed as counterproductive. "Instead of engaging in an in-depth analysis of the signs of our times it relies upon a few ideas derived from Christian tradition and then uncritically and repeatedly applies them to our situation."

Reconciliation cannot take place between unequal parties, "between justice and injustice, good and evil". Repentance and moves to establish justice are prerequisites for reconciliation, argue the Kairos supporters.

"There is nothing that we want more than true reconciliation and genuine peace — the peace that God wants and not the peace the world wants. The peace that God wants is based on truth, repentance, justice and love. The peace the world offers us is a unity that compromises the truth, covers over injustice and oppression and is totally motivated by selfishness."

Justice, the document asserts, requires change in the structures of society. Moralising demands have not achieved such change and they never will, it is argued. "Radical change in structures can only come from below, from the oppressed themselves," it argues, questioning: "Why then does 'Church theology' appeal to the top rather than to the people who are suffering?"

"Why does this theology not de-

The Kairos Document, created and endorsed by 151 theologians and ministers, is looked on by its creators as a stepping stone to a new "prophetic theology". The signatories state that they see it not as a final document but as a direction "in which God is leading us at this point in our history". JO-ANNE COLLINGE summarises its contents.

mand that the oppressed stand up for their rights and wage a struggle against their oppressors?"

Finally, on the question of violence, the document notes that while the State attempts to portray township resistors as the sole perpetrators of violence, the Church is not so misleadingly selective.

The Church roundly condemns all violence, the document notes, asking: "But is it legitimate, especially in our circumstances, to use the same word violence to cover the ruthless and repressive activities of the State and the desperate attempts of the people to defend themselves? How can acts of oppression injustice and domination be equated with acts of resistance and self-defence?"

The document clarifies that it is not saying that "any use of force at any time by people who are oppressed is permissible simply because they are struggling for their liberation". It acknowledges there have been killings and maimings which no Christian could approve — but condemnation should be on the grounds that such acts are unjustifiable and counterproductive, and "not because they fall under a blanket condemnation of any use of physical force in any circumstances".

Alternatives

The steps the Kairos group takes toward a "prophetic theology" are founded firmly on a socio-political analysis which throws overboard the idea that the South African conflict is simply racial war.

"The racial component is there but we are not dealing with two equal races or nations each with their own selfish group interests. The conflict is between an oppressor and the oppressed. The conflict is between two irreconcilable causes or interests in which the one is just and the other is unjust."

The second major pillar of the prophetic alternative is the faith that true peace and reconciliation are, in the long term, assured.

"As the crisis deepens day by day, what both the oppressor and the oppressed can legitimately demand of the churches is a message of hope. Most of the oppressed people in South Africa today and especially the youth do have hope. They are acting courageously and fearlessly because they have a sure hope that liberation will come."

But, maintains the document, hope needs to be maintained and spread — also to those who fear loss of their privilege and do not see that they have infinitely more to gain by political change.

Major ways of expressing the Church's new prophecy are outlined by the Kairos group. Firstly it needs to act to confirm the fact that the Church is already on the side of the oppressed quite simply because most of its members are from the ranks of the oppressed.

Secondly, the demand is made that all Christians must participate in the struggle for liberation and for a just society. "The campaigns of the people, from consumer boycotts to stayaways, need to be supported and encouraged by the Church. The present crisis challenges the whole Church to move beyond a mere 'ambulance' ministry to one of involvement and participation".

Thirdly, the Church's specific activities — its services, ceremonies, rituals — should express its new prophecy. "The evil forces we speak of in baptism must be named — we know what these evil forces are in South Africa today. The unity and sharing we profess in communion services or Masses must be named."

Then the Church should engage in special campaigns and projects for liberation — not as a "third force" located somewhere between oppressor and oppressed. "The Church's campaigns must not duplicate what the people's organisations are already doing and must not confuse the issue by having programmes which run counter to the struggles of those political organisations that truly represent the demands of the people."

There was an obligation on the Church to avoid collaborating with tyranny, lending legitimacy to a morally illegitimate regime, it was argued. At times it might be necessary to engage in civil disobedience in that "a Church that takes its responsibilities seriously in these circumstances will sometimes have to confront and disobey the State in order to obey God".

In closing the document calls on the Church not to abrogate its duty to provide moral guidance. "The Church of Jesus Christ is not to be called to be a bastion of caution and moderation. The Church should challenge, inspire and motivate people. It has a message of the cross that inspires us to make sacrifices for justice and liberation."

Big business joins call for day of prayer

Sowetan 27/9/85

THE Federated Chamber of Industries is sympathetic to the call for a day of prayer on October 9, and has requested employers to consider allowing their employees to take the day off either as paid or unpaid leave.

The call has been made by the National Initiative for Reconcilia-

tion for all Christians to observe October 9 as a National Day of Prayer and Fasting, by seeking a day's leave to be free to observe the day privately at home or join in services of prayer and fasting to be arranged in as many churches as possible.

The National Initiative for Reconciliation, in a letter yesterday to "captains of industry and commerce, employers, political and trade union leaders" said it was grateful for the guidelines circulated by the FCI.

Freedom

The FCI statement said the federation supported freedom of religion. Employers should view sympathetically requests by workers wishing to observe or attend a church service at midday or in the late afternoon, similar to the days of prayer for rain in the past.

However, employers should consider workers staying off work without

permission as having taken unpaid leave.

Meanwhile the NIR yesterday sent letters to church leaders and fellow Christians that prayer should be offered to ensure that the planned national day of prayer would be free of violence, and "rather a miracle of God's peace and calm".

Pressure

They said: "Nothing should be done or allowed that day which will dishonour Christ or violate the law of love and the way of the cross."

They also said the involvement in the day of prayer should be entirely by "free choice and conviction and without any pressure of force."

They suggested at a meeting in Maritzburg earlier this month that the day be divided into two parts, from 9am to 12pm and from 1pm to 4pm, with the hour in between being for "informal fellowship."

TO: Captains of Industry and Commerce, Employers, Political and Trade Union Leaders.

OCT 9 1985: NATIONAL DAY OF PRAYER AND FASTING

28

We write to you as a person of influence to seek your understanding and that of the organization you serve, in interpreting the call for a Day of Prayer on October 9th 1985. This emerged from the National Initiative for Reconciliation held in Pietermaritzburg from 10 - 12 September 1985.

A copy of the full Statement of Affirmation supported by all but a few of the 400 leaders of 48 Church denominations and organizations is enclosed, and we know that you will read it with care. But even more important is the need to explain the quite remarkable - perhaps miraculous - process which gave birth to this statement. This is something that has not been conveyed in the shorthand of press reporting but must be understood if we are to receive from you the co-operation we covet.

I. A Sign of Hope

South Africa desperately needs signs of hope, and we believe that the National Initiative for Reconciliation is such a sign. In Pietermaritzburg where the initiative was launched this was demonstrated by:

1. The widest cross section of Christian leaders ever gathered in South Africa - all searching for a new way for our land.
2. A willingness on all sides to acknowledge and confess our different complicities in creating and tolerating the cruel injustices of apartheid.
3. A common desire to move beyond political point-scoring to a genuine listening to God and each other.
4. The painful emergence of a pledge to work across traditional political and denominational barriers for a changed and totally nonracial South Africa.

The National Initiative for Reconciliation was in the words of a black leader: "A miracle which took my breath away and gave me hope again." A Dutch Reformed minister put it this way: "I have been converted four times since I came here!"

II. The Day of Prayer

1. The call for all Christians to give one working day - if necessary sacrificing their pay - to acts of repentance, mourning and prayer, was reached through a process of deep struggle, with everyone anxious to find a non-violent way to demonstrate to South Africa the depth of our caring for the intolerable suffering surrounding South Africans, especially those in the townships.
2. The calling of this day is not a cheap political act, and should not be seen in terms of a "stayaway" or "strike". It is intended to be an opportunity to express in a spiritual and Christlike way our repentance for past wrongs and our commitment to the removal of injustices.
3. It is not linked to any political grouping or organization, but is a call to Christians to identify with the pain of their fellow South Africans.
4. It is not a threat but an act of penitence.

III. Our Appeal

1. Accordingly we will be calling on all Christians responsibly to observe this day by seeking a day's leave on October 9th. It would be left to the individual to decide whether to request the day as paid or unpaid leave. It is also recognised that in many cases this will obviously involve sacrificing one day of their annual paid leave. All participants in the Day of Prayer would then be free to observe the day privately at home or join in services of prayer and fasting to be arranged in as many

churches as possible.

2. We wish to appeal to all employers in commerce and industry to respect this call by granting requests from their employees who wish to observe the Day of Prayer. We are grateful for the guidelines already circulated by the Federated Chamber of Industries, because these guidelines reflect the spirit which we have sought to express.

3. We appeal to Trade Unions and political organizations neither to oppose the call nor seek to enforce it in any way. As a Christian act we believe that any response to the call must be absolutely voluntary and devoid of any coercion.

4. We call on those involved in any essential services, as well as those affecting the health, education or well-being of anyone, particularly the young, aged or sick, to continue prayerfully with their work, and to consider donating one day's pay to any organization which eases the suffering of the victims of injustice.

5. We have no right, of course, to speak into any constituency but our own, but would nevertheless want people of other faiths to feel welcome should they wish to stand in solidarity with this witness to a hope in God and a desire for repentance and healing in our land.

IV. Our Expectation and Prayer

Our Biblical heritage demonstrates that there are times when God calls on His people to pause, to reflect, to seek His guidance, and to change their ways. We believe this Day of Prayer is such a moment, and that out of this moment there could flow new hope and unity for our divided and beloved land.

This is our confident expectation and prayer and we seek your understanding, and if possible your support.

STATEMENT BY THE FEDERATED CHAMBER OF INDUSTRIES TO ALL ITS MEMBERS

DAY OF PRAYER: 9th OCTOBER 1985

The Federated Chamber of industries is not unsympathetic to the cause but is in no position to prescribe to members how the call for the day of prayers should be approached.

In terms of its Constitution, the Chamber supports freedom of religion and conscience.

The Federated Chamber of industries wishes to clarify an apparent misinterpretation. The Christian leaders have called for a day of repentance, mourning and prayer and not for a stay away in the accepted sense of the word. The authentic statement was published on page 10 in the Sunday Times dated 15th September (please advise should you require a copy).

As a general guideline the Federated Chamber of Industries suggests that if it is a day of prayer and workers wish to observe or attend a Church service during midday or late afternoon (similar to days of prayer for rain in the past) employers could be expected to consider it sympathetically. However, should workers not attend work at all without permission the following approaches by individual employers have already been identified -

- should workers take the day off from work it will be considered as paid leave.
- no work, no pay!!

NATIONAL INITIATIVE FOR RECONCILIATION

Chaplains' role to be probed

Banned groups need Church Assembly

The General Assembly of the Presbyterian Church of Southern Africa has rejected a proposal calling for the demilitarisation of chaplains in the South African Defence Force.

The Assembly, the church's main decision-making body, has however adopted a decision that a theological investigation should be done into the role of chaplains.

Another motion regarding chaplains is still due to be presented. The assembly will be called on to decide whether chaplains should be sent to external political organisations such as the banned African National Congress and the Pan Africanist Congress.

This motion was proposed by the Rev L S L Mateza of Umtata.

Religion Reporter 28

The Presbyterian Church of Southern Africa is to examine the possibility of sending chaplains to talk to banned political organisations such as the African National Congress.

This motion was yesterday adopted by an overwhelming majority of the general assembly of the Presbyterian Church.

"As a Church or as Christians, we should not be seen to be judging the cause of any group," said the Rev L S L Mateza from Umtata, who proposed the motion.

The Church should be available to serve any group which needed service, wherever it was, he said.

His motion was supported by the Rev Mandla Hlongwane from Durban.

"As a Church, we love everybody, even though we don't agree with them. We must find ways to minister to them, because God loves them," Mr Hlongwane said.

The report of the Church and Nation committee was presented to the General Assembly. The new Constitution and a national convention for all leaders of

the people were among the issues that were dealt with.

The Assembly expressed deep concern at the Government's attitude toward its opponents like the United Democratic Front and the South African Council of Churches.

"We issue warning that, according to our insight, this is leading to a situation in the black community where there is a vacuum of leadership, because potential leadership is either destroyed, discredited or distrusted.

"We urge the Government to allow opportunity for genuine strong leadership to have free expression within the law," the assembly said in the motion it adopted.

The Presbyterian Church encouraged the white electorate to be prepared to relinquish its "disproportionate share of the public wealth", and to be understanding as the black community struggled up from a position of deprivation and poverty.

"I don't think we must prepare our people to share a little bit. They must be prepared for radical change when the revolution comes," said the Rev I L Spence.

PRIESTS CALL FOR CEASEFIRE

28

SOWETAN

27/9/85

THE State would have to guarantee that it will not use violence against its opponents by signing a ceasefire agreement, especially with the ANC, according to a theological document released in Johannesburg this week.

By SOWETAN REPORTER

The Kairos document, which was prepared by about 50 theologians from various church denominations, gives "biblical and theological comment on the political crisis in South Africa."

peared to give legitimacy to a "morally illegitimate regime".

The document says that the church would have to "confront the apartheid regime" and would even have to advocate civil disobedience to bring about a change of government.

"The moral illegitimacy of the apartheid regime means that the church will have to be involved at times in civil disobedience. A church that takes its responsibility seriously in these circumstances will sometimes have to confront and disobey the State in order to obey God."

Injustice and oppression would have to be removed before negotiations could be held.

"People's campaigns from consumer boycotts to stayaways need to be supported and encouraged by the church."

"No person can be held on the ground by force. It would be like asking a woman to negotiate with a rapist while he continues to rape her.

"If true reconciliation must be based upon injustice and equality, then it follows that certain practical conditions would have to be fulfilled before negotiations begin," the document says.

The conditions are that Nelson Mandela and all political prisoners be released, all political organisations unbanned, the scrapping of apartheid laws and security legislation suppressing opponents of apartheid and a ceasefire agreement with the ANC.

"This would be the only way of guaranteeing that the negotiations would be between equal and free partners.

The document says that the church cannot "collaborate with tyranny" and it could not do anything which ap-

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R100 000
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spent on
jobless aid

CONT. →

World Vision, a Christian aid organisation, has exhausted R100 000 of foreign aid for unemployed families in South Africa, in just six weeks. STAR

A spokesman of the organisation, said World Vision was overwhelmed with calls for help.

"Stories of children fainting in class and families being evicted from their homes forced us to appeal for help from abroad," he said.

The R100 000 has been spent helping 20 000 men, women, and children of all races through 27 projects in the Transvaal, Western and Eastern Cape and Natal.

The money also went into feeding schemes for children and unemployed families, creating jobs, paying wages in urban areas, and subsidising rents.

27/9/85
The spokesman said World Vision was appealing for more help from overseas and was also looking to South Africans to come to the rescue.

Cape Times 27/9/85
28

Clergy on 'liberation struggle'

JOHANNESBURG. — The Church would have to "confront the apartheid regime" and even advocate civil disobedience to bring about a change of government, according to a theological document released in Johannesburg this week.

The Kairos Document, which was prepared by about 50 theologians from various church denominations, gives a "biblical and theological comment on the political crisis in South Africa".

The document states that the Church cannot "collaborate with tyranny" and it could not do anything which appeared to give legitimacy to a "morally illegitimate regime".

'Obey God'

"The moral illegitimacy of the apartheid regime means that the Church will have to be involved at times in civil disobedience. A church that takes its responsibilities seriously in these circumstances will sometimes have to confront and disobey the State in order to obey God."

The document said Christians should participate in the struggle for liberation and for a just society.

"The campaigns of the people, from consumer boycotts to stayaways, need to be supported and encouraged by the Church."

A press release by the panel of theologians who

prepared the document said yesterday that injustice and oppression would have to be removed before negotiations could be held.

"No person can be held on the ground by force. It would be like asking a woman to negotiate with a rapist while he continues to rape her.

"If true reconciliation must be based upon justice and equality, then it follows that certain practical conditions would have to be fulfilled before negotiations can begin."

The conditions are that Mr Nelson Mandela and all political prisoners be released, all political organizations unbanned, the scrapping of apartheid laws and security legislation suppressing opponents of apartheid and a ceasefire agreement with the ANC.

Partners

"This would be the only way of guaranteeing that the negotiations would be between equal and free partners.

"It should be emphasized that these practical considerations are not part of the Kairos Document but are some of the practical implications of the theology in this document that we hope all Christians will read," the release said.

The document, which has been signed by more than 150 clergymen, will be sent to all churches and Christian organizations in South Africa. — Sapa

After a month of dodging Security Police

IMAM FLEES TO MECCA

Cape Herald

By DOUGIE OAKES

28/9/85

LEADING Muslim cleric and United Democratic Front activist Imam Hassan Solomons has fled the country.



● IMAM Hassan Solomons

Friends of the outspoken religious leader said he intends spending the next few months in Mecca, in Saudi Arabia.

"But," they added, "he has promised to return within a few months to help in the fight for freedom."

Imam Solomons, fearing arrest by Security Police, led a Scarlet Pimpernel-type of existence in the suburbs of Cape Town for almost a month.

On at least three occasions, he addressed crowds at mass funerals in the townships. And every time, his network of supporters was able to spirit him away from under the noses of security forces.

DETAILS

This week, the details of Imam Solomons's daring escape were given in a pamphlet drawn up and distributed by an organisation called "The Call Of Islam".

They said: "He arrived in Zimbabwe on Wednesday after having spent a few days in Botswana.

"He certainly had the last laugh when last Friday, policemen surrounded his mosque in Main Road, Claremont. (This time they also guarded all the toilet windows).

"But by then he was safely on his way to Botswana."

The Call Of Islam said Imam Solomons was "adamant" that he was prepared to do whatever his com-

TURN TO PAGE 4

4 Cape Herald, Se

Imam flees

FROM PAGE 1

rades felt would advance the struggle — even if this meant having to "sit" for a few years.

"But it was felt he would be more useful outside the country. However, he only agreed to leave on the condition that he would return after a few months and that The Call Of Islam would not wait until freedom before asking him to return."

They added: "To him, Dr Allan Boesak, Advocate Dullah Omar, all others in detention and the many activists who are on the run — we salute you."

28

28/9/85

discuss 'day of prayer'

Religion Reporter

Organisers of the National Initiative for Reconciliation (NIR) have met trade union representatives to sort out "misunderstandings" about the proposed day of prayer on October 9.

It is understood that at first, trade unions were not sympathetic towards the prayer day. Apparently they felt that the church had acted outside its jurisdiction when it called on workers to stay away from work on October 9.

Mr David Richardson, of the mission organisation Africa Enterprise, subsequently met with trade union leaders, including representatives of the Federation of South African Trade Unions (Fosatu). Information was also telexed to all major trade unions.

STAR

"We picked up that the trade unions were unhappy. From media reports, they understood it as a commercial stayaway, but when we explained it to them, they were quite sympathetic. Involvement in the day of prayer is entirely a matter of free choice and conviction. We are calling on individual Christians rather than any organisation or body," Mr Richardson said.

28/9/85

In a letter addressed to "captains of industry and commerce, employers, political and trade union leaders", the NIR said the day of prayer was not linked to any political grouping or organisation, but was a call to Christians to identify with the pain of their fellow South Africans. "It is not a threat, but an act of penitence," the letter said.

The NIR appealed to trade unions and political organisations "neither to oppose the call, nor seek to enforce it in any way".

In the letter, the NIR also requested employers to respect the call by granting requests from their employees who wished to observe the day of prayer.

The Federated Chamber of Industries (FCI) has, however, indicated that workers should not expect the day off on October 9.

"As a general guideline the Federated Chamber of Industries suggests that if it is a day of prayer and workers wish to observe or attend a church service during midday or late afternoon, employers could be expected to consider it sympathetically," the FCI said in a statement.



Waiting on the edge of a night

Man has been studying earthquakes, and plotting and planning for 3000 years to save human life when they strike. But still, there is cataclysmic death and devastations as witnessed in Mexico.

No matter how many millions, billions of dollars in the case of quake-prone Japan, are sunk into anti-quake preparedness and projects each year, the world appears to reel with child-like helplessness against the awesomeness of Mother Nature enraged.

In this latest case, the Mexican quake occurred because a small piece of the Earth's crust, called the Cocos Plate, is being pushed underneath the coastline.

It has been jammed against the giant land mass and hasn't moved for about 50 years. But enormous heat and pressure built up and was suddenly unleashed.

The Mexican quake not only once again exposes man's vulnerability, but it is made more poignant because nature wreaked its fury against an old crumbling civilisation which is daily fighting poverty and hunger.

However, the fact that it happened next door to the United States, the nation with the richest and most envied economy in the world, begs the question of what would have happened or will happen when it gets a giant quake.

They are on the same coastline. But what they decidedly aren't on is the same wavelength.

In California, life living on the edge of the Richter scale has reached a hi-tech level unmatched anywhere in the world. They say it is possible to pinpoint a potential earthquake three weeks in advance.

On a slightly longer time-scale, two scientists, Dr Alan Lindh and Dr William Bakun, stand up to be counted by saying specifically that the next important quake to hit California will come in January 1988, in Parkfield, a ranching community in the centre of the state.

They say it will be from about six on the Richter scale, and they add solemnly it will be a precursor of a larger quake elsewhere along the San Andreas Fault which threads through the ritziest part of the State including Hollywood.

BOUNCE

To reach these kinds of conclusions seismologists have set up long-range lasers which bounce off distant mountains to measure microscopic earth crust movements.

Boreholes are also drilled, then filled with pressurised fluid to measure the accumulation of strain on the Earth. Wire is strung across fault figures to measure the movement in the Earth's crust and magnetometers measure minute changes in the Earth's magnetic field.

The rest of America and the sane world wonders if the Californians will be too complacent at that moment of truth to react, too attached to their beloved pools, deposit boxes and pink Rollsies.

Governor George Deukmejian is so concerned that awareness of the predicted disaster needs to be shaken up that he took part in an Earthquake Preparedness Week.

The "preparedness" of how 500 radio hams would take over a paralysed telephone system, the fire, police and sheriff's department would co-ordinate and the 6th Army based in "Frisco" would eventually evacuate the

people

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Worldwide support for peace fast

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Staff Reporter

DR IVAN TOMS is halfway through his three-week Fast for a Just Peace in St George's Cathedral and messages of support for the End Conscription Campaign (ECC) have been flowing in from around the world.

Yesterday Dr Toms said he felt "fine" after 10 days of fasting and losing 5 kg in weight.

"The hunger pains have gone but I must say I feel a bit old. However, an amazing number of people have come in here to give us support, including many Jewish people during their holidays," he said.

So far 650 people have signed the Fast for a Just Peace visitor's book at the Cathedral.

Among the messages of support are those from the War Resisters International, a federation of pacifist and anti-conscription organizations; the Quakers of Britain and the United Nations; Kirsten Fredslag, the Norwegian division of the International Fellowship for Reconciliation; the Student Christian Movement of the Phillipines; the US Coalition For a New Foreign and Military Policy; Diakonisches Werk, a German Evangelical church; the Dutch Bishops' Lenten Campaign; and Jubilee, a US Christian organization.

Fasts in solidarity

Most of the messages have been supportive of the ECC and its call for the removal of the troops from the townships as well as for Dr Toms and his co-fasters in the Cathedral.

The War Resisters International said in its message: "The ECC offers one of the best hopes for minimizing the violence in South Africa. Your commitment to non-violence and justice has won admiration around the world. In London there was a vigil on September 19 outside the (South African) embassy. There will be fasts in solidarity on October 7, including by WRI staff."

Apart from sending greetings to the fasters and the ECC, the Kristen Fredslag sent a letter to the Minister of Law and Order, Mr Louis le Grange, calling for the release of detained ECC members.

Jubilee's message said the fast was "particularly timely, and a visionary response by concerned white South Africans at this time".

"Too easily we have seen rage and irrationality take hold of many hearts. Your courage and Christian commitment is truly a beacon for us."

The doctor in the cathedral

For two weeks Christian conscientious objector Dr Ivan Toms has been living off water alone.
Staff Writer SYDNEY DUVAL reports

A LONG silent walk through a darkened St George's Cathedral takes you down to the crypt where a young man is fasting for a special cause.

You will meet a new kind of monk. The habit and sandals have been replaced by denims, jogging shoes and a fisherman's jersey.

For two weeks now Christian conscientious objector Dr Ivan Toms, who runs the Sacla clinic at Crossroads, has been living off water alone.

He has lost 6kg — 5kg in the first week — and though his weight has been stable the past few days he expects it drop again in the final week of his three-week fast.

From his cell-like room, where nearly 900 supporters have called on him since he began fasting for a just peace in South Africa and the removal of troops from the townships, Dr Toms talks modestly of his existence on water alone.

"It's very nice to know there's only one week to go," he says in a voice hoarse from talking to 70 visitors a day.

"The big thing is I'm now weak and feeling it. It's hard to get up in the morning. Where I shower is two flights up. By the time I get to the top of the stairs my muscles ache and I'm very tired. I have to rest.

'No stamina'

"This lethargy is creeping over me. I've no stamina. You could say I'm feeling like many old people feel. At night my mind does not switch off as it used to. I lie there quite a time before I fall asleep."

He thinks about food, but with a new perspective. He realises how important it is as a part of life.

"Food should not be thrown together and eaten without

feeling," he says. "I see food as one of the joyous rituals of life, something to be appreciated and shared."

All his time is spent in the cathedral where he fasts, sleeps and talks. Time is set aside for him to pray and meditate alone.

He believes that his fast, and the fast of those in sympathy, has prompted other churchgoers to realise that they must do something about the crisis South Africa is in, even if to fast for a day. In his view whites are also part of the struggle for a just country.

'Sharing'

"We are fasting as a way of sharing in the suffering of the townships," he explains. "We hope that a little act of commitment will lead people into a deeper commitment to changing things. The support so far and the broad appeal of our End Conscription Campaign have been very encouraging.

"The fast ends on Monday, October 7, the anniversary of troops entering townships for the first time. We call on people to fast in solidarity from 8pm on Sunday until Monday evening when they are urged to join us in a rally for peace at the City Hall."

Dr Toms is a committed lay churchman of the Church of the Province. He grew up in Durban where he went to school. He became aware of Gandhi and his Phoenix settlement north of Durban much later.

With his blue eyes, fair hair and solid frame Dr Toms and Gandhi are worlds apart in physique and colour — but in spirit there are affinities.

"Our fast is a creative, non-violent, passive way of highlighting things for people here," he says.

Weak as he is, water alone is enough to put iron in the soul of Dr Ivan Toms.



Picture: PIERRE OOSTHUYSEN, The Argus

Dr Ivan Toms . . . living off water alone for a just peace.

AFM synod decides to fast for 7 days

Staff Reporter

REPRESENTATIVES of more than 52 000 members of the Apostolic Faith Mission have decided to go on a seven-day fast from October 7 "as a call to God who is able to change the circumstances in our country".

The decision was taken at the meeting of the AFM's synod in Kuils River at the weekend, attended by about 350 coloured delegations from South Africa and SWA/Namibia.

A declaration passed by the meeting said the church rejected apartheid because:

● It could not be biblically defended nor morally justified and had be-

come "practically unbearable".

● The present violence, loss of life and damage to property was a direct result of the apartheid system.

The church said that several of its members who were detained when the state of emergency was announced had not been tried in a "just court of a crime in relation to just legislation".

The mission called for them to be released unconditionally or charged "under just legislation" and also expressed its discontent with the "brutality of the police and SADF towards our children".

It also called for the immediate lifting of the state of emergency.

CAP TITLES

11/10/85

28

THE already strained church/State relationship could plummet to an all-time low following the recent publication of Kairos — a document giving a critical analysis of the political situation in South Africa.

The document, produced by 151 theologians and ministers, could be the most radical document produced by the church in this country.

It challenges the legitimacy of the South African Government because of its apartheid policies and labels it the enemy of the people. It advocates confrontation, disobedience and the promotion of justice — by the church — even at the cost of creating "conflict, disunity and dissension" along the way.

Confused

The document challenges the "confused" use of the word violence; to describe the activities of young people in the townships and not the "oppressive and naked violence" of the police and the army or what apartheid in general is doing to people.

The document asks: "How can one condemn all violence and then allow young white males to accept conscription into the armed forces. Is it because the activities of the armed forces and the police are counted as defensive? Why are the activities of young blacks in the townships not regarded as defensive?"

It says what one calls "violence" and what one calls "self-defence" seems to depend on which side one is on. It says that throughout the Bible the word violence is used to describe

Moment of truth for State, Church in SA?

FOCUS

By SAM MABE

everything done by a wicked oppressor.

The document interprets what Jesus meant when He spoke of turning the other cheek. He was saying people should not take revenge; not that they should not defend themselves.

The document gives a biblical definition of oppression as the experience of being crushed, degraded, humiliated, impoverished, defrauded, deceived and enslaved. Oppressors are described as cruel, ruthless, arrogant, greedy, violent and tyrannical. And as the enemy.

Moral

On the legitimacy of the South African Government, the Kairos says there is a long Christian tradition which says that once it is established beyond doubt that a particular regime is tyrannical, it forfeits the moral right to govern.

The people then acquire the right to resist and to protect their own

interests against injustice and oppression.

It describes the apartheid system, which tries to rule for the exclusive interests of whites, as an irreformable regime.

It says that as the oppressed majority becomes more insistent, and puts more pressure on the tyrant by means of boycotts, strikes, uprisings, burnings and even armed struggle, the more tyrannical will this regime become.

Killings

It will use repressive measures such as detentions, trials, killings, torture, bannings, propaganda, states of emergency and other desperate and tyrannical methods.

The Kairos says a regime that is in principle the enemy of the people cannot suddenly begin to rule in the interest of all the people. It will introduce reforms that will always be unacceptable to the majority because all reforms will ensure that the white minority remains in power.

It further says the conflict and the struggle will have to intensify in the months and years ahead because "there is no other way" to remove the injustice and oppression.

• The Kairos calls on Christians to participate in the struggle for liberation and appeals to the church to support and encourage the campaigns of the people such as consumer boycotts and stayaways.

Crisis

The present crisis challenges the church to move beyond a mere "ambulance ministry" to a ministry of involvement and participation. It says a church that takes its responsibilities seriously will sometimes have to confront and disobey the State in order to obey God.

The reconciliation of blacks and whites that is presently being advocated by the church has also come under fierce attack from the Kairos. It says reconciliation can only be applied between two groups whose differences are based on misunderstandings.

But not in the South African situation where there is a conflict between an armed and violent oppressor group and a defenceless and oppressed group.

It says such conflicts can only be described as the struggle between justice and injustice, good and evil. God and the devil.

The Kairos further comments: "To speak of reconciling these two is not only a mistaken ap-



PW BOTHA: Church document hits at his Government.

plication of the Christian idea of reconciliation, it is a total betrayal of all that Christian faith has ever meant.

"Nowhere in the Bible or in Christian tradition has it ever been suggested that we ought to reconcile good and evil, God and the devil. We have to do away with evil, injustice, oppression and sin — not to come to terms with it.

"We are supposed to oppose, confront and reject the devil and not try to sup with the devil. In our situation in South Africa it would be totally unchristian to plead for reconciliation and peace before the present injustices have been removed," the Kairos says.

It goes on to say that to be truly biblical, church leaders must adopt a theology that millions of Christians have already adopted — a biblical theology of direct confrontation with the forces of evil rather than a theology of reconciliation with sin and the devil.

It says the moment of truth has arrived for the church to be shown for what it really is. It calls on the church to take its rightful place in the South African situation — to side with the oppressed, as did God who did not try to reconcile Moses and Pharaoh, or to reconcile the Hebrew slaves with their Egyptian oppressors.

Sowetan

28
2/10/85

'Day of prayer like a strike'

Religion Reporter

THE day of prayer called at a Maritzburg conference of Christian leaders has the "appearance of a strike" and could make Christians guilty of labour unrest and disobedience, says the General Moderature of the Ned Geref Kerk.

The conference which launched the National Initiative for Reconciliation called on Christians not to attend their normal places of work on October 9, but to spend the day praying at home.

In a statement in Die Kerkbode, official mouthpiece of the Ned Geref Kerk, the Moderature says the conference moved away from evangelical and spiritual matters to political decisions.

OBSERVERS

Although the call was made to the whole South African Church, the conference was not organised by churches. Members of the Ned Geref Kerk were there only as visitors or observers.

The statement says the day of prayer "has the appearance of a strike in a religious

form, which could be disrupting to certain industries and unacceptable to employers, especially if large numbers stay away.

"The possibility of big clashes between employers and employees is not excluded, and Christians will be making themselves guilty of labour unrest and disobedience."

The statement asks why the day of prayer could not be held on a Sunday.

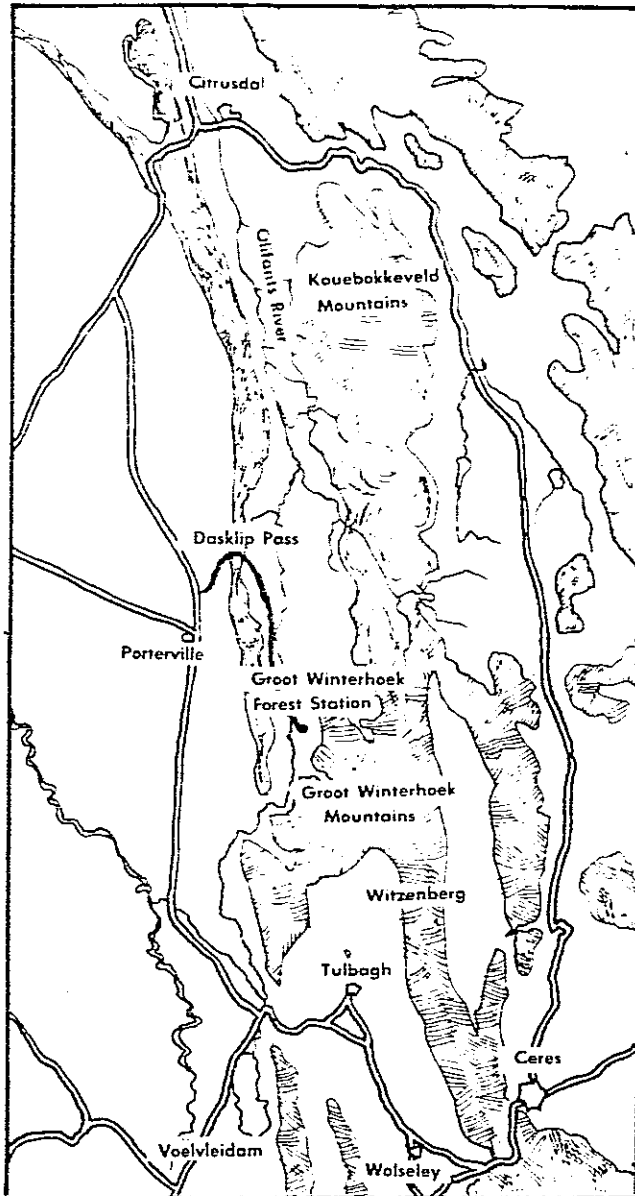
● Barclays National Bank will close its branches countrywide between 12.30pm and 2pm on October 9 to allow its staff to observe the day of prayer.

In a statement, Barclays said staff members who wanted to devote a full day to religious activities would be allowed a day's annual leave to avoid having it treated as unpaid leave.

The announcement asks branch managers to ensure that notices informing customers that the bank will be closed during these hours are prominently displayed and that other banks in their area are also advised.

Bank gives time off for day of prayer

ARGUS
21/11/85
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The Groot Winterhoek forest station is the starting point for hikes in the newly-proclaimed Groot Winterhoek Wilderness Area.

New trail in huge Winterhoek area now open

Environment Reporter
NEARLY 20 000 hectares of mountainous land east of Porterville has been declared the country's ninth wilderness area.

Known as the Groot Winterhoek wilderness area, it encompasses part of the Groot Winterhoek and Witzenberg mountain ranges and is open to hikers, although numbers are strictly limited.

The area has a variety of flora, including many protea species and disas along numerous streams.

In the lower reaches of the Twenty-Four Rivers area are indigenous trees like Breeriver yellowwood and wild almond. Game includes grey rhebok, which occur in large herds, klipspringers, grysbokies and leopards.

In some areas sandstone has been eroded into remarkable rock formations and other attractions are caves, bushman paintings and many beautiful natural swimming pools.

The climate is relatively cool in summer because of the altitude, but winters are cold and wet. Snow, mist and extreme cold can occur throughout the year and hikers are warned to be well prepared.

Permits, which are essential, are obtainable from the forester, Mr Jaco van Rheeder. ☎ 02623 2900.

Argus Correspondent

JOHANNESBURG — Barclays Bank is to close for 1½ hours next Wednesday so staff can observe a day of prayer called by the National Initiative for Reconciliation (NIR).

The bank told staff this week that it had decided that all branches should close between 12.30 and 2pm to enable staff to attend church services or prayer meetings.

Staff who take the whole day off would be given a day's annual leave to avoid having it treated as unpaid leave.

The NIR said it made the call for a day of prayer to all Christians to identify with fellow South Africans. The call was described as an act of penitence.

"Don't oppose call"

The NIR called on employers to grant requests from employees to observe the day of prayer. It also called on worker and political organisations not to oppose the call or try to enforce it.

Organised commerce and industry have called on employers to treat such requests sympathetically.

Major trade unions are yet to take a stand on the NIR call.

The United Democratic Front says it will not call on its supporters to stay away from work in observance of the day of prayer.

"We nevertheless support the spirit of the call and give it our full blessing. We also call on all South Africans, irrespective of their religious affiliation, to observe the day in a manner which is befitting." UDF acting publicity secretary Mr Murphy Morobe said yesterday.

● 'Day of prayer like a strike', Page 5.

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UDF 'blesses' stayaway

Own Correspondent
JOHANNESBURG. —
The United Democratic
Front (UDF) said yester-
day that it would not
support the call for a
work stayaway on Octo-
ber 9, as planned by
various religious groups.

A statement by the
UDF's acting publicity
secretary, Mr. Murphy
Morobe, said the UDF
nevertheless supported
the "spirit" of the
stayaway and gave it its
"full blessing".

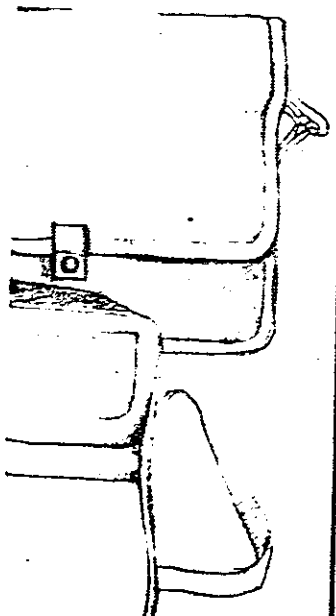
The statement said the
UDF had been advised
by the organizers that
their call "is essentially
directed at Christians".

● Sapa reports that a
spokesman for Barclays
National Bank said in
Cape Town yesterday
that the bank would
close its branches
countrywide between
12.30pm and 2pm on Oc-
tober 9 to allow staff to
observe the day of
prayer.

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in many styles &
... from R59,99



Bank to close on Day of Prayer

Barclays Bank is to close for 1½ hours next Wednesday to give staff time to observe the Day of Prayer called by the National Initiative for Reconciliation (NIR).

The bank told staff this week that it had decided that all branches should close between 12.30 and 2 pm to enable staff to attend church services or prayer meetings.

However, where staff members decided to observe the day of prayer by taking the whole day off, they would be given a day's annual leave.

The NIR has called on employers to grant requests from employees to observe the day of prayer. It also called on worker and political organisations not to oppose the call or try to enforce it.

The United Democratic Front said yesterday it supported the "spirit of the call and gave it their full blessing", but would not call on supporters to stay away from work.

"We call on all South Africans, irrespective of their religious affiliation, to observe the

day in a manner which is befitting," acting UDF publicity secretary, Mr Murphy Morobe, said.

STAR
The Federated Chamber of Industries has said that, while employers could be expected to grant time off to observe the day, workers should not expect a day off on October 9.

The Association of Chambers of Commerce has taken a similar stand.

2/10/85
Major trade unions have not yet taken a stand on the NIR call.

LETTERS

The Nelson Mandela I know: By his minister

NELSON MANDELA is a man about whom men debate. Some say he is good, and some say he is bad, violent and a communist. I believe that I have something of value to say on the subject.

I am a Methodist Minister and I am a Methodist spiritual worker to prisoners in Pollsmoor Prison, just outside Cape Town. I have thus been Minister and Pastor to Nelson Mandela ever since his transfer to Pollsmoor Prison from Robben Island. I have got to know the man well, and what I know of the man, as I have ministered to him and been ministered to by him, I must share with the people of South Africa.

I have regularly administered the sacrament of Holy Communion to

Nelson Mandela. I did so the day before yesterday. On that occasion, he spent some time in meditation. — meditating on the tension that Jesus must have felt in Gethsemane, knowing that he was to be arrested and killed. His meditation led him to the thought that in South Africa most of those who are arrested do not have that level of tension.

There is a well-known Christian booklet of daily scripture readings and meditation called "Faith for Daily Living". Nelson Mandela looks forward to receiving his copy of it. It is an important part of his daily life.

I do know that Nelson Mandela appreciates all the good wishes people send to him. He also respects the men who have been appointed to guard him

in prison. He gets on well with them.

Is he a communist? He is a nationalist, I know. I do not believe that he is a communist. He would probably admit that he is influenced by some of the teachings of Marx; but then those who would condemn him for that should bear in mind that much of Marx's teachings is not exclusive to communism. The man Mandela that I know just cannot be a communist.

I have written this letter because I believe the people of our country ought to know something about the man. What I have written is not what has been reported to me by others. It is my own personal knowledge of the man, Nelson Mandela. — Rev. Dudley A Moore.

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Clergyman barred from own parish

Argus Correspondent
JOHANNESBURG. — A Kroonstad magistrate has ruled that a Presbyterian minister must leave his parish because he does not have a permit to live in that area.

The Rev Mamabolo Raphesu appeared in Kroonstad District Court yesterday on a charge of illegally residing within the Kroonstad magisterial area for longer than 72 hours without a permit from the Town Council.

Mr Raphesu has been a parish priest of the Presbyterian

Church of Southern Africa in Kroonstad since the beginning of the year, tending to a congregation of about 300 members.

On September 16 he was arrested for being in the area illegally. He appeared in court for the first time on the same day and pleaded not guilty to the charge against him.

The magistrate, Mr. J Richter, yesterday granted Mr Raphesu bail of R10 on condition that he leaves the Kroon-

stad area by midnight tomorrow.

He was, however, granted permission to enter Kroonstad on October 17, 21 and 22 and November 5 to write his Unisa end-of-year examinations.

The hearing was postponed to November 7 at the request of Mr Raphesu and the Presbyterian Church, because the church has approached the Minister of Constitutional Development, Mr Chris Heunis, to get permission for Mr Raphesu to live in the area.

Court orders Presbyterian minister to leave parish 28

A Kroonstad magistrate has ruled that a Presbyterian minister must leave his parish because he does not have a permit to live in that area.

The Rev Mamaboto Raphesu, STAK 3/10/85, yesterday appeared briefly in the District Court on a charge of illegally residing within the Kroonstad magisterial area for longer than 72 hours without a permit from the city council.

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PLEADED NOT GUILTY

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The hearing was postponed to November 7 at the request of Mr Raphesu and the Presbyterian Church. The church has approached the Minister of Constitutional Development, Mr Chris Heunis, in an effort to get permission for Mr Raphesu to live in the area.

Clerics call for just SA

AN increasing number of church people were joining the struggle for a just South African society, delegates of Christian Aid, a division of the British Council of Churches, said at the end of their 10-day, fact-finding mission to the country yesterday.

"We have been deeply moved by the many acts of Christian generosity and service which we have seen. All races are involved in all sections of the church.

"They do so at great personal risk to themselves and their families. Christian Aid has been humbled and privileged to meet many of them," the delegates' statement

said. *Sowetan*
The statement said that for many years South African Christians had lived out their daily lives with faith in the knowledge that God was with the oppressed, and called for careful study of the Kairos Document, "challenge to the church", to understand the thinking being developed to sup-

port Christians in the struggle.

Christian Aid also called on British churches to help British Christians to pray in a realistic and informed

4/10/85
way about what was happening in South Africa — for British Christians to talk with authentic South African leaders on the role of British firms in the country. — Sapa.

Stores will close on Prayer Day

By LEN MASEKO

A RETAIL group has announced that all its outlets will be closed on October 9, in support of the National Day of Prayer call.

A statement from K-Mart, whose outlets will close for a day, said: "As a responsible organisation, we are committed to a free and prosperous South Africa and the welfare of all its people.

"We are deeply concerned about the current situation prevailing in our country," the group said.

Volkserk backs stayaway call

By GARY VAN DYK

THE Volkserk of Africa decided at its 49th conference in Stellenbosch last week to support the proposed stayaway from work and day of prayer on October 9.

The church said in a statement: "We support the call to pray for reconciliation in our country and that other churches also become involved in the effort.

"This must also be a day of fasting."

In a further statement the conference expressed their concern about the integral part of South African life.

"We find the continuing resistance by the oppressed is a result of their deep-rooted frustrations against the despicable apartheid system.

The violent reaction by the South African Police and the South African Defence Force

to maintain so-called law and order is counter-productive. These actions are not enough to bring about peace in South Africa.

"Irresponsible statements by some white political figures are not conducive to a peaceful solution to the situation.

like all reasonable South Africans as well as the international community, call on the

white minority Government to dismantle apartheid immediately," said the statement.

The conference also called for the unconditional release of all political prisoners and the withdrawal of charges against spiritual leaders in the country.

"The State must end its campaign of detention without trial of those opposed to the present system."

Churches and firms prepare for prayers

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Kl. Post
05/10/85

Weekend Post Reporter
SPECIFIC services for the national day of prayer on Wednesday next week will be arranged by individual congregations, although churches will be open all day.

The day — a "special day of prayer, national humiliation and fasting" — was prompted by unrest in the country.

It was called by the National Initiative for Reconciliation (NIR), a fellowship of 400 church leaders from 48 denominations who met in Maritzburg last month to discuss the situation in South Africa.

The NIR has stressed that "nothing should be done or allowed on that day that will dishonour Christ or violate the law of love

and the way of the Cross".

All local Methodist, Anglican, and Presbyterian churches will be open for prayer, but service times and formats will be arranged by the individual congregations.

The Rev George Irvine said St John's Church, Port Elizabeth, would be open from 9am until 4pm for prayer but there would be specific prayer between noon and 2pm.

The Port Elizabeth branch of the Interdenominational African Ministers' Association of South Africa (Idamasa) said they were not arranging any formal church services.

They suggested that Christians either pray at home or in groups, or attend their own denomina-

tional prayer service.

The moderator of the Nederduitse Gereformeerde Kerk, Ds Dave Marais, said his church was sympathetic to the call to pray, but would not be calling the church to prayer.

Many local businesses have been sympathetic to the call.

Ford and Volkswagen have said they will be sympathetic to employees who want to take the day off to pray.

Barclays National Bank will close its branches countrywide between 12.30pm and 2pm to allow staff to observe the day of prayer.

Standard Bank will give time off to employees who want to attend prayer services during the day. Those

who want to take the day off will have to take a day's leave.

The Federated Chamber of Industries has expressed sympathy with the call and has said employers should consider allowing employees to take paid or unpaid leave.

Mr Tony Grlson, director of the PE Chamber of Commerce, said the chamber had every sympathy with the day but it was a "matter of conscience and should be left to employers' and employees' individual consciences".

The United Democratic Front said in a statement this week while it supported the spirit of the call it would not call for a stayaway from work.

NIR organisers said this

week that Christians all over the world would be praying for South Africa

● Evangelist Billy Graham will call for Christians across the world to pray for South Africa on Wednesday when he broadcasts tomorrow on 550 stations in America and 40 major outlets worldwide.

● South American evangelist Luis Palau will put the call out on 100 radio stations across Latin America.

● The Anglican Bishop of Zimbabwe, Right Rev Peter Hatenda, is calling all Zimbabwean Christians to stand with South Africa on Wednesday. The Archbishop of Canterbury and the Pope may also make brief statements on the day of prayer.

inrise opinie

The Star

Political divide

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'One minute to midnight in SA' — UK church delegates

The Star Bureau STARR 5/10/85

LONDON — A delegation from the British churches has returned from a 10-day visit to South Africa convinced that the final phase of the struggle to abolish apartheid has begun.

"What was made absolutely clear to us was that this is an entirely new situation in South Africa," said Ms Mildred Nevile, director of the Catholic Institute for International Relations.

She said black people "have committed themselves totally to the transformation of South African society and they are organising themselves accordingly".

Ms Nevile and other members of the delegation said they were struck by the reluctance of whites, particularly English-speakers, to grasp the gravity of the situation or to go out of their areas to see what was really happening. Although they felt that non-violent change was still possible, that option was rapidly running out.

"One felt it was one minute to midnight in South Africa," said Ms Margaret Cornell, chairman of the Church of England's international affairs committee.

The delegation, invited by the South African Council of Churches, will prepare a report for the UK Government. It is expected to call for more economic pressure, funds for black organisations and an end to "comfort and support" for the South African Government.

The deiegation was led by the recently retired Bishop of Winchester, the Rt Rev John Taylor.

Clerics unite

in battle for 'soul of volk'

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STAR by 5/10/85

Estelle Trengove, Religion Reporter



The conservative factions within the three Afrikaans Dutch Reformed churches are temporarily burying their differences to launch a united front against "false leftist theologies".

The new inter-church organisation has been born out of a feeling among conservatives that Christian Afrikaners should stand together to protect their spiritual and material heritage in the struggle for the soul of the "volk".

This was said in the invitation to the October 26 founding meeting of the organisation, which will be called Vereniging Bybel en Volk (Bible and Nation Association).

"The motivation for launching the association is that we believe the protective measures taken to ensure the survival of the Afrikaner are systematically being broken down," said one of the organisers, Dr C I van Heerden, a Ned Geref Kerk minister in Rietfontein North, Pretoria, and a well-known figure in right-wing circles.

HERITAGE

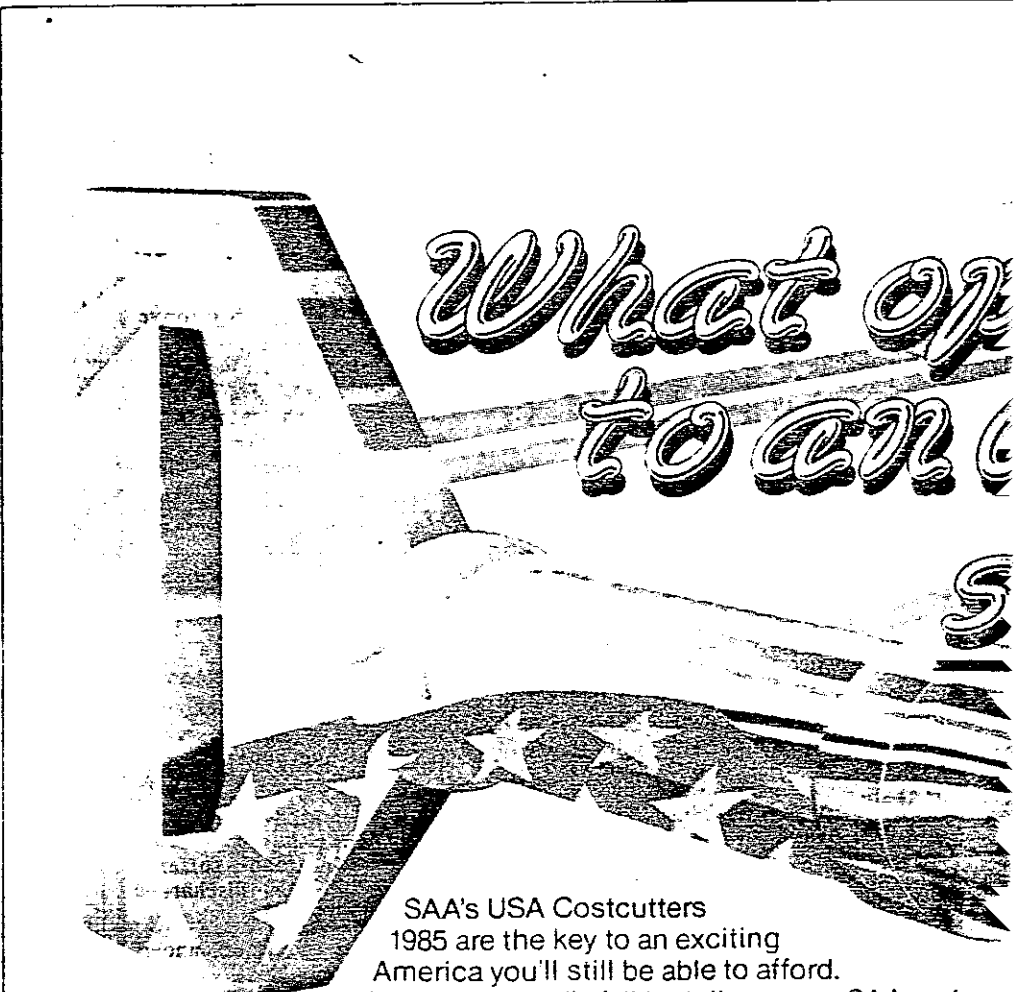
"It is becoming more and more difficult to maintain our spiritual and cultural heritage."

Dr van Heerden said leftist theologians were giving false meanings to certain Biblical terms in an effort to canvass Christians into supporting the kind of change that would rob the Afrikaner of his future.

Reconciliation had come to mean that the Afrikaner should make social, economic and political concessions to communist-inspired pressure groups.

"The Church is being used by power groups in their political struggle," he said.

Prominent members of the organising committee are Professor Carel Boshoff, leader of the Afrikaner Volkswag, and the Hervormde Kerk's Professor A D Pont.



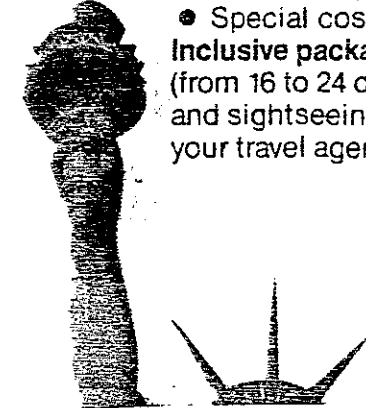
What offer to all

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its travel partners in the USA have put together a series of spectacular offers - luxury coach tours, hotels, and sightseeing - which keep America well within reach of the South African holidaymaker. As long as he flies SAA, of course. We've produced two lavish brochures which tell the whole story - here are a few highlights:

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76 HOTELS
29 CITIES
FROM

Ignorance of black

By MARTIN STRYDOM

MANY South African whites have never been into a black township in their lives, says the Anglican Bishop of Port Elizabeth, the Rt Rev Bruce Evans, and herein lies the basis of their ignorance of the black situation.

The bishop was expanding on a view expressed in his recent letter to his diocese that white ignorance of the "extent of oppression under which black people live is unbelievable".

He said he entertained overseas visitors who in one day knew more about the townships, because they visited them, than some white people who had lived in PE all their lives.

"Whites are not ignorant by choice, but it is an ignorance that has been thrust upon them by a system that is determined to do that.

"Many whites have never sat down and talked to some of these people who are in the townships — people who have to put up with Caspiers going down their streets every night and waking them up; people who live within the sound of gunfire; with soldiers and policemen banging on their doors at 3am; where doors are smashed in and teenagers hunted; where people are being pulled out of their houses and arrested — eight and 10-year-olds arrested and taken in."

To appreciate this situation "you have to be there", he said.

Many white people he talked to were not even aware that the vast majority of people lived in townships without sewerage and in older townships without electricity or running water.

"These are the normal situations — without the state of emergency."

Whites did not know about the increasing anger within the young black person who did not need agitators to stir him up.

"The very system itself has so politicised him and angered him that the increasing hatred towards white people is becoming quite frightening."

The presence of the military and young white soldiers was destroying the very area where one would hope there would be some kind of *rapprochement* between white and black, and that was between young people.

"Many of the young black people I speak to — and I mean not just a few, but hundreds — are so angered that there is an antipathy towards young white people that is becoming a frightening factor of life."

Even older people were also showing anger in a way that he had not known before and there was a dissipation of black goodwill as a result of the state of emergency.

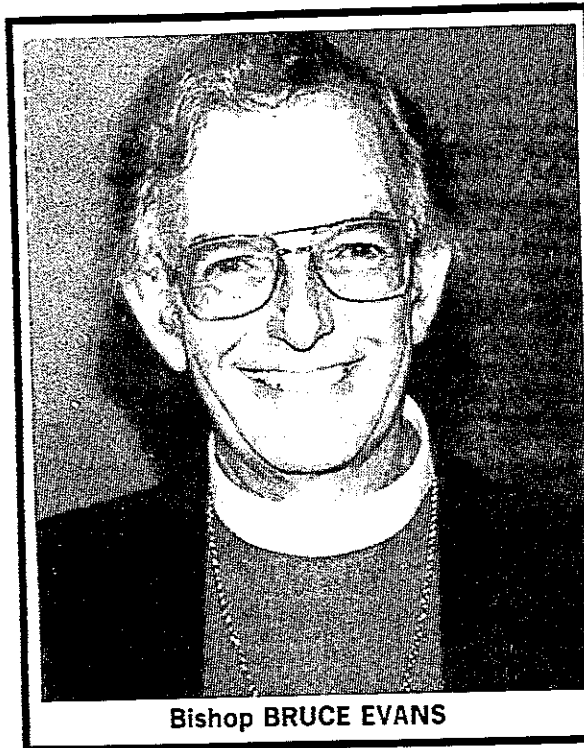
One question he said he encountered most from whites was: "Why don't they go to school?"

"They don't go to school because they want an equal, fair, common and central education system, and not the education that they have been having which has not pre-

'oppression' condemned

(scribble) (28)

W. Post 05/10/85



Bishop BRUCE EVANS

"Whites don't seem to realise how deeply a black person feels the discrimination in education and also the intense frustration young blacks suffer when their people and leaders are detained and banned.

"The only way to work off the frustration is in a violent way and the focus will be education, because that is where their first antipathy lies. So schools burn."

It was also not true to say whites supply blacks with schools, he said.

"They have supplied them themselves. They pay taxes too. Until recently blacks paid proportionally higher taxes than whites. And they pay GST, and fuel tax, and income tax just like whites do."

But the real essence of the ignorance among whites, he said, was that they did not want to know.

"It's far more comfortable not to know. It's so strange if you live in an affluent situation with luxury; you don't want to know what's going on.

"It breaks into your life. Your whole lifestyle is affected by it and who wants that?"

— They were also unaware of the fear among older black people, not only of the situation but also for their children.

"Many are horrified by some of the things that are happening. But they understand that if black people are collaborating with a system they see as demonic — there will be consequences.

"They are horrified by the consequences and frightened themselves. A lot of black people are frightened, not of the army, but because of what is happening in the townships."

He also said whites were ignorant of the breadth of the political knowledge and awareness among black people, specially young people, "and their total rejection of the present system".

"So that any talk of reform is a non-subject for them because it is all part of the system which is hated and rejected and seen to be evil.

"It is seen as a crime against humanity, never mind against the South African factor."

Any reforms are useless as far as they are concerned unless there is a dismantling of the system of apartheid first, he said.

pared them for a modern 20th century technological society."

He said for anyone to say the education system was equal was to be naive or deceitful.

"There's no way someone can say they have the same education when the State spends six or seven times as much on a white child as it does on a black child.

"Education is not just school books, it's a system, and the only way for equal education is when you've got a common system where people share together in the same facilities.

October 9 not stayaway - NIR

7/10/85
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VIOLENT SOLUTION CLOSE, SAYS TUTU

LONDON — Bishop Desmond Tutu warned yesterday that the prospect of a violent solution to South Africa's system of apartheid is "very, very close," unless the international community backs economic sanctions.

Sowetan
The Nobel Peace Prize winner also warned in an interview on Independent Television's Channel 4, that he could lose his credibility with young blacks if the international community did not put economic pressure on South Africa to make political reforms.

7/10/85
Bishop Tutu said he opposed the violence of the South African system and the violence used by those seeking to overthrow it but, he added:

"I am aware as a man of peace, not a pacifist, that there may come a time, and we are very, very close perhaps to that time, when we will

have to say that the lesser of the two evils is to overthrow this unjust system."

Refused

Bishop Tutu, who was in London last week, said he urged the Prime Minister, Mrs Margaret Thatcher, during talks last Thursday to impose economic sanctions against South Africa.

He said he told her: "If the unrest in South Africa continues then your investments are even more insecure and you might end up losing virtually everything you have, whereas if you were to assist in the transition from a vicious situation . . . to a more equitable one, then you are more likely to be able to get more prosperity in the long term."

Mrs Thatcher has refused to impose economic sanctions saying they don't work and would in any event hurt blacks the most.

THE National Initiative for Reconciliation has warned that it has called for October 9 to be observed as a day of prayer and not as a stayaway from work.

Mr Michael Cassidy, chairman of the NIR said this at the weekend to clear confusion surrounding the call for a day of prayer.

He said the NIR which comprised clergymen representing more than 400 denominations, did not at any stage call for a stay-away.

Mr Cassidy said: "We reiterate our suggestion that people responsibly seek a day's leave to pray at home or in planned services, or else participate in lunch-hour services with the blessing and co-operation of their employers."

The call was "purely an act of mourning and not a cheap political act seen in terms of a stay-away or a strike", Mr Cassidy said.

He said: "The October 9 call for prayer is a serious and genuine Christian call to our nation to come before God in a spirit of repentance and humility to seek His answers for South Africa at this time of national crisis."

Mr Cassidy's announcement follows reports linking the day to a stay-away from work.

Already talk is rife in white and black resi-

SOWETAN Reporters

dential areas that October 9 has been declared a "stay-away" after the NIR conference decision last month.

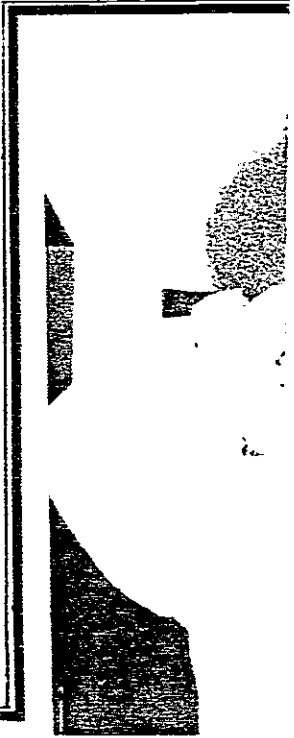
A leading academic has conceded that stay-aways have been followed by eruption of violence, which caused deaths and injuries to people either returning from work or during sporadic acts in the townships.

The confusion was cleared at a special meeting on Friday between the Federation of South African Trade Unions (Fosatu's Transvaal region), Insurance and Assurance Workers' Union (Iawusa) and Azapo.

A union representative said they had told their affiliates to tell members to seek a day's leave to pray at home or at work, or in planned services or participate in special lunch-hour services after consulting employers.

"We also agreed to consult each other in future if such calls have to be made."

Mr Cassidy said the day should be handled with "responsibility and restraint, and without any coercion or pressure".



Prayer day not intended to be 'provocative',

THE Anglican Bishop of Natal, Bishop Michael Ndall, said yesterday the declaration of a national day of prayer and reconciliation, set down for Wednesday, was not intended to be "provocative" but was intended a desire for "healing" in South Africa.

He emphasized that the day of prayer should not be construed as an organized stayaway and that employees should be allowed to stay away for purposes of prayer without being "penalized".

The chairman of the National Initiative for Reconciliation, Mr Michael Cassidy, has rejected the media's description of the call to prayer on October 9 as a "stayaway" call.

In a statement from Maritzburg he said: "In spite of repeated press use of the 'stayaway' vocabulary, the truth is that the NIK conference does not fall into that concept but rather into a totally positive Christian act of deep prayer and humility. "The day therefore

should be handled with responsibility and restraint, and without any coercion or pressure.

"We reiterate our suggestion that people responsibly seek a day's leave to pray at home or in planned church services, or else participate in special lunch-hour services with the blessing and co-operation of their employers.

"We also encourage all employers to view this call sympathetically in terms of leave application and the guidelines.

circulated by the Federated Chamber of Industries and Assocoom.

"We call on those involved in any essential services, as well as those affecting the health, education or well-being of anyone, particularly the young, aged or sick, to continue prayerfully with their work."

Bishop Desmond Tutu, supported by other church leaders — except the Ned Geref Kerk — called for a day of prayer for an end to the state of emergency and army activity in the townships.

According to Bishop Tutu's office, he arrives in South Africa from London tomorrow but has not scheduled a service for October 9.

Sophie Tema reports that residents of the Reef townships are bewildered as to whether they should support the October 9 prayer day call.

Rumours in some townships are rife that unruly elements have threatened to get even with people who go to work.

Following the threats, hundreds of working

residents have expressed fears of losing their jobs if they stayed away and risking their lives if they did not.

The Federation of South African Trade Unions and the Council of Unions of South Africa have not taken a final decision on the matter but stated earlier that they were concerned by the fact that Bishop Tutu had made the call without canvassing them first.

The UDF said that while they supported the call, they would not be

calling on their followers to stay away from work on Wednesday.

The Azanian Students' Organization (Azaso) supported the call by the NIR but said it "would not call for students to stay away from classes".

A statement released by the organization said it had called on students to partake in "fitting" activity such as lunch-time meetings rather than to stay away from classes.

The statement said: "We support the spirit of the call by the NIR because it is geared to-

wards advancing our struggle."

A spokesman for Barclays National Bank said the board of directors and the general management of the bank had decided to support the call for "a period of repentance, fasting and prayer".

The bank will close its branches countrywide between 12.30pm and 2.00pm to allow members of staff to observe the day of prayer. Own Correspondent, Staff Reporter and Sapa

WCTA calls on traders to close

Cape Times Staff Reporter 8/10/81

THE Western Cape Traders Association has called on traders to close their businesses tomorrow. In a statement yesterday the WCTA said: "WCTA calls upon traders to close their businesses between 1pm and 3pm on October 9 in solidarity with the call for a national day of prayer."

● A prayer service, conducted by Father Matthew will be held at the church at the St Francis Adult Education Centre in Langa, at noon tomorrow.

Staff and students of the education centre and the day school and parishioners in the area are well come to attend.

● In Paarl, yesterday the moderation of the NG Sendingkerk issued an urgent call on its members to observe the day of "humility, fasting and prayer" called for Wednesday October 8.

The body said in a statement that it identified itself with the "spirit of the call" and "urgently encourages members to arrange one or more prayer sessions at work or elsewhere."

This should be done voluntarily and out of our conviction. Employers should be consulted and their co-operation sought.

"Further members and congregations of the NG Sendingkerk, as well as other believers, are asked to set aside time every morning from now on, at 6.30 or any other time that may be more convenient for prayer. We believe that our call to the Lord for help will lead to new hope, unity of purpose and solutions for our beloved land."

National day of ^{STAR} prayer: trouble ^{8/10/85} feared ²⁸

Religion Reporter

The organisers of the national day of prayer fear certain elements in the townships want to disrupt the event.

The call to Christians to observe tomorrow as a day of prayer was made at the National Initiative for Reconciliation (NIR) held in Maritzburg recently. This was attended by 400 ministers from a wide cross-section of churches.

The NIR appealed to Christians to spend tomorrow at home — in prayer for the situation in South Africa.

NIR chairman Mr Michael Cassidy said yesterday they had heard of elements who had gone into townships seeking to disrupt and discredit the day of prayer.

"I don't know who they are, but I want to appeal to any elements in the country which would like to disrupt the day not to do so if they have any real and genuine love for South Africa."

CRITICISM

Mr Cassidy said the day of prayer had become a sign of hope to many Christians.

"The ending of this day will be a tragic thing for both South Africa and the Christian church would be the losers."

Reacting to criticism about the event being on a working day, Mr Cassidy said this was deliberate because it would be "too cheap" for white Christians if it were held on a public holiday or a Sunday.

Whites should do something sacrificial as a sign that they stood by black Christians in their plight, he said.

In Johannesburg, services will be held from 9 am to 5 pm at the Central Methodist Church and at the Anglican St Mary's Cathedral. Many other churches have called on members to attend church meetings.

TIME OFF

Trade unions have agreed to advise members to take a day's leave if they want to pray at home, or to seek time off for prayers.

The Council of Unions of South Africa (Cusa) said it supported the call for a day of prayer as a sign to the outside world that peaceful strategies for fundamental change were still being pursued despite the daily violence of apartheid.

The Azanian Students Organisation (Azaso) will not ask pupils and students to stay away from universities and schools tomorrow.

A spokesman for Azaso said though the organisation supported the "spirit" of the day of prayer, students should hold prayer meetings at their schools and universities.

'No call for stayaway'

8/10/85
TRADE unions and community organisations have backed the call for tomorrow to be observed as a day of prayer.

And the organisations have appealed there should be no intimidation of workers going to or returning from work. They have pointed out tomorrow is a day of prayer and meditation, and there is no call that people should stay away from work.

This standpoint by trade unions, the organisers of the day of

By SOWETAN Reporter

prayer (the National Initiative for Reconciliation), comes in the wake of widespread concern in the black community that radical elements could try and force people to stay away from work. Already at some townships youths have been warning residents not to go to work.

The organisers and trade unions interviewed have made it clear there is no stay-away.

25
Trade unions and political organisations have appealed to workers to congregate peacefully and reflect on the crisis in South Africa.

The National Initiative for Reconciliation (NIR), consisting of clergymen of various Christian denominations, called on Christians to observe the day by asking a day's leave from work and on employers to respect the call by granting requests from those employees who wished to observe

Sowetan
the day of prayer.

The National African Federated Chamber of Commerce (Nafcoc) has fully supported the call and urged black businessmen to close their operations for some hours during the day.

The Azanian Students Organisation (Azaso) has called on pupils and students not to stay away from school, but should hold prayer services at their schools and universities.

The Federation of South African Trade Unions (Fosatu), Council of Unions of South Africa (Cusa), Azanian Confederation of Trade Unions (Azactu) said they supported the call.

Concern expressed by unions and organisations was that workers were going to suffer financially if they stayed away.

LONDON — From the heat of African Soweto to the leafy calm of English Surrey is a long journey, but Bishop Desmond Tutu made it on Sunday.

In a sense he was coming home.

For 20 years ago "Desmond" had been the relatively unknown curate at the church of St. Mary The Virgin in the village of Blechningley.

Here he had lived with his wife Leah, while his children, Trevor, Naomi, Teresa and Misa — the locals know this is pronounced Oomba — went to village schools.

Two decades on, Bishop Desmond Tutu, Bishop of Johannesburg, Nobel Peace Prize winner, international celebrity and the diminutive figure at the forefront of the revolution even now gathering momentum in South Africa, was back in the pulpit to preach the Harvest Festival Sermon.

Emotion

John Ewington, Organizer then as now, camera swung round his neck to record an historic day in the life of the 900-year-old church, choked with emotion.

"He has not changed at all. Greatness has not diminished him. He's exactly the same. Even then I could tell he was destined for great things," he said.

The parishioners of Blechningley treated Desmond as one of their own.

Time and time again, arms clothed in Harris Tweed enveloped him while women in quilted green anoraks smothered him with kisses.

An elderly woman showed him pictured of him when he was curate.



BISHOP DESMOND TUTU in London with the Right Revd Keith Sutton, the Bishop of Lichfield, and the Revd Canon Samuel Van Culin (right), Secretary-General of the Anglican Consultative Council.

In a way, it was like coming home for Tutu

Sowetan

FOCUS

8/10/85
25

SPECIAL Correspondent

The Bishop, now 54, wisecracked: "I was much fatter then — I did not have a bald patch."

The parishioners piled past one by one. "How nice to see you . . . God bless you, too . . ." a big hello to the children, they said. "Thank you very much for a superb sermon . . ."

Someone called him "your holiness." He roared with laughter again. "That's moving pretty quick," he gasped.

He was loving it. "It's

great to be back. It's a wonderful sense of nostalgia. People here were very good to us.

The only riot in Blechningley was of yellow and red roses and orange and white dahlias.

There was only a gentle reference to the evils of apartheid. He was in good form stressing he knew "members of his church do not take kindly to hard-boiled sermons."

God sons

Everyone laughed when he recalled: "A sight screen was built behind the altar because all they could see of me

were my teeth and the whites of my eyes." Bishop Tutu also met his two godsons, Simon Ewington (12) and his brother, Charles (14).

Later Bishop Tutu, speaking on Channel Four television's "Face the Press," told Britons that advocates of peaceful change in South Africa "run a very grave risk having our credibility undermined."

The Anglican Bishop of Johannesburg said he feared the day was not far when young blacks, who at present were still prepared to listen to people like himself "will jettison us."

Bishop Tutu said: "I am opposed to all forms of violence. I am opposed to the violence of those who seek to overthrow that system."

"But I am aware, as a man of peace, not a

pacifist, but a man of peace, that there may come a time — and we are very close, perhaps, to that time — when we will have to say that the lesser of the two evils is to overthrow this unjust system."

Violence

Bishop Tutu was due to leave London yesterday for Johannesburg where, today, he will lead a day of prayer and fasting for peace and reconciliation.

During his short stay in Britain, he held talks with Prime Minister Mrs. Margaret Thatcher about the situation in South Africa.

He said he had urged her on grounds of British self-interest as well as morality to assist the transition from apartheid to majority rule.

Churches favour 'prayaway' not stayaway

AK64

28

8/10/85

Staff Reporter

WESTERN Cape churches have not backed the call for a stayaway tomorrow but have urged members to observe the day with prayer.

Services will be held throughout the Peninsula. These include Masses at lunchtime and 5.45pm at the Catholic cathedral, a lunchtime service in St George's Cathedral and a series of morning services in Mitchell's Plain under the auspices of the Mitchell's Plain Ministers Fraternal, followed by an ecumenical service at St Stephen's church in Rocklands.

Services organised by the Langa, Guguletu and Nyanga Ministers Fraternal, Young Christian Students and the Ecumenical Action Movement will be held at the Langa Methodist church, Guguletu Anglican church, NY3, and the Nyanga Methodist church between 11am and 1pm.

A special service conducted by Bishop Patrick Matolengwe will be held at 10am at St John's church, Bellville.

The Plumstead Methodist church and the Metropolitan church in the city centre will also hold special services.

EMPHASIS

St Nicholas church in Elsies River will hold normal services, but special emphasis will be laid on the current situation.

The Gardens Presbyterian church will be open for prayer from 9am to noon and from 2pm to 5.30pm. During the last 30 minutes of each session a minister will be present and there will be readings and open prayer.

The call for a national day of prayer was made during the National Initiative for Recon-

ciliation (NIR) in Maritzburg last month.

Originally it was a call for all Christians to stay at home on tomorrow, but churches appear to have avoided calling on members to do this.

Chairman of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, said in a letter to churches that "it seems better not to promote it (the stayaway) but to do what we can in the matter of private prayers, fasting and other penitential practices."

The Nederduitse Gereformeerde Sendingkerk, in a statement associating the church with the call to reconciliation, urged members to hold prayer sessions at work or elsewhere.

The Rev Wilfred Abrahams, chairman of the Congregational Church in the Western Cape, said the church's assembly in Gaborone in September had aligned itself with the NIR, and churches in Mitchell's Plain would be holding services.

At the general assembly of the Presbyterian Church, held in September after the NIR, the moderator urged all ministers to observe the day "quietly and prayerfully" and to make their own arrangements.

Mr Lathif Kafoor, Press secretary of the Western Cape Traders' Association, said all traders had been urged to close businesses tomorrow between 1pm and 3pm in solidarity with the call for a national day of prayer.

● In London Bishop Desmond Tutu has asked Christians in Britain to join South Africa's day of prayer.

He told a gathering shortly after his arrival last week that he hoped Britons would "pray and fast with us".

CARL Timils 8/10/85 28

Troops out campaign will not bow to harassment

From Bishop SIMEON NKOANE, Anglican Suf-
fragan Bishop of Johannesburg; SHEENA
DUNCAN, national president, the Black Sash;
Bishop DESMOND TUTU, Anglican Bishop of
Johannesburg; Professor JOHN DUGARD, Law-
yers for Human Rights; TOM WASPE, Johan-
nesburg Democratic Action Committee ;
CLAIRE WRIGHT, Wits SRC president; DAN
VAUGHAN, South African Council of Churches
director of administration; Dr BEYERS NAUDE,
SACC general secretary; SHAWN KOPEL, Pro-
gressive Federal Party Transvaal Youth Chair;
Dr DAVID WEBSTER, Detainees Parents' Sup-
port Committee (Johannesburg):

LAST month four leaders of the End Conscription
Campaign were detained in country-wide raids —
just before the launch of the ECC's "Troops out of
the townships" campaign.

Richard Steele, Michael Evans, Anita Kromberg
and Sue Britton were all held incommunicado un-
der Section 29 of the Internal Security Act. They
were released after 15
days without being
charged.

As supporters and
members of groups active
in the ECC we condemn
these detentions. We be-
lieve they are part of an
attempt to crush a cam-
paign whose call is for a
just peace in our land.

The ECC is a legal orga-
nization working for a
change in the law relat-
ing to conscription in
South Africa. It is pre-
mised on the belief that
individuals should have
the freedom to choose
whether to participate in
the SADF.

The "Troops Out" cam-
paign will focus on a de-
mand for individual sol-
diers to have the right to
refuse to serve in the
townships.

Richard Steele, a for-
mer conscientious objec-
tor, and Michael Evans,
the ECC Western Cape
chairman, recently gave evidence to the SADF's
Geldenhuys commission to this effect.

Contrary to government propaganda, the ECC is
not a radical grouping trying to destroy order in
South Africa. It is a broad
front of about 50 organi-
zations representing a
wide range views with
the common aim of end-
ing conscription and
working for peace.

Increasingly, young
white men are facing a
crisis of conscience
through being forced to
participate in the occu-
pation of the townships
and of Namibia. The de-
tention of ECC leaders
will not stop the growing
opposition to the role the
SADF is playing in the
conflict in our country.



Dr Beyers Naude



Mrs Sheena Duncan

We believe that deten-
tions, the banning of or-
ganizations and the state
of emergency will only
serve to harm the pros-
pects of ending the vio-
lence that is tearing our
country apart.

In spite of the harass-
ment of ECC leaders, the
"Troops Out" campaign
will go ahead. On Octo-
ber 7 hundreds of peace-
loving South Africans
joined together in fast-
ing for 24 hours to show
concern about the con-
tinuing implementation
of the state of emergency
and the presence of
troops in the townships.

CAD-Times 8/10/85

28

Tutu urges West to help end apartheid

From JOHN BATTERSBY

LONDON. — Britain and the West still had a chance to make a moral decision over South Africa, the Nobel Peace laureate, Bishop Desmond Tutu, said here yesterday.

Addressing the Royal Commonwealth Society before his departure yesterday following a six-day "private visit" to Britain, Bishop Tutu said the eradication of apartheid now depended on what the West — but particularly Britain, the United States and West Germany — chose to do.

If these governments applied "the kind of pressure we asked them to do" the end of apartheid would be brought closer, he said.

Bishop Tutu has been the guest of the Archbishop of Canterbury, Dr Robert Runcie, and the Anglican Consultative Council and has been in Britain to discuss arrangements for the 1988 Lambeth Conference — a world-wide gathering of Anglican bishops.

'Cordon sanitaire'

During his visit he has held talks with Mrs Thatcher, the Labour leader, Mr Neil Kinnock, the Commonwealth secretary-general, Sir Shridath Ramphal, and the president of the African National Congress, Mr Oliver Tambo.

Addressing an audience of 200 who later gave him a standing ovation Bishop Tutu conceded that he had failed to convert the British Prime Minister, Mrs Margaret Thatcher, on the kind of pressure that should be applied.

Britain, the United States, and West Germany had created a "cordon sanitaire" around South Africa to protect President P W Botha from the international consequences of his actions.

He said he did not want to believe that the US and Britain were telling the blacks of South Africa: "You blacks are expendable."

But it was difficult to come to any other conclusion when the same governments had not hesitated to impose sanctions against Argentina and Poland and against Nicaragua in the case of the US.

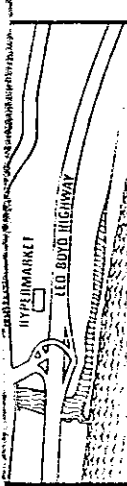
Dismissed Convention Alliance

When he had discussed the issue with Mrs Thatcher she had replied: "I can't see how it helps to create unemployment in South Africa and unemployment here (in Britain)."

Bishop Tutu dismissed the recently launched Convention Alliance involving the Inkatha movement and the Progressive Federal Party.

He said the PFP should have "stepped out of the parliamentary system long ago" because it excluded 73 percent of the population.

Bishop Tutu commended, however, many "wonderful people who are white" who opposed apartheid and "needed to be commended even more warmly than blacks".



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Inkatha plea on prayer day intimidation

Meiawny 28
8/10/85

Labour Reporter

INKATHA yesterday accused the organisers of the national day of prayer of ignoring its appeal to have the event postponed to a later date, and issued guidelines to its members on how to observe tomorrow.

Dr Oscar Dhlomo, secretary-general of Inkatha, said yesterday that the central committee of Inkatha, while supporting the principle of the observance of the day of prayer, had appealed for a postponement to allow for adequate consultation with workers and trade unions.

'The organisers did not respond to the appeal. Consequently Inkatha will be adopting a certain approach to express support in principle of the day of prayer,' he said.

Activities in KwaZulu schools would be suspended for one hour between 12 noon and 1 pm tomorrow to conduct prayers with pupils 'for peace and reconciliation in our land,' he said.

Promise

In view of the fact that examinations would soon be written in KwaZulu schools and considering that pupils had just returned from holidays, Inkatha expected all pupils to go to school tomorrow.

He said as far as the stayaway from work was concerned, Inkatha expected that workers would consult with their employers and trade union leaders.

'Inkatha will, however, see to it that the decision of its members is respected and that nobody will be intimidated or harmed if he decides either to stay at home or work

'We trust that the organisers of the stayaway will also honour their promise of ensuring that there is no violence or intimidation aimed at those who hold different views.

'We are perturbed that already there are reports of plans to intimidate and harm those who will feel unable for various reasons to stay away from work. This is a dangerous development which could drag us back to the black-on-black confrontation we are all trying to avoid,' he said.

Day's leave

Mr Michael Cassidy, a spokesman for the organisers, National Initiative for Reconciliation, could not be reached for comment yesterday, but in a statement at the weekend, said the call was 'a serious and genuine Christian call to our nation to come before God to seek his answers for South Africa at this time of national crisis.'

The day should be handled with responsibility and restraint and without coercion or pressure.

'We reiterate our suggestion that people responsibly seek a day's leave to pray at home or in the planned church services or participate in special lunch-hour services with the co-operation of their employers.'

Spokesmen for major employers in Durban said yesterday that they would adopt the attitude of 'no work no pay' for employees staying away without valid reason.

The Labour Party leader, the Rev Allan Hendrickse, criticised churchmen for calling for a stayaway from work and urged people to go to work on that day.

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Few take time off to spend day in prayer

ARGUS 9/10/85 28

Staff Reporter

CAPE Town appeared normal today, which the National Initiative for Reconciliation has called on Christians to observe as a day of prayer and reconciliation.

Trains and buses appeared to be carrying the usual number of passengers and indications were that most workers did not stay home in spite of rumours this week they might risk violence if they failed to stay at home.

Major trade unions and the UDF, while supporting the church call in principle, said earlier they would not be calling on members to stay away from work and it is understood many unions had major reservations because they were not consulted about the stayaway call.

Most churches were open for prayer and a series of services

was planned throughout the Peninsula in response to the call to give the day to repentance, mourning and prayer.

Many schools on the Cape Flats and in the northern areas appeared deserted today.

Employers' organisations and trade unions reported workers being confused about the call — whether it was for a stayaway from work or for people to observe the day with prayers for repentance.

Mr Alan Lighton, director of the Cape Town Chamber of Commerce, said it seemed from members that few staff had taken the day off and few had requested time off to attend church services.

These would be treated sympathetically and were not expected to affect business.

The Western Cape Traders' Association asked its members

to close their businesses between 1pm and 3pm today.

Employers in the clothing industry said attendances were normal.

Cafés reported bread and milk deliveries normal and Mr Johan Marais, manager of Enterprise Bakeries, said staff attendance was normal.

The Argus Tygerberg Bureau reported that a number of schools were deserted.

Mr George Bongo, chairman of the Mbekweni Residents' Association near Paarl, said several hundred black workers heeded the "prayaway" call in Paarl and Worcester.

SCHOOLS DESERTED

However, on the Cape Flats thousands of pupils stayed away from school.

Several schools in Bonteheuwel, Elsies River, Valhalla Park, Heideveld, Athlone, Mitchell's Plain and other areas reported total stayaways and attendance at other schools was reported as low as 10 percent and less in some.

A stoning incident outside Range Secondary School resulted in the few pupils present being dismissed early after police arrived, a teacher said.

Stayaways of 100 percent were reported at Alexander Sinton Secondary in Athlone, Beauvallon Secondary in Valhalla Park, Valhalla Secondary, Elsies River Secondary and Elswood Secondary in Elsies River and at Cathkin Secondary in Heideveld.

Schools with attendances of 10 percent or less included Spes Bona and Garlandale secondary schools in Athlone and Crystal Secondary in Hanover Park and pupils were sent home early at several.

Ninety percent of students were reported by a lecturer to have stayed away from Hewat Training College.

Armoured personnel carriers were deployed in Belgravia

(Turn to Page 3, col 5)

CONT. →

Few take time off for prayer, but schools empty

News 9/10/81 28
(Cont from Page 1)

Road, Athlone, about 10.30am, but the area was quiet.

Pupils at the Harold Cressy Secondary School are not attending normal classes, and have not for the past 11 weeks, the principal of the school and the Western Cape Teachers' Union say.

A statement from the principal, Mr V J Ritchie, on behalf

of the teaching staff, made clear the distinction between "going back to school" and "attending normal classes."

A report in The Argus last week said pupils were attending normal classes, a statement which "had the potential to create division in the region among schools, students, teachers and parents," the Wectu executive said.

Mr Ritchie said the school had been "involved in and con-

scientiously abided by the decisions of the broader student community from the very first day of the boycott."

● Thousands of workers in Johannesburg stayed away from work today, an Argus Correspondent reports.

In Soweto, where four buses were stoned and a driver injured, Putco said bus commuter traffic was down by 40 per-

cent and in Alexandra township by 25 percent. Passenger traffic on the East Rand and Pretoria was down by between five and 10 percent, Putco said.

Sats reported no noticeable difference in train-passenger numbers.

Commuter traffic was reported to be normal in Durban, but a bus was burnt by a mob in Clermont, Pinetown.

KEEP CALM

Sowetan
9/10/85
28

Concern over 'torture' in SA

LONDON — Human rights violations — including imprisonment without trial, torture and executions — in South Africa and Namibia have been reported by Amnesty International.

The Human Rights Organisation's annual report for 1984 described concern over reports of torture and ill-treatment of prisoners, deaths in detention "under suspicious circumstances", and the death penalty.

Amnesty also received reports of "extra-judicial executions" in Namibia, and, referred to the activities of Koevoet, the special police counter-insurgency unit.

"Amnesty remains concerned about illegal



BISHOP Desmond Tutu, Anglican Bishop of Johannesburg, yesterday appealed to organisations not to hijack today's Day of Prayer as it has been called by churches and not trade unions or political organisations.

By SELLO RABOTHATA

Bishop Tutu was addressing a Press conference in Johannesburg on his return from his overseas trip.

He said churches made this call to demonstrate the concern of Christians and to pledge solidarity with the victims of apartheid.

People should observe the call voluntarily.

"South Africa is faced with two options, one is negotiation and the other violence — or, to quote former Prime Minister, Mr Vorster, the other is too ghastly to contemplate.

"There comes a time when the church can also say it is justifiable to overthrow the Government, but I am not saying that now," Bishop Tutu said.

Leaving

He said he had been invited to speak at a university in Lesotho today but would be part of the Day of Prayer.

anything.
"They are my best PROs. The white community and the Government have to know who I really am, which they are not doing now.
"I have never met anybody who agrees

with apartheid, in fact they are as rare as snow in hell.
"They have to know that those of us who are preaching peace are standing between the country and disaster," he said.

Bishop Tutu's plea on Prayer Day

K-MART ANNOUNCEMENT

ALL STORES ARE CLOSED TODAY IN

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Leaving

He said he had been invited to speak at a university in Lesotho today but would be part of the Day of Prayer.

He will be leaving at midday and before that he would be part of the Prayer Day and would still be with the people while in the air (going to Lesotho by plane) and would also be part of the occasion while in Lesotho.

He called on all people, including whites, to take part in the day of prayer.

He said during his meeting with Mrs Margaret Thatcher, the British Prime Minister, he told her to reconsider her attitude towards the African National Congress (ANC) and also come out with a logical position on the question of sanctions against South Africa.

"It is in the interest of Britain in the long term," he said, "or they would otherwise be enemies with those who will run this country after the struggle is over."

Bishop Tutu also lashed out at pro-Government media, mentioning them by name, saying they were always against him but at the same time not proving

By SELLO RABOTHATA

anything.

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with apartheid, in fact they are as rare as snow in hell.

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Bishop Tutu's plea on Prayer Day

K-MART ANNOUNCEMENT

ALL STORES ARE
CLOSED TODAY IN
SOLIDARITY WITH
THE CALL BY THE
CLERGY FOR A DAY
OF PRAYER



MONEY BACK
GUARANTEE

• PRETORIA
245 Bloed Street
(off Van der Waal St)

• JOHANNESBURG
123 Jeppe Street
(off Simmonds St)

• GERMISTON
Cor. Knox and
Joubert Streets

• PRETORIA
Cor. Church and
Schubert Streets

• SPRINGS
10 2nd Avenue East
(1st Floor) off 1st St E

Atlas 9/10/85 (28)

Secret fast to urge action on chaplains

Tygerberg Bureau

FATHER Basil van Rensburg, parish priest of the Holy Cross Catholic Church in District Six, has been fasting secretly for 23 days in an attempt to persuade Catholic bishops into taking action on the issue of military chaplains.

Father van Rensburg, who has lost 12kg, announced today that he would continue to fast for "a few more days", during which time he hoped to see

Archbishop George Daniels, the Archbishop of Pretoria, who has authority over military chaplains.

Father van Rensburg started fasting with Dr Ivan Toms, who broke his fast on Monday night, and has been living only on water.

Mr van Rensburg said: "The Catholic bishops declared in 1957 that the principle of apartheid was intrinsically evil.

"General Magnus Malan, the

Minister of Defence, has stated that the SADF supports the Government's policy and the President, Mr P W Botha, has said money spent on chaplaincy is well spent because it raises SADF morale and chaplains were there for that purpose.

"Therefore, for the Catholic church to have full time chaplains in military uniforms... is a violation of the church's witness that Christ is Lord."

Work as normal in PE area

28

E-Post
09/10/85
Post Reporter

It was work as normal at most Port Elizabeth businesses today.

Buses ran normally and there were no reports of stayaways.

According to the managing director of PE Tramways, Mr Karl Coetzer, buses were running as normal and there had been no reports of trouble.

The director of the Midland Chamber of Commerce, Mr Brian Matthew, said most employees appeared to have reported for work and had simply asked for time-off to pray.

● In Johannesburg, Nobel Peace Prize winner Bishop Desmond Tutu was forced to leave a prayer meeting when an anonymous telephone caller said a bomb had been planted in St Mary's Anglican Cathedral.

Thousands of people of all races are expected to attend prayer services throughout the country today in answer to a call to pray for peace and to repent for the national sin of apartheid.

The day of prayer was called by the National Initiative for Reconciliation, representative of a cross-section of South African church denominations.

Church leaders called on Christians to stay at home and observe a day of prayer but controversy arose when this was widely interpreted as a call for a commercial stayaway.

CAPE TIMES
9/10/85 28

Church services to mark day of prayer

Staff Reporter

CHURCH services will be held by most of the major denominations in Cape Town today to mark the day of prayer called country-wide by the National Initiative for Reconciliation (NIR).

Most businesses and banks will remain open but allow their employees time off or leave to attend services.

A mass for the day of reconciliation will be held at St Mary's Cathedral at 1.10pm, and the cathedral will remain open all day for workers, parishioners and visitors.

A special service of prayer and reconciliation will be conducted by Archbishop Philip Russell in St George's Cathedral at 1pm, while an interdenominational service organized by the Mitchells Plain Ministers Fraternal will be held from noon to 2pm at St Stephen's Roman Catholic Church in Park Avenue, Rocklands.

Services — all beginning at 11 am — will be held at the Langa and Nyanga Methodist churches, and at the St Mary Magdalene Church in Guguletu.

Humility
These services were organized by the Langa/Nyanga/Guguletu Ministers Fraternal, the Young Christian Students organization and the Ecumenical Action Movement.

Earlier this week the moderature of the NG Sendingkerk called on its members to observe the day of "humility, fasting and prayer" and encouraged workers to arrange prayer sessions.

Mr Norman Axten, general manager of Barclays Bank, said yesterday his bank would be closed from 12.30pm to 2pm to allow staff to attend prayer services.

Standard Bank, Trust Bank, Nedbank and the Natal Building Society said they would not be closing, but arrangements had been made for staff who wished to attend services.

'Sympathetic'

Mr Tommy Brand, manpower manager of the Cape Town Chamber of Commerce said most of the members he had spoken to had said they were not closing but were sympathetic to workers who wished to attend services.

Mr Robert Stern, director of corporate public affairs for Wooltru, said stores in his company would remain open. "We appreciate that some staff may wish to recognize the day of prayer. Staff can take a day's leave, or a day's unpaid leave, or they can take off an hour in addition to their lunch hour to attend a service in the vicinity of the store where they work," he said.

Mr P Grover, operations personnel manager for OK Bazaars, said his shops would not be closing but staff members would be able to take an extra hour off to attend services.

'People must be made aware of seriousness'

Tutu's hopes for prayer day

Religion Reporter

Bishop Desmond Tutu, the Anglican Bishop of Johannesburg, said he hoped today's day of prayer would become one of the factors that would help bring about a change in perceptions in South Africa.

He hoped it would make people aware of the seriousness of the situation in the country and that there were victims, he said yesterday at a Press conference

shortly after he returned from a visit to England.

Bishop Tutu was in a way responsible for the idea of a day of prayer. In his address to the National Initiative for Reconciliation in Maritzburg in September, he called for a week-long stay-away. His appeal was received enthusiastically and, after debate, it was tempered to a call for a one-day "pray-away".

Bishop Tutu will not be leading any church services today because at noon he is due to fly to Lesotho to speak at the University. But he said he would continue praying even in the air.

He said he hoped prayer day would be widely observed.

"The impressive and new element is that there were members of the Dutch Reformed Churches at the meeting when we agreed on this. They were the people who said, 'Let us have this day without linking it to a meeting with the State President.'" Bishop Tutu said.

He said it would be the first time this type of call had been commended from Dutch Reformed pulpits and that there would be white participation.

"We want it to be a voluntary observance. We do not want it to be hijacked by any group. We pray that it will be peaceful," Bishop Tutu said.

CHRISTIAN CONCERN

The day of prayer was intended to demonstrate the concern of Christians for the seriousness of the present situation in South Africa and to show solidarity with those who were victims of apartheid.

"The force that the church has, has always been a spiritual and moral force. For us it isn't play-play when we talk about praying and fasting, because those are ultimately the strongest weapons the church has," the Bishop said.

What the churches wanted was that the Government should dismantle apartheid, lift the state of emergency, release detainees and talk to the authentic representatives of the people, he said.

"I wish white people would know there is no way they can continue in the imbalance we have, and it is far better to try and work out a situation in which we can live together happily," he said.

Leave for workers who do not report for duty

Anglo American Property Services (Amaprop) employees who do not report for duty today would have the day treated as leave, according to a memorandum released by management yesterday.

Prayer services are to be held nationally today in response to a call by National Initiative for Reconciliation (NIR) for a day of prayer to be observed.

The Amaprop memo said the Transport and General Workers' Union, with which it has a recognition agreement, had been informed the company did not expect employees to risk their lives to come to work. Workers who did not come to work today would have to fill in leave forms when reporting for duty.

This week the NIR denied it had called for a work stayaway. Instead it said it had called on Christians to spend the day at home praying for the situation in South Africa.

Employees who went to work could ask for time off to attend prayers services.

A spokesman for NIR warned "certain elements" in the townships against disrupting or discrediting the day of prayer.

Organised commerce and industry have called on employers to treat sympathetically requests for time off to pray. Two major banks have said they would give staff an extended lunch hour to enable them to attend prayer services.

Day of prayer is a normal day for commerce, industry

Labour Reporter

THE national day of prayer today is expected to be a normal day for commerce and industry.

A survey of major employers yesterday revealed that most employees had not asked for the day off in response to a call by the National Initiative for Reconciliation.

Mr Richard Savage, chairman of the Natal Clothing Manufacturers Association, said as far as the association was concerned today was a normal business day. He issued a warning to the 40 000 employees in the industry that anybody taking the day off or time off work to attend prayer services would not be paid.

A spokesman for the organisers of the 'prayer-away' yesterday advised workers planning to take the day off in response to the call by churchmen should first seek their employers' consent.

The call to join in the prayer services was made to Christians 'to come before God in a spirit of repentance and humility to seek His answers for South Africa at this time of national crisis'.

Students at the Univer-

sity of Durban-Westville said they had no plans to stay away from lectures today but instead they would hold a half-hour prayer meeting on the campus at lunch-time.

Silence

Mr Vasu Gounden, president of the Students Representative Council, said after the meeting the students would observe a minute's silence at 1 25 p m simultaneously with students from six other campuses throughout South Africa.

Our African Affairs Correspondent reports that the local committee of the Inkatha Youth Brigade at Umlazi emphasised yesterday that a boycott of classes in the township to mark the national day of prayer would disrupt examinations.

The committee said that students had demonstrated in favour of prayer meetings being held in schools to mark the event.

Mercury

9/10/85

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CALL: Times 10/10/85

28

Thousands respond to Day of Prayer

THOUSANDS of South Africans responded yesterday to the call for a Day of Prayer for peace called by Nobel Peace Prize winner Bishop Desmond Tutu, who was forced to leave a meeting at a Johannesburg cathedral after a bomb scare.

Apart from those who took the day off to pray, thousands of people of all races attended prayer services throughout the country.

Most chambers of commerce and industrial relations managers at factories and firms around

the country reported average absenteeism.

Despite fears of violence, only minor incidents were reported.

In Johannesburg, thousands of workers stayed away from work. At St Mary's Anglican Cathedral in De Villiers Street, Bishop Tutu and followers were forced to leave a prayer meeting after two anonymous telephone callers had warned that a bomb had been planted there.

A spokesman for police radio control said the calls had come through at 9.44am and

9.52am. He said police had carried out routine checks with sniffer dogs but had found nothing.

In Soweto, where four buses were stoned and a driver slightly injured yesterday morning, Putco said commuter traffic was down 40 percent, and in Alexandra township by 25 percent. Passenger traffic on the East Rand and Pretoria was down by between five and 10 percent, Putco said.

Soweto was quiet but tense at midday, with hundreds of residents milling in the streets.

Residents of 10 East Rand townships returned home before midday and schools were deserted. East Rand school principals said they held prayer services between 8am and 9am.

In Pretoria normal work attendances were reported, although several employers gave staff time off to attend services.

In Durban many people in Lamontville and Umlazi townships reportedly stayed away from work, and pupils stayed away from school.

Residents in Went-

worth said several buses were stoned and slogans painted on walls.

Students at the Natal University Medical School stayed away from lectures but lectures at the University of Zululand appeared to be running normally.

In Port Elizabeth buses ran normally and there were no reports of stayaways.

In East London there was a limited response to the call. Business and industry reported full attendance by the city's workforce. — Sapa and Own Correspondent

CAPE TOWN 10/10/85

Response pleases church leaders

By ANDREW
DONALDSON

THE National Initiative for Reconciliation's Day of Prayer yesterday proved a spiritual success, with few or no disruptions reported in the business and commercial fields.

Few Capetonians stayed away from work but lunch-time services for Christians of various denominations were well-attended and church leaders were reported to be pleased with the response to the call for prayer for reconciliation, repentance and mourning.

Many people attended services at the St Mary's and St George's cathedrals in the City. Services were also held on university campuses in the Western Cape.

While supporting "in principle" the call for the Day of Prayer, trade unions and the United Democratic Front did not call for a stayaway from work.

● At a mass conducted at St Mary's Cathedral, Father Basil van Rensburg, parish priest for the Holy Cross Church in District Six, called on President P W Botha to do penance for his actions by resigning.

He also called for prayers for the release of Mr Nelson Mandela and other leaders.

● In a joint statement read out at lunch-time prayer meetings countrywide, lecturers and staff associations from the universities of the Western Cape, Rhodes, Cape Town, Durban-Westville, Natal and the Witwatersrand expressed "grave concern at the deepening crisis in South Africa".

Soweto services disrupted by SADF

By Chris More

Members of the Defence Force (SADF) yesterday disrupted a prayer service in Meadowlands, Soweto, by firing teargas into a church building, forcing several youths to lie on their stomachs and allegedly trampling on them.

The soldiers also tried to force the minister conducting the service to lie down with the youths but the Rev S Makhetha, of the Sefikeng NG Kerk, in Zone One, Meadowlands, refused.

More than 40 youths were arrested and driven away in two police trucks.

Minutes after the army and police left, attempts by youths to stone Putco buses were thwarted because police travelled inside the buses and fired teargas, birdshot and live ammunition at groups of youths along the bus routes.

Scores of enraged Meadowlands residents gathered around the church to watch as the youths made a "human carpet" on the ground. Residents said police beat the youths with quirts and sticks.

Later, the soldiers made the youths crawl on all fours towards army and police vehicles which were parked outside the church.

The director of Youth Alive in Soweto, Mr Caesar Molebatsi, pleaded in vain with the soldiers to release the youths.

● No police comment was available at the time of going to press.

10/10/85

Some unrest despite plea for calm

Thousands heed prayer day call

10/10/85 28 STAR
By Chris More and Rich Mkhondo

Thousands of people of all races countrywide yesterday prayed together for the future of South Africa in response to a call by Christian leaders.

Several incidents of unrest were reported, despite a plea by the clergy for calm.

Putco public relations officer Mr Pat Rogers said a few buses had been stoned and one driver slightly injured in Soweto, but this was not "out of line with the general unrest pattern".

There had been isolated reports of intimidation in which passengers were pulled off buses, he added.

Soweto showed the most marked decrease in the number of bus passengers — a 40 per cent decrease in the morning and an overall drop of 30 per cent during the day.

Bus services to the outskirts of the township had been withdrawn in the early afternoon after a few buses were stoned, said Mr Rogers.

In schools, classes were deserted as pupils attended prayer services.

There was a big security force presence in most Reef townships. In Soweto, the forces disrupted two services and forced youths to lie face down on the ground.

In two separate incidents on the Reef, two men narrowly escaped death when they were doused with petrol and set alight by mobs.

Thousands of Reef residents stayed at home to observe the day of prayer and many who went to work went home early.

In Durban, people thronged church halls.

In the Eastern Cape thousands stayed away from work and attended prayer services.

Services were also held at the universities of Cape Town, Rhodes, Western Cape and Fort Hare.

In Johannesburg, well-attended services were conducted at St Mary's Anglican Cathedral and the Central Methodist Church.

The president of the Methodist Church of Southern Africa, the Rev Peter Storey, said there were two ways to bring about change in South Africa — the way of coercion or the way of encounter.

"The way of coercion and force is the way of the world. Encounter is the way of God. If we don't use the way of God, He will use the way of the world. But, either way, God will change our land," he said.

In 10 East Rand townships — Tokoza, Katlehong, Vosloorus, Wattville, Duduza, Ratanda, Daveyton, Tembisa, Tsakane and kwaThema — residents

thronged church halls between 12 pm and 3 pm and businesses were closed for the day.

Armed members of the SADF patrolled the townships and some kept a low profile at strategic points.

In Pretoria, the Moderator of the Northern Transvaal Synod of the Ned Geref Kerk, Professor Johan Heyns, told worshippers that South Africans of all races and religious persuasions shared a common guilt about the country's current problems.

The sooner people accepted this fact and stopped pointing fingers at one another, apportioning blame, the sooner they would work together to find solutions to the problems, said the Moderator.

Professor Heyns was preaching during a lunchtime sermon in a packed St Alban's Cathedral.

Christians shared a common fellowship because they were purified in the blood of Christ, he said, but it was remarkable that in South Africa the Church — "the body of Christ" — was, more often than not, an instrument of division rather than unity.

Occasions such as yesterday's prayer day, at which Christians of different denominations worshipped together, should be the norm rather than the exception.

"There is room for all of us in this country," he said.

Few
stay
away

to pray

Labour Reporter

THE day of prayer called by the National Initiative for Reconciliation appeared to have been largely ignored by workers in Durban yesterday.

Most major companies reported that the effect on worker attendance was minimal, but in some Durban and Pinetown townships, the day was marked by isolated incidents of unrest.

Durban Transport Management Board general manager Marshall Cuthbert confirmed that two buses had been burned in Clermont and at Chester-ville.

Passenger flow on the board's green-line service which transports about 200 000 black commuters daily, was normal.

Mr Theo van den Bergh, group personnel director of the giant Toyota motor assembly plant at Prospecton, said workers had reported for duty as normal and there had been no requests for time off.

Boycotts

At the Dunlop tyre factory in Durban, worker absenteeism was 'higher than normal', but the plant was in full production, said Mr Glen Sutton, Dunlop's group industrial relations manager.

About 500 students at the Durban Medical School boycotted lectures, but there were no stayaways at the University of Durban-Westville and the University of Natal.

A spokesman for the Department of Education and Training in Pietermaritzburg said more than 2 100 primary and high school pupils had boycotted classes in Lamontville. The A J Mwease Secondary School had a total pupil boycott.

About 791 pupils at the Lamontville Secondary School boycotted classes. Five primary schools in the township had 50 per cent attendance drops.

Mr Johann Zwigelaar, executive Director of Indian Education, said there had been 100 per cent attendance by pupils at Indian schools throughout the country, except the Rylands Secondary School in the Cape where only two pupils had turned up.

PR Gas 11/10/85 28

I could not pray for my daughters — or for 'Wynand'

OBED MUSI of Sapa, who lives in the black township of Vosloorus on the East Rand, describes how he tried to get out of the township to attend church on Wednesday, the Day of Reconciliation.

I could not pray for my daughters Gugu and Dudu on the Day of Reconciliation. I could not pray either for "Wynand", a troopie with an SADF unit whom I had encountered at about 10.45am on the township-bound bus the day before.

Gugu and Dudu I know. "Wynand" I don't. But I swear he can't be a day older than the youngest student I saw from a local high school.

Troopie "Wynand" and his unit with the little ginger-moustaches of semi-adulthood and sunburnt faces no doubt

from too long sleeping under canvas, or playing soccer with township kids or toting heavy army-issue rifles, meant business.

In the backline I spotted another, who seemed senior because of the single chevron. He strutted, swigging a Coke.

Gugu and Dudu were happy to be going back to school complete with pigtails, pressed uniforms which had been gathering moss in their little box in my four-roomed shack for a too, too long time, and ecstatic faces.

The troopies in semi-broken voices and newly-crammed Fanakalo commands ordered us out of the bus ... a medley of some 12 passengers because at that time of day blacks are NOT streaming back into the townships but have gone INTO town to work.

"Vula, Phuma, Hamba" came the terse commands. We duly did this after having been given the pat-shoulders-back-pockets-and-open-bags routine. That's when I heard the troopie referred to by the Coke-swigger as "Wynand".

"Toe gaan bid nou dat ons julle more nie moet skiet nie." (Go and pray that we don't shoot you tomorrow) he grunted as I shrugged my way into the bus.

"Vernaamlik julle kinders wat weer gaan klippe gooi," (Especially your children who'll be throwing stones again) came the rather grim rejoinder from the Coke-man.

Hours later, when the dusty township of Vosloorus had been effectively cordoned off from the Heidelberg Road and the route from Katlehong with no-

nonsense road-blocks, Gugu and Dudu came back panting but with a mystified look on their faces.

"We sang Nkosi sikelel'i Afrika" they chimed in rhythm. "Is it a power song?" they asked.

I could not tell them it was a prayer for this land.

And when they wanted to know whether I had prayed for them and "Lemaburu ale a di-road-block" (Those Boers at the road-block) I reached out for a dictionary which can translate the word reconciliation better.

'Demilitarize chaplaincy' call

Staff Reporter

THE Catholic Church in South Africa has been called upon to take "immediate, vigorous and concrete steps towards the demilitarization of its chaplaincy in the South African Defence Force" by one of its Cape Town priests.

The parish priest for the Holy Cross Church in District Six, Father Basil van Rensburg, has aimed his campaign at the bishop in charge of chaplains, Archbishop George Daniel of Pretoria, who, has been in communication with bishops throughout the country in this regard.

Father Van Rensburg began a fast for a just peace with Dr Ivor Toms and decided to continue when Dr Toms ended his 21-day fast on Monday night.

While his call did not demand the withdrawal of priests ministering to troops, it did suggest that ministering take place on a part-time basis by priests under church discipline and not in uniform.

"The Catholic Bishops in their 1957 Pastoral Letter declared ... apartheid ... to be something intrinsically evil and that it is blasphemy to ascribe to God's will the offences against charity and justice that are apartheid's necessary accompaniment.

Security clearance

"General Magnus Malan, the Minister of Defence, on the other hand, has stated that the SADF supports the policy of the government ...

"For the Catholic Church, therefore, to have full-time chaplains in the Defence Force in military uniform, receiving military pay, and subject to military discipline, security clearance and procedure, is to do violence to her witness that Christ is Lord."

While Catholic servicemen in the SADF would still receive ministry, priests would be called upon to minister to the needs of the very people the SADF "probably regarded as their enemies", he said.

Prayer day better than we hoped, say organisers

Mercury 11/10/85

28

THE organisers of Wednesday's day of prayer called by the National Initiative for Reconciliation said yesterday they were 'deeply thankful and gratified' at the manner in which the day had gone.

'It was all and more than we hoped for,' NIR chairman Michael Cassidy said in Durban, reports Sapa.

'First of all, multiply thousands of people in

every corner of South Africa who prayed in every conceivable kind of location,' he said.

'Secondly, the day was marked by restraint, responsibility and the miracle of calm we had prayed for.

'Thirdly, reports say that the involvement of those who participated was characterised by deep seriousness. The day was all about prayer

and its constructive power and not about negative or destructive confrontation.

'This was almost universally honoured across the land,' he said.

Call made 10/10/83

Clergy 'reluctant' to lead Ndongu burial

(Own Correspondent)
PORT ELIZABETH — The funeral of Mr Balandwa Ndongu who died in Cape last month — allegedly at the hands of Transkeian police — is scheduled to be held in the village today but by late last night no one could be found to conduct the service.

In terms of restrictions that have been placed on the funeral by police only an ordained minister of religion may officiate.

A friend of the victim's family who did not want to be named reported general apprehension on the part of members of the clergy.

He said a number of ministers had been approached. While some had not been prepared to take part, a few had indicated that they

might be prepared to step in at the last minute if no one else could be found.

The friend, who was asked by members of the family to assist in the search for a minister, said many were reluctant to participate in the ceremony because they feared deportation or detention in the wake of recent arrests in the homeland.

Following a statement last week in which the Roman Catholic Diocese of Umtata expressed "abhorrence" at the murder of Mr Ndongu, a former member of the Catholic Student's Association, the Roman Catholic Bishop of Umtata had been summoned by the Prime Minister, Chief George Matanzima, and warned

that such comment could lead to a rift between the government and the church, he said.

In addition, a minister who had officiated at a memorial service held in Umtata soon after Mr Ndongu's death had also allegedly been threatened with deportation, he said.

A speech made by President Kaiser Matanzima last weekend, in which he blamed Mr Ndongu for a bomb blast which destroyed an Umtata fuel depot on June 26, had also implied that whoever conducted the service might be officiating at the funeral of a criminal.

President Matanzima made the accusation while posing the question of why Mr Ndongu had been killed.

Catholics to push for Christian reform

Mercury 28 14/10/85

THE Catholic Women's League decided at its national conference in Durban yesterday to urge President Botha to embark on a 'Christian and just reform' which was both realistic and prompt.

The conference, attended by more than 600 women from all over South Africa, also noted with concern the current unrest, violence and damage to property and people under the state of emergency regulations.

It decided to encourage branches of the Catholic Women's League to embark on a continuing programme of prayer for peace in South Africa, and to encourage members to show compassion

and sympathy for all.

Catholics would also be encouraged to work as 'instruments of peace and reconciliation' secure in the knowledge that this was God's will, said a resolution.

Natural

The South African Catholic Bishops' Conference should consult married Catholic women of child-bearing age before making any directive on family planning, the league decided.

The Catholic Church's current ruling was that only a natural form of planning a family was acceptable.

Dr Rina Venter, a nominated National Party MP, speaking at the confer-

ence said women should turn their backs on past mistakes and set about laying a new foundation for peaceful and meaningful coexistence in South Africa.

Dr Venter, a doctor in social work, said women should not only acknowledge unequivocally the dignity and equality of every human being as a creature of God, but also accept that every individual had a mission to fulfil.

'For this reason we must seek equal opportunities for every person to take his place, in accordance with his own talents, interests and the milieu within which he feels safe and secure,' she said. — (Sapa)

SA's RELIGION GROUPS POLARISED - REPORT

ALTHOUGH there were pacifist trends among religious groups, it appeared 45 percent of the blacks did not regard violence as irreconcilable with their religious views, an HSRC report on religion on intergroup relations has found.

On the other hand, there were those (in religious communities) who regarded violence as permissible in maintaining the status quo and suppressing revolt.

Civil war in South Africa, including the unthinkable prospect of followers of the same religious tradition facing one another from opposing camps did not appear to be merely a theoretical possibility.

The report, released in Pretoria yesterday, highlighted this as an extreme example of the polarization in South Africa's religious communities.

The 230-page report's main finding was that while the common, underlying values in religion were potentially the strongest bridging factor between groups in the country's "deeply segmented society", it in fact presently often played a "divisive destructive" role because particular group's interests were served by specific churches at the expense of other groups.

Examples in South African history of this were the virtual integration of the British missionary effort during the colonial period with the interests of the British Empire and the close similarity between the religious values and attitudes advocated by the Dutch Reformed Church and the basic philosophy underpinning the National Party's policy before and after it came into power in 1948.

"The latest example of a close relationship between religious values and group interests is the rise of black theology, where the 'black cause' is interpreted in the light of the Biblical motive of liberation," the report said.

"An extreme example of polarisation is to be found in attitudes regarding violence.

"Although there are pacifist trends among religious groups, it appears that 45 percent of the blacks

do not regard violence as irreconcilable with their religious views. 28 Some Adm

"On the one hand, there are those who regard violence as permissible in maintaining the status quo and in the suppression of revolt. 14/10/85

"On the other hand, there are those who feel that religious movements could resort to violence if there were no other means available to achieve justice.

"It would seem that civil war in South Africa is not merely a theoretical possibility, including the unthinkable prospect of followers of the same religious tradition facing one another from opposing camps," the report said.

The researchers underscored "the serious and fundamental task religious leaders and communities have to de-idolise and de-absolutise religion in the way it is interpreted by any one group." — Sapa

Afrikaans churches' role divisive — HSRC report

28
STAR 14/10/88-
Afrikaans churches had neglected their task of keeping people sensitive to and aware of the need to have a society based on human values, an HSRC report on religion in intergroup relations in South Africa has found.

"Whites on the whole are extraordinarily insensitive to the suffering which existing social structures inflict on those who are not white," the report, released in Pretoria yesterday, said.

"It is the task of religion to ensure that the people in a society remain sensitive to human suffering."

The report's main finding was that religion in South Africa had the potential to play a constructive role in bridging gaps

in the country's deeply segmented society, but that this was untapped at present, with churches often playing a divisive, destructive role by serving particular groups' interests at the expense of others.

Traditionally, it said, there had been wide differences between the Afrikaans and English churches on the issue of human rights.

"Recently, however, human rights have featured more prominently as an issue in the Afrikaans churches."

Agreement also existed between theological and so-called secular views, although problems arose when specific content was given to these abstract terms.

An example was that

all the major churches agreed racism was a sin but that opinions differed sharply as to what qualified as racism in South African society.

The report said research suggested human rights priorities could be formulated within the following guidelines: the right to life; the right to fully express one's humanity and the right to a decent quality of life.

These guidelines had direct consequences for such aspects of South African life as the Mixed Marriages Act (since repealed), the Group Areas Act, influx control, ownership of land, property rights and housing, equal education opportunities and security legislation.

— Sapa.

CAPE Times 14/10/81

Religion divides SA — HSRC

PRETORIA. — South African whites, especially those belonging to Afrikaans churches, are extraordinarily insensitive to the suffering apartheid causes blacks and an all-out race war is possible if change does not occur, a report released yesterday said.

The report on the role of religion in South Africa was released by the Human Sciences Research Council. Investigating intergroup relations and social change in the country, it said 77 percent of South Africans claimed to belong to a Christian church but religion was playing a divisive rather than a unifying role in South Africa.

The Human Sciences Research Council is a government-established "think tank" made up of university professors and social scientists from around the country.

Rise of Black theology

The 230-page report found that 45 percent of black Christians did not regard violence as being irreconcilable with their religious views when it came to serving the cause of justice and change.

The rise of Black theology, where the fight against apartheid was being interpreted by churches through a "Biblical motive of liberation giving the struggle divine sanction", was a prime example of the divisive role religion played.

"It (religion) can be a strong motivational force for the improvement of group relations but it can also be used to legitimize group interests.

"While the common values in religion are potentially the strongest bridging factor between groups in this country's deeply segmented society, religion in fact often plays a divisive and destructive role.

"Although there are pacifist trends among religious groups, it appears that 45 percent of the blacks do not regard violence as irreconcilable with their religious views," the report said.

Whites insensitive to suffering

"It would seem that civil war in South Africa is not merely a theoretical possibility, including the unthinkable prospect of followers of the same religious tradition facing one another from opposing camps," it said.

But it was not only black Christians who were using religion to give weight to their struggle — white Afrikaans churches like the Dutch Reformed Churches were using religion to maintain the status quo of racial segregation.

"Afrikaans churches have neglected their task of keeping people sensitive and aware of the need to have a society based on human values.

"Whites on the whole are extraordinarily insensitive to the suffering which existing social structures inflict on those who are not white," the report said.

"It is the task of religion to ensure that the people in a society remain sensitive to human suffering."

The report said all white Christian churches agreed that racism was a sin but English and Afrikaans churches differed greatly as to what constitutes racism in South African.

The report said the government should begin to recognize the so-called "indigenous" black churches whose membership has been booming in the past 20 years.

Change to a more radical view

Just over 20 percent of the country's population belonged to one of these indigenous churches which have been ignored and even discriminated against by the government and other mainstream religions. Since 1960 membership in the indigenous churches has risen from 2-million to 6-million.

"Although apolitical at the moment in terms of conventional political options, in a situation of social confrontation, this may change overnight to a more radical view," the report warned.

"More attention should be given to their requests and those of other religious groups for sites for religious buildings and applications which comply with the usual requirements for appointment of marriage officers. This recognition can have an important effect on society," the report said. — UPI

Race bias must go - Church

THE coloured division of the Apostolic Faith Mission Church of South Africa has called on the government to abolish apartheid and to lift the state of emergency immediately. 28

These were some of the resolutions taken by the executive committee of the church at a meeting recently held in Cape Town. The committee also called on the Government to release all detainees arrested during the state of emergency. Soweto

In a statement the church's general secretary, the Reverend J J Lapoort said the committee also resolved —

- Apartheid cannot be biblically defended nor morally justified and it has become practically unbearable. 15/10/85
- That the church commit itself to do everything in its power, within the bound of its God-given calling, to change the apartheid system.
- That the church expresses its discontent with the brutality of the police and SADF towards our children and
- We also reject the violence of those who are reacting to this violent system, because we do not believe that the latter will provide a solution to our problems.

Day of peace that stayed peaceful

By SEFAKO NYAKA

AS dark rainclouds gathered over Soweto after the National Day of Prayer on Wednesday, thousands of commuters had to walk several kilometres home after Putco suspended its service into the township.

A few hundreds were returning from work, while most — including nurses, students and other health workers — were returning from a prayer service at the Glynn Thomas House next to Baragwanath Hospital in Diepkloof.

But Putco's fears seemed unfounded. There was no evidence of stone-throwing youths in any of the "trouble-spots".

The chairman of the National Initiative for Reconciliation (NIR), Michael Cassidy, said yesterday he was "absolutely delighted" that the call to a day of prayer had, "with a few exceptions" been marked by the "prayerfulness, restraint and responsibility" the NIR had called for.

"Many, many thousands of people across South Africa have lifted our situation and needs to God and I believe this will bring its own special benefits in the days and months ahead as the reconciliation process continues across the land," Cassidy said.

Hundreds of thousands of people throughout the country answered the NIR call.

In Soweto buses and trains were running empty despite a heavy presence of security forces at most of the railway stations and bus stops.

All Soweto businesses were closed and it is estimated that more than 60 percent of workers stayed home — making it the biggest stayaway since last November's union-led stayaway.

A number of firms in Johannesburg reported none of their black workers had come to work.

Earlier in the day an army helicopter and a spotter plane were seen hovering over Naledi in Soweto and a number of army vehicles patrolled the area.

Youths who congregated at street corners were chased by the patrols.

Four buses were stoned and a driver slightly injured.

In Meadowlands youths erected barricades with tree stumps and burning tyres.

There were no police in sight at the Youth Alive Centre in Dube where the regional NIR committee chairman, Siza Molebatsi, conducted a service at

attached to the Baragwanath Hospital.

"It has now become obvious that apartheid and all its ramifications is satanic and we should all come together to pray for the downfall of the present government."

A speaker from the Federation of Transvaal Women (Fedtraw) slated PFP leader Dr Van Zyl Slabbert for "trying to fool" the people by posing as their leader.

"We know that the intention of Slabbert is to further the aims of the PFP while our leaders are languishing in jail."

A speaker from the Azanian Students Organisation (Azaso) said although the prayer day was for reconciliation, there could be no reconciliation between the oppressor and the oppressed.

He said the only agenda for a National Convention should be about the transference of power.

Bishop Desmond Tutu and followers were forced to leave a prayer meeting at the Saint Mary's Cathedral in central Johannesburg after two anonymous telephone callers had warned that a bomb had been planted there.

The service was continued at the nearby Khotso House, headquarters of the South African Council of Churches (SACC) while police carried out routine checks with sniffer dogs at the cathedral.

The congregants and the bishop later returned to the cathedral where the service was continued.

At lunchtime the cathedral was filled to capacity.

UniBop students accuse Mangope

UNIVERSITY of Bophutatswana students yesterday accused President Lucas Mangope of gross violation of the territory's Bill of Rights and of undermining the authority of the university.

Mangope ordered the indefinite closure of the university on Wednesday following a boycott of classes after a student march to Mafikeng on Tuesday.

The march was stopped by the police and several students suffered dog bites and other injuries.

The students had intended to disrupt

w. Mail

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19/10/85

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In Meadowlands youths erected barricades with tree stumps and burning tyres.

There were no police in sight at the Youth Alive Centre in Dube where the regional NIR committee chairman, Siza Molebatsi, conducted a service at midday.

At another service at Glynn Thomas House, thousands of nurses, doctors and other Health Workers Association members were told how the security forces had "taken over running the lives of our people."

A speaker told the crowd that the army and police attended township funerals, parties and weddings.

"Now they have taken over our hospital wards where it now becomes difficult to administer health care to a patient in privacy."

Reverend Thos Begbie said people should pray for the dismantling of apartheid and the downfall of the present government.

His call was echoed by a prologist

attached to Baragwanath Hospital. "It has now become obvious that apartheid and all its ramifications is satanic and we should all come together to pray for the downfall of the present government."

A speaker from the Federation of Transvaal Women (Fedtraw) slated PFP leader Dr Van Zyl Slabbert for "trying to fool" the people by posing as their leader.

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The march was stopped by the police and several students suffered dog bites and other injuries.

The students had intended to disrupt a meeting addressed by the leader of the Conservative Party Dr Andries Treurnicht.

On Wednesday students boycotted classes to hold a prayer service in sympathy with a call for a National Day of Prayer.

"It is strange that the President allowed a protest meeting against P.W. Botha to go on," a student said.

Botha visited the homeland last month to hold talks with Mangope and the students were allowed to demonstrate against his visit.

Note to British subscribers

We apologise to subscribers in Britain who did not receive our edition of September 27.

CAPE TIMES
18/10/85

Pastors deplore State action

Staff Reporter

THE State's "diabolical demonstration of power" stemmed from the repression of South Africans' legitimate grievances and demands for a free country.

This is the opinion of delegates at the Pastors Conference of the Evangelical Lutheran Church in Southern Africa, Cape Orange Diocese, expressed in a statement released last night.

"As Christians we pray to God and call on the State to end its unjust rule which culminates in the present violence and dehumanisation, and contradicts the will of God. We recognize this in the words of the prophets and of Christ Himself.

"As we are bound to the word of God, we will continue to denounce the unjust rule of our country, warn all those who exercise and partake in this evil system, and continue to encourage our people to actively resist it."

● Also released last night was the contents of a telegram sent by the conference to President P W Botha, appealing for clemency for convicted murderer Benjamin Moloise.

"We appeal on your Christian conscience to reconsider your decision on the life of a fellow South African," said the telegram.

"We Lutheran pastors have identified ourselves with the objective of the day of fast and prayer on October 9, which was the full commitment for reconciliation in our land. Hence this appeal to the State not to escalate violence through this execution, but to show its commitment to reconciliation."

MRCAS 18/10/85

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Bishop Tutu: I care about white liberation

"We must remember that we have been given a wonderful cause", Bishop Tutu said last night. Staff Reporter ROBERT HOUWING writes.

WHITES who opposed the system in South Africa deserved praise for "turning their backs on such substantial privileges." Bishop Desmond Tutu told a packed meeting last night

The Nobel Peace Prize winner was speaking at a meeting organised by the Cape Western branch of the South African Institute of Race Relations in the Woodstock town hall.

Bishop Tutu said opposition to apartheid "came naturally" to his people, but that

many of the white people were "not all demons".

"Most are scared human beings and I ask the audience whether they wouldn't also be scared if they were outnumbered by lions."

The police, he said, had an unenviable task in having to carry out "the immoral laws of an evil, totally un-Christian system."

"As a black person I do not regard them as my friends, defending as they do something utterly indefensible, and they are going to have their work cut out redeeming themselves."

He slammed this week's police shootings from an un-

marked vehicle in Thornton Road, Athlone, as "outrageous."

Bishop Tutu condemned people who resorted to burning others they regarded as collaborators. "Methods like that do a great disservice to those languishing on Robben Island or in Detention to those in exile or those whose blood has already been spilt."

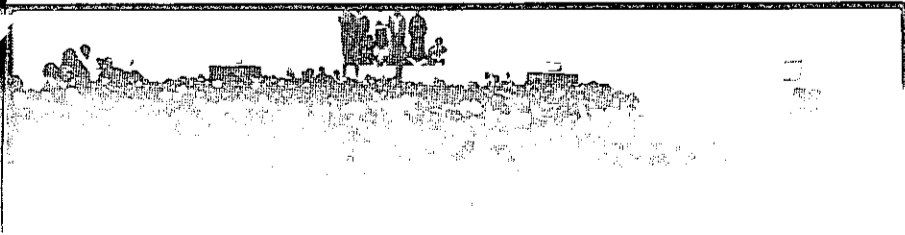
"We must remember that we have been given a wonderful wonderful cause, one of freedom, justice, and equality."

"Stability in this land will not come from the barrel of a gun because peace without justice is not possible."

The cause of the current unrest, Bishop Tutu said, was "the system of apartheid which needs to be destroyed."

He described the new constitution as a "culmination of the politics of exclusion," which "entrenched white minority rule for ever."

After the meeting, a group of youths stoned the windows of at least two businesses in the Main Road, a supermarket and a factory curtain shop. Police patrolled the area after the incidents, but no action was apparent.



Pictures: DOUG PITHEY, The Argus

Above: Bishop Desmond Tutu speaking at last night's speaking meeting in the Woodstock town hall.

Above left: Bishop Tutu surrounded by supporters at the meeting.

Left: Part of the large crowd

Clerics call for stayaway

CHURCH leaders have called on Christians in South Africa to stay away from work on October 9 to observe a day of prayer and fasting.

The National Initiative for Reconciliation which ended yesterday in Maritzburg, voted overwhelmingly in favour of a statement calling on Christians to use the day for repentance, mourning and prayer for "those sinful aspects of our national life which have led us to the present crisis".

People who provided essential services would be specifically excluded from taking part in a week-long stayaway.

However, the stayaway call proved a stumbling block for the Nederduitse Gereformeerde Kerk whose delegates told the conference that while they could not support the call, they wished to continue dialogue with other churches.

The conference, which was attended by 400 church leaders of all denominations, also voted to send a

19/9/85
By WEEKLY MAIL REPORTER

delegation to the State President calling for an end to the state of emergency and the withdrawal of the SADF and emergency police forces from the black townships.

The statement followed an earlier call by Bishop Desmond Tutu for a week-long national stayaway unless the government implemented a four-point plan to ease the current unrest.

An elated Bishop Tutu described the vote for the stayaway as "one of God's miracles".

SEFAKO NYAKA reports that there was mixed reaction yesterday to the call.

While some organisations supported it, he others felt he should have consulted them before making the announcement.

"I think he made the call expecting organisations to support him. But we would have expected him to have

consulted us first," a spokesman for the Consumer Boycott Committee said.

"No comment," was the reaction by Cyril Ramaphosa, spokesman for the new federation of trade unions and general secretary of the National Union of Mineworkers.

The Azanian Confederation of Trade Unions said the call for a stayaway should be a collective act by all organisations and trade unions.

And the Council of Trade Unions of South Africa refused to comment on the bishop's statement "because we have not yet consulted our members".

But the Soweto Civic Association (SCA) supported the call.

"The large-scale persecution of the people can no longer be ignored."

Ishmael Mkhabela, president of the Azanian People's Organisation (Azapo) said his organisation had not been approached on the issue.

He would not be drawn into saying whether Azapo would support such a call.

APR Times 19/10/85 28

Mourners run amok in Jo'burg

JOHANNESBURG. — Policemen and bystanders were beaten and stabbed and shops looted in the Johannesburg city centre yesterday after a memorial service for Benjamin Moloise, who was executed in Pretoria Central prison earlier in the day.

The trouble started after the lunch-hour service at Khotso House in De Villiers Street was addressed by Mrs Winnie Mandela, the wife of the jailed ANC leader, Nelson Mandela.

Chanting

Mrs Mandela, who went to the prison in the morning, pledged support for the Moloise family in what was her first public appearance at a gathering with political overtones in more than 10 years.

As the approximately 800 people left the building singing, they were confronted by police. The people gathered in the streets chanting.

Policemen charged at the crowd and arrested six people — three of whom were members of the National Union of Mineworkers. In the melee, a policeman was stabbed in the back and another beaten when he was caught by a section of the crowd between two parked cars.

White residents of a block of flats opposite

Khotso House threw pots and tomatoes into the crowd and people in the street retaliated with gravel, stones and milk bottles looted from

More reports and pictures, on unrest, pages 2 and 7

a nearby cafe. Several cars were damaged.

A policeman with a dog chased part of the crowd away and a white man who did not run was bitten by the dog. Some white people were accosted and beaten up. Screams could be heard coming from several points at once over an area of about six blocks.

Looting

The crowds swelled as people from nearby Park Station and the bus and taxi depot were attracted by the noise. Youths chanted and shopfronts were broken and clothing and liquor stores looted.

Black people who were found in some of the shops were dragged out and told there was a boycott on and that they should buy in the townships.

Policemen chased youths with sjamboks, but the crowds regrouped elsewhere.

A white man who tried to stop a group looting a

shop was attacked by the crowd. He was chased over Plein Street, beaten to the ground and left senseless on the pavement.

A plainclothes policeman who tried to grab a youth outside St Mary's Cathedral was attacked by the crowd. He was beaten to the ground, but he got up and ran towards the station where he escaped.

When other policemen tried to arrest some youths, fights broke out. Youths dug out paving stones near the station and threw them at the police. A white man who was caught in the crowd as it moved towards the station was beaten up. The youths kept the police at bay with the stones, until a passerby drew his firearm and the youths scattered.

The unrest dissipated at the station when many of the people ran towards the platforms.

By 6pm the area was quiet.

Ambush

Moloise was executed after being convicted for the murder of a Pretoria security policeman who had given evidence in several trials.

According to court evidence, Moloise ambushed the policeman as he came home and killed him in a hail of bullets from an AK-47. — Sapa

Land, education key issues

Methodists urged to take stand

23/10/85
208
STAR

By Estelle Trengove,
Religion Reporter

"The Church must be where bullets fly and quirts lash on the backs of God's people," says the new president of the Methodist Church of Southern Africa.

The Reverend Ernest Baartman has called on his Church to take an unambiguous stand on the side of the oppressed.

In two major speeches at the weekend Mr Baartman outlined the direction in which he will be leading the Church.

He was speaking, after his induction as president at the annual national conference of the Methodist Church, being held in Bloemfontein.

"To ask the Church to stand in the middle is to ask her to stand nowhere. There is no middle," said Mr Baartman, whose congregation is in East London.

In his first speech, Mr Baartman addressed the question of black education.

"Among the grievances of the people is the cry for education. Bantu education is not an education that can free a people, that can make a man stand up and look others in the eye," he said.

In his second address, he said the Church should look at the areas where people were being denied the fullness of life which Christ offered them. He mentioned land ownership, national franchise, free elections and a unitary state.

As long as a minority of people owned the majority of the land, South Africa had a long way to go to peace.

FREEHOLD

Land was a part of man, it was part of the fullness of life. That was why the Church had to fight for freehold rights for all people.

For any negotiations in South Africa to be meaningful, a unitary South Africa had to be on the agenda. The Church should call on the Government to scrap those institutions that had been foisted on the people.

"One person one vote will help us move from prescription to negotiation. Prescription restricts life," he said.

The people should be free to chose leaders they trusted, then South Africa would be on the way to reconstruction.

Mrs Mandela ^{Accus}
at meeting: 21/10/85
Police probe (28) (30) (31)

Argus Correspondent (28) (31)

JOHANNESBURG. — Police are investigating the presence of Mrs Winnie Mandela, wife of jailed African National Congress leader, Nelson Mandela, at a memorial service for executed ANC member Benjamin Moloise which she addressed at Khotso House in Johannesburg on Friday afternoon.

Mrs Mandela, was banned and banished to the small Free State town of Brandfort after the 1977 riots.

This was the second time since then that Mrs Mandela had addressed a group of people. She broke her eight-year silence when she spoke to members of the foreign media about two months ago.

Mrs Mandela pledged her support to the family of Moloise, who was executed at Pretoria Central Prison early on Friday for murdering a Pretoria security policeman.

A spokesman for police directorate of public relations in Pretoria, confirmed today that Mrs Mandela's presence at the memorial service was being investigated.

Baptists call for reforms

The Assembly of the Baptist Union of Southern Africa has called on the State President to dismantle the whole structure of apartheid as a matter of extreme urgency.

In a letter to Mr P W Botha, a copy of which was released to the Press, the Assembly says apartheid is in conflict with the Bible and "an evil which needs to be repented of".

The letter also calls for an end to the partial state of emergency because "it has failed to halt the unrest".

"We believe that this is because basic causes of the unrest remain untouched, and therefore basic problems remain unsolved. Further, we believe that the state of emergency in many areas of the land is even hindering the possibility of finding solutions," the statement said. — Sapa.

Church's aim is to purge racism

28

STAR
22/10/85

By Estelle Trengove, Religion Reporter

BLOEMFONTEIN — Measures aimed at eliminating racial discrimination from the church were discussed yesterday by the national conference of the Methodist Church of Southern Africa.

One measure concerned training ministers; another was related to overcoming geographical separations of black and white communities.

No resolutions have been taken yet.

The secretary of the church's department of education for ministry, the Rev James Gribble, pleaded that the training of all ministers should be done on a racially integrated basis, instead of at two different seminaries.

"The department is firmly committed to this principle and urges that conference should, as a matter of priority, establish a student body at John Wesley College that reflects the multiracial character of the church," he said.

PROMOTION OF CONTACT

On geographical separations, a report said the establishment of geographic circuits would promote contact across divisions and racial barriers, and bring about unity among the Methodist people.

"Some of the fruits of separation and division are being very painfully experienced in the unrest which is tearing our land apart at this time," it said.

A geographic circuit is described as one "composed of all Methodist societies in a given area for the purpose of grouping resources so that the church can most effectively accomplish its mission".

The committee on geographic circuits said: "God wants unity for the church.

"Those who claim God wants the church divided into groups or separated, for whatever reason, have not read the Bible."

APARTHEID OPTIONS

The Methodist Church had consistently stood against apartheid, the report said.

Nevertheless, largely because of prejudices and the fact that they were forced to live in different geographical areas, it had to a large extent become a racially-divided church.

The report was not adopted by the conference. It was referred to another commission for further study because some parts of it could possibly be perceived as providing an option to entrench apartheid.

The former president of the church, the Rev Peter

Methodists in debate

Church's aim is to purge racism

28

STAR

22/10/85

By Estelle Trengove, Religion Reporter

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APARTHEID OPTIONS

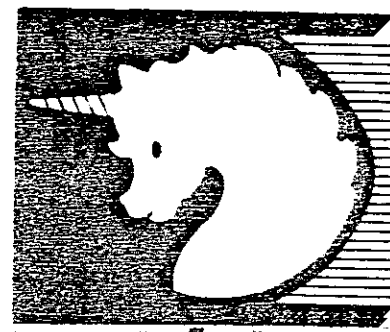
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The former president of the church, the Rev Peter Storey, said people might perceive it as an option to choose the comfort of being separate to the pain of

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Pupils prepared to sacrifice two years

By Estelle Trengove

BLOEMFONTEIN — Pupils were prepared to sacrifice up to two years boycotting schools in protest against black education, the national conference of the Methodist Church of Southern Africa has heard.

The question of black education was described as "a time bomb, explosive, and critical" in a lively debate at the Methodist Conference in Bloemfontein yesterday.

General consensus seemed to be that education had become a political problem, which could not be resolved until apartheid had been dismantled. Some children had already missed school for almost a year.

The secretary of the

Methodist Church's Board of Education, Mr Jack Scholtz, called on the conference to devise strategies for a unitary education.

"We are dealing with something much bigger than education," said the president of the Church, the Rev Ernest Baartman, who pleaded against the inferior black education system in his induction speech.

When one negotiated with pupils it became apparent their underlying grievance was against apartheid, he said.

The secretary of the Methodist conference, the Rev Stanley Mogoba, said the education system was "possibly a time bomb" which was likely to cripple the pupils and affect their future.

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STAR

22/10/85

PW warns ministers not to meet ANC

By Hannes de Wet

A clash is looming between the State President, Mr PW Botha, and a group of ministers from the Nederduitse Gereformeerde Kerk (NGK) and some of its sister churches who are planning a meeting with the African National Congress.

A statement from Mr Botha's office today warned the ministers that a decision to go ahead with the meeting would amount to a challenge of the State's authority.

A spokesman for the State President's office told *The Star* that the Government had clearly stated its viewpoint regarding talks with the ANC.

"Any further attempts by South Africans to talk to the ANC can only lead to serious embarrassment for the Government."

'CHALLENGE AUTHORITY'

"A continuation of these naive talks, despite all the pleas of the head of State President and all his Cabinet Ministers, would amount to a challenge of the State's authority," he said.

The leader of the group of ministers, Dr Nico Smith, told *The Star* earlier today that he knew that the Government would try to stop the meeting. "But we are not going to pull out now," he said.

Dr Smith, minister of the NGK in Africa in Mamelodi, said a date has not yet been set for the Lusaka meeting.

He said it would be a great pity if the Government decided to withdraw their passports.

"The church's task in the present situation is to be an agent for reconciliation. The only way to play a role of conciliation is to talk to all the parties."

Dr Smith said the group of ministers came from the NGK, the NGK in Africa, the Nederduitse Gereformeerde Sendingkerk and the Indian Reformed Church in Africa. He declined to name them.

Dr Smith said the decision by the group of ministers to meet the ANC was taken before the recent discussions between business leaders and the ANC.

LIQUOR CATERING SW

Lift Attndt

13.70 16.50 22.00 25.00
24.82 19.76 14.88 14.97

Current Hours: 55 Hourly Chan

Driver <450kg

18.00 24.75 31.00 35.00
32.61 29.64 20.97 20.96

Current Hours: 55 Hourly Chan

Driver >450kg

21.60 28.70 35.00 40.00
39.13 34.37 23.68 23.95

Current Hours: 55 Hourly Chan

Night Watchman

13.00 18.15 26.00 30.00
23.55 21.74 17.59 17.96

Current Hours: 55 Hourly Chan

Offsales Attndt

40.00 55.00 60.00 67.00
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Current Hours: 55 Hourly Chan

Off Cler Asst

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54.35 49.40 33.15 33.53

Current Hours: 55 Hourly Chan

Page

13.20 15.40 20.00 22.00
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Current Hours: 55 Hourly Chan

Porter

17.00 23.65 29.00 33.00
30.80 28.32 19.62 19.76

Current Hours: 55 Hourly Chan

Night Porter

19.00 26.40 34.00 39.00
34.42 31.62 23.00 23.35

Current Hours: 55 Hourly Chan

Receptionist

26.00 35.75 49.00 56.00
47.10 42.81 33.15 33.53

Current Hours: 55 Hourly Chan

Restaurant Mngr

42.00 57.75 70.00 79.00
76.09 69.16 47.36 47.31

Current Hours: 55 Hourly Change

Waiter

18.60 26.40 33.00 37.00
33.70 31.62 22.33 22.16

Current Hours: 55 Hourly Change

Waitress

14.50 20.35 33.00 37.00
26.27 24.37 22.33 22.16

Current Hours: 55 Hourly Change

Check out

0.00 0.00 49.00 56.00
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Current Hours: 55 Hourly Change

Liquor Attndt

0.00 0.00 65.00 73.00
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Current Hours: 55 Hourly Change

Current Real Weekly Wage: R 1

Current Real Weekly Wage: R 1

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Current Real Weekly Wage: R 3

Current Real Weekly Wage: R 4

Current Real Weekly Wage: R 2

Current Real Weekly Wage: R 2

Current Real Weekly Wage: R 3

Current Real Weekly Wage: R 4

STAR

22/10/85

Moderator: NGK should be politically involved

28

By Hannes de Wet

STAR

to take part in the National Day of Prayer was a symbol of reconciliation."

Professor Heyns said the church could not detach itself from politics in the present political situation.

"That doesn't mean the church should become a pressure group. It should refrain from involvement in party politics.

"The church concerns itself with man in his totality and politics have to do with the concrete situation in which man is living."

Professor Heyns believes that several NGK ministers, especially of the older generation, were "not in contact with the problems of the day".

CROSSROADS

"Some ministers don't even recognise the fact that the NGK is at the crossroads. The NGK will have to choose whether it's going to help build a new South Africa, or whether it is going to continue on its present path and eventually become irrelevant."

It was ironic, Professor Heyns said, that the NGK had played "an enormous role in bringing about the policy of apartheid.

"In that sense the NGK actually had an active political role in the years after the National Party was voted into power. Today it's just the other way round," he said.



Professor Johan Heyns . . . NGK at the crossroads.

The Nederduitse Gereformeerde Kerk (NGK) should not think it would dirty its hands by getting involved in politics, the Moderator of the NGK in the Northern Transvaal, Professor Johan Heyns, told *The Star* in an interview.

"No church which is not involved in politics can really be true to its calling. In these times the church should be an agent for reconciliation in the world of politics."

Professor Heyns said he was not referring to party politics but to politics in its broader sense.

Professor Heyns was one of a few NGK leaders who took part in the recent National Day of Prayer, against the wishes of the NGK authorities. He is also an outspoken supporter of initiatives with a view to better communication and understanding among different church groups.

Because he had conducted a service in an Anglican congregation on the National Day of Prayer he had been sharply criticised by some NGK members.

"Some said I was being disloyal to my own church's authorities. Others accused me of being a traitor, of collaborating with the 'enemy'.

"But my conscience is clear. The NGK has a reputation of withdrawing itself from ecumenical relations. My decision

22/10/85

CRUC
TIME
22/10/83

(28)
WPCC
condemns
banning

By BARRY STREEK
THE Western Province Council of Churches (WPCC) yesterday rejected the reasons for the banning of its newsletter, Crisis News, and said it was its Christian responsibility to speak the truth.

In a statement, the council said the first issue of Crisis News, which has been banned, was part of the process of proclaiming the message of justice and freedom.

Crisis News is a bulletin of news and theological reflection on the state of emergency.

The banned issue of Crisis News dealt with a funeral at Guguletu and the situation in Zweletemba, Worcester.

The reasons for the banning were that the newsletter dealt with allegations of events in unrest situations; that it was aimed at the working class and thus at an apparently unsophisticated audience who are unable to critically assess information; and that it interfered with law and order in that it affected goodwill in and between communities.

A letter to the WPCC said such allegations even though they might contain elements of truth were not in the public interest.

It was not the role of the church to be distributing such information.

The WPCC statement said it "rejects these reasons and condemns the banning". It said: "The WPCC believes that Christians have a responsibility to be informed of the suffering of their brothers and sisters."

Recognise peaceful roots of ANC, pleads church leader

By Estelle Trengove
Religion Reporter

BLOEMFONTEIN

The Church had no alternative but to encourage communication with the banned African National Congress, the president-elect of the Methodist Church of Southern Africa said.

The Rev Jack Scholtz was yesterday elected president for the 1986 national conference.

Those who opposed contact with the ANC needed to recognise the banned organisation's origins, he said shortly after his election.

"Their desire at the outset was for peaceful change and I would plead that those very deep roots of the ANC be recognised."

Mr Scholtz said one of his aims during his term would be to try and develop a vision of what a post-apartheid society would look like.

"I believe the church must

increasingly provide a model of what it means for people to live together and to regard one another without racial distinctions," he said.

Mr Scholtz said he believed there was a growing readiness for change among people.

He also believed South Africa's young people had to be taken seriously when they came to the fore on matters concerning justice.

"In many cases their perceptions are clearer than those of the people who have been living with this situation for a long time," he said.

He said that in spite of all its mistakes, he could not be cynical about the Church and believed that it could bring about a peaceful solution in South Africa.

At the Methodist conference there were many present who had been detained or harassed.

"The stoning of the prophets has become a phenomenon of our time," he said.

Churchmen undaunted by PW warning

23/10/85 STAR

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Dr Nico Smith ... "love your enemies".



Mr P W Botha ... "meetings naive".

The seven ministers from the Nederduitse Gereformeerde Kerk (NGK) and some of its sister churches are undaunted by the State President's warning to call off their plans to meet the African National Congress.

"Mr P W Botha's statements that the ANC is a murder organisation which rejects religion is even more reason for us to talk to them," Dr Nico Smith, the leader of the seven ministers, told *The Star* today.

"The Gospel teaches us to love our enemies. How can you love your enemy if you don't even want to talk to him? What kind of Gospel would that be?"

Dr Smith said he and the six other ministers were convinced that they should proceed with their plans to meet the ANC in Lusaka.

They were warned in a statement from the State President's office yesterday that a decision to go ahead with the talks would amount to a challenge of the State's authority.

A spokesman for Mr P W Botha described such meetings with the ANC as naive and said they could only lead to serious embarrassment for the Government.

Dr Smith, minister of the NGK in Africa in Mamelodi, said the church had often been described as naive when consistently living out the Gospel.

"I realise that Mr Botha is talking as a politician. But he is also a Christian. One would expect that he would allow the church to fulfil its duty.

Cross swords

"If he regards our action as a challenge to the State's authority, that is his interpretation. We have no deliberate intention to embarrass the Government or to cross swords with the State President."

Dr Smith said the group might want to try to meet Mr Botha personally if necessary. He had to talk to all the other members of the group first.

According to Dr Smith, not all the members of the group have applied for passports.

"The passports of some members are in order but others will have to apply," he said.

The Government recently took action to prevent eight Stellenbosch University students from meeting the Youth League of the ANC by withdrawing their passports.

And the Deputy Minister of Foreign Affairs, Mr Ron Miller, warned at the weekend that the Government would reconsider the passports of all South Africans who proposed to talk to the ANC.

Methodist leader backs ANC talks

Argus Correspondent

BLOEMFONTEIN. — The church has no alternative but to encourage communication with the outlawed African National Congress, according to the Rev Jack Scholtz, president-elect of the Methodist Church of Southern Africa.

Mr Scholtz was elected president for the 1986 national conference yesterday.

Those who opposed contact with the ANC needed to recognise the banned organisation's origins, he said shortly after his election.

"The ANC's desire at the outset was for peaceful change and I would plead that those very deep roots be recognised."

Mr Scholtz said he would emphasise two aspects during his term as president. The first was the continuation of the prophetic witness of the church against injustice.

Live together

The second aim would be to try to develop a vision of what a post-apartheid society would look like.

"I believe the church must increasingly provide a model of what it means for people to live together and to regard one another without racial distinctions," he said.

Mr Scholtz is minister at the Trinity Methodist Church in Bloemfontein, which is hosting this year's national conference. He has been in Bloemfontein for the past nine years. Previously he ministered at Johannesburg's Central Methodist Church.

He said he believed there was a growing readiness for change, not only in predominantly conservative Bloemfontein, but throughout South Africa.

He believed also that South Africa's young people had to be taken seriously when they came to the fore on matters concerning justice.

Undaunted

Meanwhile, the seven ministers from the Ned Geref Kerk and its sister churches who plan to visit the ANC in Lusaka are reported to be undaunted by the State President's warning that they should abandon the trip.

"Mr P W Botha's statements that the ANC is a murder-organisation which rejects religion is even more reason for us to talk to them," Dr Nico Smith, the leader of the group, said in an interview in Johannesburg today.

"The Gospel teaches us to love our enemies. How can you love your enemy if you don't even want to talk to him?"

The ministers were warned in a statement from the State President's office yesterday that to talk to the ANC would seriously embarrass the Government and amount to a challenge to the authority of the state.

Dr Smith, a Mamelodi minister of the NGK in Africa, said: "I realise that Mr Botha is talking as a politician. But he is also a Christian. One would ex-

(Turn to Page 3, col 7)

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23/10/85
28

(Cont from P1)

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And the Deputy Minister of Foreign Affairs, Mr Ron Miller, warned at the weekend

that the Government would "reconsider" the passports of all South Africans who proposed to talk to the ANC.

From New York, The Argus Foreign Service reports that spokesmen for the ANC have informally told the Commonwealth Secretary-General, Sir Sonny Ramphal, that they would be ready to suspend all armed struggle in South Africa if President Botha agreed to negotiate with representative black leaders.

Sir Sonny and other Commonwealth authorities see this as a sign that their proposals that South Africa proclaim the end of apartheid within six months or face harsh new sanctions could bear fruit.

CAPE Times 23/10/85

Clergy to go ahead with ANC meeting

From CLARE HARPER
JOHANNESBURG. — A group of ministers from the sister churches of the Ned Geref Kerk are going ahead with their planned visit to the ANC in spite of a warning yesterday from the State President's office.

Mr P W Botha's official press spokesman, Mr Jack Viviers, said that if the clergymen continued with their planned visit, it could only be seen as a defiance of State authority.

Yesterday leading South African clergy said they supported the move although the moderator of the Ned Geref Kerk, the Rev Kobus Potgieter, said he wished to "dissociate himself from the standpoint of Dr Smith".

Dr Nico Smith, the leader of the group of

ministers and moderator of the NG Kerk in Africa, said members of the NG Kerk in Africa, the NG Sendingkerk, the Indian Reformed Church as well as members of other churches, would be visiting the ANC in Lusaka.

He declined to name the clergymen.

'Very sad'

Dr Smith said that it would be "very sad" and damaging to the government if the meeting was prevented.

"The idea is to go as individuals, not representatives of any church, and bring back information so that other churches can decide how they can fulfil their duty to bring about reconciliation between the ANC and the South

African Government," Dr Smith said.

He said the decision to meet with the ANC was taken at a meeting of theologians and ministers of religion in August this year at the University of South Africa "long before" before the Progressive Federal Party and business leaders had gone to Lusaka.

"The two real conflicting partners in South Africa are the government and the ANC, and it is the Church's responsibility to do all they can to fulfil a reconciliatory function between the two parties," he said.

Mr Viviers, said the State President had clearly stated his viewpoint regarding talks with the ANC which "is

To page 2



C.T. 23/10/85 (28)

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From page 4

controlled by communists and their rejection of Christianity is well known".

Mr Viviers said that talking to the ANC was tantamount to supporting them.

Yesterday the acting general secretary of the South African Council of Churches, Mr Dan Vaughan, said the SACC "welcomed any such initiative from the Church by people concerned with universal freedoms in South Africa".

The provincial liaison officer for the Church of the Province of South Africa, Bishop John Carter, said in his personal capacity he was in favour of consultations with the ANC.

The new head of the Methodist Church of South Africa, Rev Ernest Baartman, said he believed there should be dialogue between the ANC and South African clergy.

Methodists reject violence

Church 'Yes' to boycotts by consumers

23/11/85

STH

By Estelle Tregrove, Religion Reporter

BLOEMFONTEIN — The Methodist Church of Southern Africa yesterday adopted a resolution encouraging its members to participate in consumer boycotts.

The church's national conference in Bloemfontein said it believed consumer boycotts could be a viable non-violent means of protest and therefore it supported the right of people to organise and participate in them.

But the Church emphasised that it was opposed to all forms of coercion in enforcing boycotts.

A member of the conference who described himself as a businessman from the Eastern Cape and who supported the resolution said the consumer boycott in his area had "done a lot to make people think". An effective consumer boycott had been maintained in that area for several weeks.

"I don't think the conference should underestimate the power that boycotts can have in bringing about change," he said.

Consistent with belief

The former president of the Church, the Rev Peter Storey, said he believed this was one of the only ways the working man could express concern about an issue. He added that it was consistent with the Church's belief in a free society.

The Church also took a stand in favour of other non-violent ways of exerting pressure on the Government to bring about change.

The conference expressed its support for selective economic, diplomatic and political pressures. Debate before the decision to adopt this point of view included emotive exchanges on disinvestment.

Finally, the Church did not take a stand either for or against disinvestment but referred the matter to a committee.

During the debate, several delegates spoke in favour of disinvestment.

A minister said it was a failure to say that people would suffer as a result of disinvestment because the well-off would suffer more than the poor. Another minister said "People would rather suffer for a cause than suffer oppression in the real world".

AK64J 24/10/95
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CITY/NATIONAL

Methodists support shop boycott

Argus Correspondent

BLOEMFONTEIN. — The Methodist Church of Southern Africa has adopted a resolution encouraging its members to participate in consumer boycotts.

The church's national conference in Bloemfontein said it believed consumer boycotts could be a visible, non-violent means of protest and it therefore supported the right of people to organise and participate in them.

The church emphasised that it was, however, opposed to all forms of coercion in enforcing boycotts.

A member of conference, who described himself as a businessman from the Eastern Cape, said the consumer boycott in his area had "done a lot to make people think". An effective consumer boycott has been maintained in the area for several weeks.

The businessman spoke in support of the resolution.

Belief in a free society

"I don't think conference must underestimate the power boycotts can have to bring about change," he said.

The former president of the church, the Rev Peter Storey, said he believed this was one of the only ways the working man could express his concern. He added that it was consistent with the church's belief in a free society.

The Methodist Church also took a stand in favour of other non-violent ways of exerting pressure on the Government to bring about change.

The conference expressed its support for selective economic, diplomatic and political pressures. Debate preceding the decision to adopt this point of view included emotive exchanges on disinvestment.

The church did not take a stand either for or against disinvestment, but referred the controversial issue to a committee to prepare educational material on it.

"Suffer for a cause"

During the debate a number of delegates spoke in favour of disinvestment.

A black minister said it was a fallacy to say black people would suffer as a result of disinvestment, since they were already suffering.

Supporting his point of view, another minister said: "People will rather suffer for a cause than suffer oppression for no reason at all."

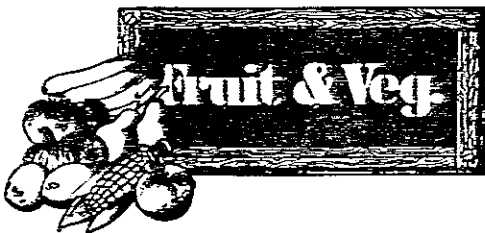
● The church yesterday also condemned police brutality and has called on the Government to take firm action to punish offenders.

The conference said it was deeply grieved by the spiralling violence.

The church called on the Government to lift the state of emergency and withdraw the Defence Force from the townships. This was a "matter of great urgency", it said.

The church condemned the interference and presence of policemen at funerals. It said it believed police at funerals, and especially people killed as a result of police involvement, tended to incite violence.

The church urged the Minister of Law and Order to find more restrained ways of dealing with conflict.



SWEETCORN 4 PACK each	NO TAX	99c
LETTUCE FARM FRESH each	NO TAX	15c
QUEEN PINES	NO TAX	39c

Cape Times 24/10/84

Death threats to NG clergyman

From CLARE HARPER

JOHANNESBURG. — The leader of the group of clergymen planning to hold talks with the African National Congress has received a barrage of anonymous death threats and abusive telephone calls.

Dr Nico Smith, Moderator of the Ned Geref Kerk in Africa, said that he was "saddened" by the negative feedback from individuals and churches, but said the group would nevertheless proceed with the meeting.

'Challenge'

Dr Smith said yesterday that so far only the Afrikaans churches had voiced their objection to the planned talks in Lusaka.

The government has described the continuation of the talks as "a challenge to State authority" which would lead to the embarrassment of the president, Mr P W Botha.

But yesterday the government declined to comment further on the intended talks by the seven clergymen until they received "official confirmation" of the trip.

Conviction

However the deputy minister of Foreign Affairs, Mr Ron Miller, said recently the government would reconsider the passports of all South Africans who proposed to talk to the ANC.



Dr Nico Smith

Dr Smith said yesterday that he did not intend to inform the government officially of the talks as he felt it was a personal conviction and a "necessity in order to serve the churches in South Africa".

He said, however, that he had no intention of crossing swords with the government or of embarrassing Mr Botha.

"I feel sad that some churches feel it is not the responsibility of the church to bring about reconciliation between warring parties, and that the shedding of blood is not the Church's concern," Dr Smith said.

Yesterday the president of the South Afri-

can Catholic Bishops Conference, Archbishop Denis Hurley, added his support to that of clergy from the South African Council of Churches, the Church of the Province of South Africa and the Methodist Church of South Africa.

'Delighted'

"I am thoroughly delighted and very excited that members of the Dutch Reformed Church would decide to want to travel to Lusaka to talk to the ANC — it is a wonderful move and I hope it succeeds," he said.

He said that the ministers were "very brave" and had given a "glimmer of hope to the South African scene".

The group of ministers comprises members of the Ned Geref Sendingkerk, the NGK in Africa, the Dutch Reformed Mission Church and the Indian Reformed Church in Africa as well as ministers from other mainstream churches.

Desirability

Dr Smith said yesterday that he would not name the other members of the delegation.

• Yesterday the chairman of Stellenbosch University's Students Representative Council, Mr Philip Verster, who had intended to meet the ANC Youth Wing along with other Matie students, said talks with Mr Botha had done nothing to change their minds about the desirability of the Lusaka trip.

Boesak

'won't quit SA'

Cape Times

24/10/85

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[Handwritten scribble]

By ANDREW DONALDSON

THE President of the World Alliance of Reformed Churches, Dr Allan Boesak, told the Malmesbury Magistrate's Court yesterday he "welcomed" his forthcoming trial on subversion charges as it would give him a chance to "once again" give testament to his faith and the struggle towards justice in South Africa.

Dr Boesak was giving evidence in an application for a relaxation and amendments to the "tight" bail conditions imposed on him following his release from detention on September 20.

The application is being opposed by the State.

The bail conditions made it "impossible" for Dr Boesak to carry out his duties both inside and outside the country as a church leader and President of the WARC, the magistrate, Mr W A de Klerk, was told.

Among others, the conditions compelled Dr Boesak to report to the Bellville police station daily between 7am and 9pm, forbade him to leave the Bellville magisterial district without the permission of the police district commandant, forbade him to speak to more than 10 people except at bona fide church services at the Bellville South NG Sendingkerk and barred him from attending funerals without permission.

'Offences'

Dr Boesak yesterday gave his "solemn" undertaking that he would stand trial, would not interfere with State witnesses and would not "commit the alleged offences" for which he was due to stand trial.

These alleged offences are contained in another of his bail conditions, namely that Dr Boesak would not propagate or encourage a consumer boycott, school boycott, academic boycott or disinvestment campaign.



Dr Allan Boesak arrives at Malmesbury Magistrate's Court yesterday.

In his evidence, Dr Boesak said he had been offered numerous foreign church posts, but had turned them down in favour of remaining in South Africa.

"I have not the slightest intention whatsoever of leaving this country. I think it's very clear that my people would be deeply dissatisfied — my congregation would be devastated," he said.

"There's too much at stake for the church and for the people involved in the struggle for justice in this country."

Commenting on the conditions, Dr Boesak said his R20 000 bail had been "excessive". The withdrawal of his passport had made it impossible for him to meet various overseas commitments as President of WARC and, in turn, the

church body had no intentions of filling his post in his absence until they elected their next president in 1989.

Under cross-examination by Mr H Klem SC, for the State, Dr Boesak denied that he had been a "catalyst" for violence in the Western Cape.

"No, that is not true. I believe in non-violent forms of resistance. Violence is caused by violence and by the devices of the State to maintain violence. People going on the rampage have not been seen at meetings where I had spoken."

Questioned on his commitment to "bringing about political change in the country", Dr Boesak said:

Changes

"It's not an additional calling. Every single area of life — the church, the arts, politics, sport, education, economics, recreation — should be brought under the Lordship of Jesus Christ. Christians should seek through activity and prayer those changes. That's a conviction we hold very, very deeply."

Mr Klem asked him: "Is it fair to say that if you have the situation in the Western Cape alone where in the last 2 1/2 months 60 people have died, damage has been estimated at R2 3/4 million, schools have been burned down, 800 people have been arrested, 1 950 cases of public violence have been report-

◆◆◆◆
To page 2



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Adjourned

Dr Boesak's application was supported by evidence from Professor Nikolaas Wolterstorff, professor of philosophy at Calvin College in Grand Rapids, Michigan, and from the secretary of the NG Sendingkerk the Rev. Nikolaas Appolis.

The hearing was adjourned to Friday morning following an application by the State to prepare further evidence and summon witnesses.

Mr H F Viljoen, SC, assisted by Mr S Desa, and instructed by E Moosa and Associates, appeared for Dr Boesak. Mr Klem, a deputy attorney general of the Cape, was assisted by Mr P J A van der Merwe.

● Boesak car attacked, page 3



THE group of seven ministers from the Nederduitse Gereformeerde Kerk and some of its sister churches is undaunted by the State President's warning that they should call off their plans to meet the African National Congress.

"Mr P W Botha's statements that the ANC is a murder-organisation which rejects religion, is even more reason for us to talk to them." Dr Nico Smith, the leader of the seven ministers, said yesterday.

SOWETAN
"The gospel teaches us to love our enemies. How can you love your enemy if you don't ever want to talk to him? What kind of gospel would that be?"

24/10/83
Dr Smith said he and the six other ministers were convinced that they should proceed with their plans to meet the ANC in Lusaka, Zambia.

They were warned in a statement from the State President's office on Tuesday that a decision to go ahead with the talks would amount to a challenge of the State's authority.

A spokesman for Mr P W Botha described such meetings with the ANC as naive and said they could only lead to serious embarrassment for the Government.

Dr Smith, minister of the NGK in Africa in Mamelodi, said the church has often been described as naive when consistently living out the gospel.

"I realise that Mr Botha is talking as a politician. But he is also a Christian. One would expect that he would allow the church to fulfil its duty.

"If he regards our action as a challenge to the State's authority, that is his interpretation. We have no deliberate intention to embarrass the Government or to cross swords with the State President."

Dr Smith said that the group might want to try and meet Mr Botha personally if it proved to be necessary. He had to talk to all the other members of the group first.

According to Dr Smith, the group has not yet started applying for passports.

Priests still plan to meet ANC

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"Mr P W Botha's statements that the ANC is a murder-organisation which rejects religion, is even more reason for us to talk to them," Dr Nico Smith, the leader of the seven ministers, said yesterday.

"The gospel teaches us to love our enemies. How can you love your enemy if you don't even want to talk to him? What kind of gospel would that be?"

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SOWETAN

24/10/85

at all.

Conference slams police brutality

By Estelle Trengove, Religion Reporter

BLOEMFONTEIN — The Methodist Church of Southern Africa has strongly condemned police brutality and has called on the Government to take firm action to punish offenders.

The national conference of the Methodist Church said yesterday it was deeply grieved by the spiralling violence in South Africa.

The church called on the Government to lift the state of emergency and withdraw the South African Defence Force from the townships as a "matter of great urgency".

The church condemned the interference and presence of police at funerals. It said it believed a police presence at funerals, especially of people killed as a result of police involvement, tended to incite violence.

The church urged the Minister of Law and Order to find more restrained ways of dealing with conflict situations.

It also called for the release of African National Congress leader Nelson Mandela and other political prisoners.

STAR

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Ban on Crisis News lifted

THE ban on the first edition of Crisis News, published by the Western Province Council of Churches (WPCC), has been suspended.

The chairman of the Publications Appeal Board, Professor J C W van Rooyen, has suspended the ban pending a hearing by the board.

Crisis News, which covered events at a funeral in Guguletu and at Worcester, was banned by a committee of publications.

Reasons given for the ban were that the newsletter dealt with allegations of events in unrest situations; that it was aimed at the working class and thus at an apparently unsophisticated audience who were unable to critically assess information; and that it interfered with law and order in that it affected goodwill in and between communities.

The council rejected these reasons and said it was the Christian responsibility to speak the truth.

THOUSANDS of people of all races responded to the national day of prayer on Wednesday and the organisers have expressed satisfaction at the support shown by the workers and some employers.

The call is reported to have got its tremendous support from Soweto. Putco estimates that it carried 40 percent less passengers and in Alexandra they carried only 75 percent.

In Johannesburg, a spokesman of the Chamber of Commerce, said a number of firms were hit by a total stay-away from work while others reported a low turnout.

Churches

Special prayer services were held at a number of churches throughout the day without incidents, except at St Mary's Angli-

Massive support for day of prayer

can Cathedral in Johannesburg, where the service was interrupted after Bishop Desmond Tutu received a call that a bomb had been placed in the church.

In Soweto, there were incidents of stone throwing and at least one incident of looting at Naledi Station. Next to Regina Mundi Church in Moroka, police fired a tear-smoke cannister to disperse a group of youths who had gathered along the Potchefstroom road.

In Meadowlands,

youths burnt several tyres on Vincent Road and blocked the entrance with dustbins and other objects. At Inhlanzane Station, trains were stoned by groups of youths who were dispersed by South African Defence Force members. During the day, two helicopters flew above the townships.

Shops

Most shops were closed throughout the day and the usually busy Baragwanath bus and taxi terminus was deserted. Armed policemen in groups of two or more rode with passengers in Putco buses passing through Meadowlands and Dobsonville.

Services were also held at the universities of Fort Hare, Rhodes, Turfloop and Durban-Westville. It is reported that the University of Bophuthatswana was shut down on Wednesday after President Lucas Mangope, accompanied by the army and police, burst into a prayer meeting and announced the closure of the campus.

(28)

Govt threat on NGK passports

Cape Times 28/10/85

Own Correspondent
DURBAN. — The government will withdraw the passports of the eight Ned Geref Kerk ministers who are planning talks with the ANC in Lusaka "if possible", the Minister of Home Affairs, Mr Stoffel Botha, said last night.

He also said the government would consider reinstating the travel facilities of the Stellenbosch students who were denied passports because they wished to see the ANC Youth League, but only if they wanted to travel abroad for "any other reason".

From Mr Botha's statement last night it would appear the government would withdraw the

passports of the clergymen immediately if it knew who they were. So far the only name mentioned is that of the leader, Dr Nico Smith, an NGK minister.

Mr Botha re-emphasized the government's continuing opposition to private discussions with "an enemy of South Africa".

● Mr Hennie Bester, leader of the group of Stellenbosch students said last night: "It is especially the youth who are victims of violence and dialogue is the only non-violent way that will lead to an abatement of violence. Even if the ANC has been singled out as as perpetrators of violence, aren't they then the right people to talk to?"

Ministers may press ahead with trip to talk to ANC

Pretoria Bureau **STAR** steps" to prevent the discussions.

The seven Ministers planning to hold talks with the African National Congress in Lusaka may still decide to go ahead with their mission in spite of Government threats to stop them, the group's leader, Dr Nico Smith, said today.

Dr Smith said the Ministers had a "real conviction that we must do something to contribute to reconciliation" and would consider pressing on with plans to visit Lusaka.

Last night, the Minister of Home Affairs, Mr Stoffel Botha, threatened to bar the group from going to the Zambian capital for talks, saying such negotiations would be "self-destructive".

Mr Botha said the Government reiterated its aversion to such activities and would, where possible, take "appropriate

The Ministers have found themselves walking a minefield of criticism during the past week as a result of their plans.

They have been only too aware that the Government could decide at any minute to withdraw their passports, as was the case recently with eight Matie students who were headed for Lusaka for talks with the ANC's youth wing.

The first rumblings of Government censure came last week when the State President's Office said the clerics' visit would amount to defiance of the State.

Dr Smith said he would be meeting shortly with other members of the group to decide whether to go ahead with the trip.

He was "deeply disappointed" at the Government's attitude.

'Apartheid like Holocaust'

Staff Reporter

APARTHEID should be bracketed with the Holocaust and similar events as 20th century examples of excessive, oppressive and unmerited suffering.

This was the opinion of Professor John de Gruchy, professor of theology at the University of Cape Town who delivered the CB Powell memorial lecture at the Tygerberg Technikon last night.

"The excessive hardship which has been experienced by black people in South Africa is serious and all white theologians should ask themselves whether they can make any contribution to the subject," he said.

"For many of us the privilege of class and race have en-

abled us to escape the excess of senseless and unmerited pain.

"We may be exposed to and moved by the horrors of starvation as we watch news bulletins on Ethiopia flash across our television screens, but we personally know little about hunger," he said.

"We may be angered and pained by events in our own country which have dehumanised people and destroyed communities, yet few of us know what it is to be uprooted from our homes and dumped elsewhere.



Professor John de Gruchy

"Whether we who are white South Africans like it or not, whether we regard it as fair or not, in the annals of history, apartheid will be bracketed with the Holocaust and similar events as 20th Century examples of excessive, unmerited and oppressive suffering," he said.

"We would learn more if we listened to black colleagues who have suffered greatly through the inhumanity of apartheid, or if we opened our ears to the cries of agony which arise from the townships.

"What possible contributions can a white, middle-class theologian make to our understanding of suffering if he has no direct experience of its awful reality?" he asked.

"As South Africans there is

something radically wrong with us if we are not in solidarity with those who suffer more directly at first hand," he said.

He quoted Bishop Dumeni of Owambo in SWA/Namibia:

"The whites are more interested in their economic wellbeing than in human suffering."

Professor de Gruchy ended his lecture with a quote from an elderly Mfengu woman, Mrs Maria Zotwana, who was dumped in the Ciskei:

"We had no choice. The guns were behind us, then they bring us to this sad place.

"Here there is not enough food. I am hungry now, as I am sitting here. Everybody had died. My man has gone and died, as have my daughters. They took my land away. The Lord has also gone. Yes, I suppose he has also gone..."

By Andrew Beattie

Priest sticks to his guns on churchmen in army

STAIR 29/10/85

Father Basil van Rensburg of Cape Town, who recently fasted for 30 days in protest against Defence Force chaplains is disappointed that this system is to continue.

But he said the church should not be dictated to by the Defence Force. "Instead, we must dictate to them," he said.

A spokesman for the South African Defence Force denied a claim by the Rev Peter Storey, immediate past president of the Methodist Church, that Defence Force chaplains would soon be out of uniform.

INDICATION

Mr Storey said earlier at the Methodist Church's annual conference that he had had an indication from the SADF to this effect.

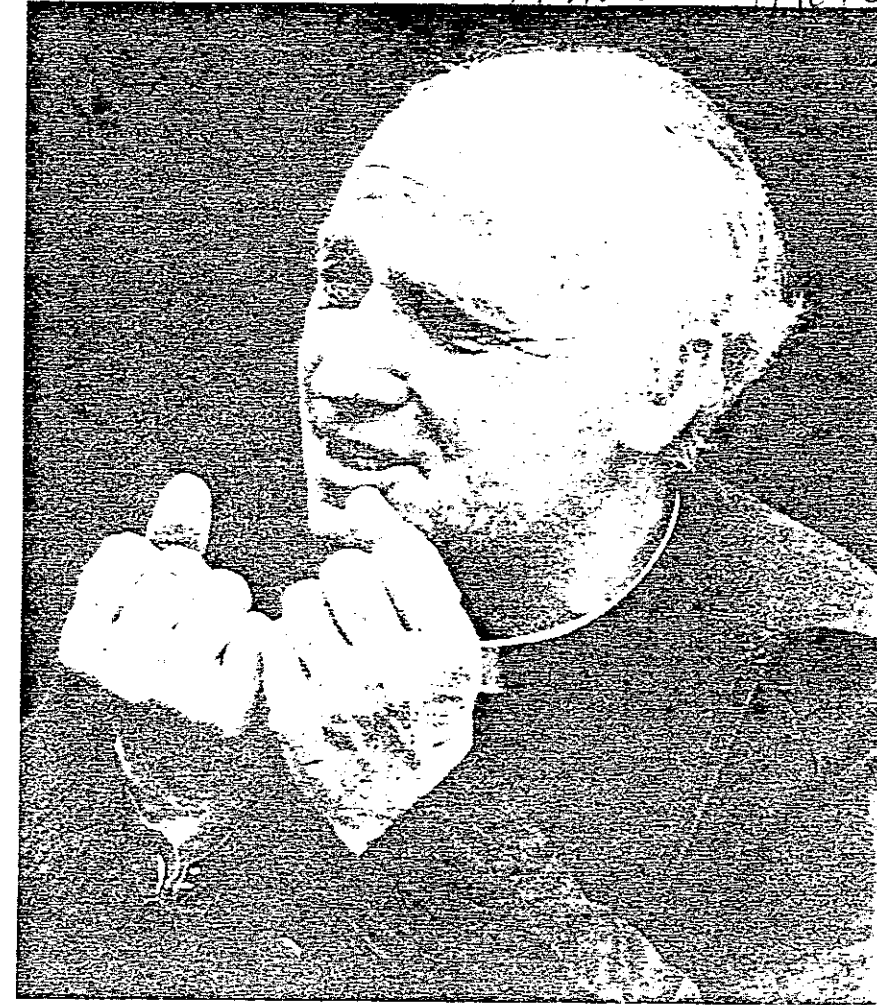
"The Defence Force is not aware of any indication given to the Methodist or any other church that chaplains could soon be out of uniform," the SADF spokesman said.

Father Basil, of the Holy Cross Catholic Church in District Six, lost about 20 kg during his fast in protest against Defence force chaplaincies during which he lived on eight glasses of water a day.

PROGRAMME

He is now on a re-feeding programme, which he said was more difficult to stick to than the fast. But he added cheerfully: "These days I can see my toes in the shower, something that I couldn't do before".

Father Basil said army chaplains were "used to



Father Basil van Rensburg . . . "Some of them have become so used to high living that they are prepared to sacrifice the Gospel for financial rewards."

bolster the evil system of apartheid", by giving soldiers a "spiritual dollop after they come back from shooting blacks in the townships".

Fulltime military chaplains were paid around R3 000 a month

and received a house, while ordinary priests were not used to being paid at all, he said.

"Some of them have become so used to high living that they are prepared to sacrifice the gospel for financial re-

wards," said Father Basil.

The Catholic Church was almost entirely opposed to military chaplaincies as these were seen to perpetuate an evil system, he continued. The church planned to make

a decision on the matter at its annual conference in January.

"I do not say that we must not minister to the soldiers. Of course we must.

"What I am opposed to is the fact that army chaplains owe their allegiance to the Defence Force, rather than the church they represent. They must be subject to church discipline not the rules of the army," he said.

CHALLENGE

Father Basil went on to challenge the Defence Force's chaplain general to "come out in public and justify his actions".

"The Defence Force is supporting an intrinsically evil system.

"Which master is he serving: Mammon or the gospel? Is he doing it just for the money?" he asked.

He said he had challenged the Catholic bishop of Pretoria, Archbishop George Daniel, to resign his position as bishop in charge of chaplains.

TRIED

"He told me he tried three times to resign his position as Military Ordinary. The Pope's representative refused to allow him to do it. He said he would have to wait for the plenary session in January for the position to be abolished," said Father Basil.

The campaign against army chaplaincies was gaining momentum not only in the Catholic Church, but in the Anglican and Methodist churches as well, he said, adding: "I'm going to stick to my guns".

Argus 29/10/85 (29)

Vatican hits at arrest of nuns

Argus Foreign Service

ROME. — The Vatican has attacked the "absolutely extraordinary" arrest of four white nuns in Soweto at the weekend, adding that an official protest may be lodged with the South African Government.

"We will do something, especially if they stay in jail," a spokesman said.

The nuns were among a group of 22 women — 19 of them white — who staged a

demonstration outside Moroka police station to demand the withdrawal of soldiers from the township.

The Vatican spokesman said a full report was being awaited from the local Roman Catholic Bishop.

But, he said: "We have made our position clear on the events in South Africa. The Pope has spoken out strongly against it. We find the arrests absolutely extraordinary."

Boesak free to travel, speak

Staff Reporter

DR Allan Boesak was a man of "high political morals and ideals" whose principles would "urge" him to stand trial, a Malmesbury magistrate said yesterday.

Mr W A de Klerk scrapped most of Dr Boesak's bail conditions,

enabling the president of the World Alliance of Reformed Churches to travel wherever he wishes in the six months before his trial for subversion starts in Malmesbury on May 12 next year.

Dr Boesak may also address meetings, ex-

cept at schools, and speak to the press.

Soon after the ruling yesterday, Dr Boesak prepared to fly to the United States where he is due to receive the Robert F Kennedy Humanitarian Award. He said last night that he had notified police that he would be calling for his passport today.

Mr De Klerk found that the State's evidence in the bail hearing had not been satisfactory.

"Some of it was hearsay and of little evidential value, some was inaccurate, and some was in contradiction of its other evidence," he said.

From a consideration of Dr Boesak's evidence, the court found it was most improbable that he would abscond. The court was not satisfied that the safety of the public would be endangered if certain bail conditions were scrapped, he said.

Mr De Klerk said he agreed with Mr H Viljoen, SC, that the courts should not be used as a vehicle for the issuing of restriction orders in the form of bail conditions.

"It appears there are several inroads into the normal bail conditions," Mr De Klerk said. He could not agree to "the possible submission that (Natal treason trialist Mr Mewa) Ramgobin's case is the authority for this court to impose such strict conditions".

Vast resources

Dr Boesak's bail of R20 000 was not changed. Mr De Klerk said it was "not excessive" considering that Dr Boesak had "loyal supporters" and "vast resources to fall back on, one of which was the Foundation for Peace and Justice", which provided part of his bail money.

Only three bail conditions remain: Dr Boesak may not communicate with State witnesses, he may not propagate boycotts or disinvestment and he may still not visit any primary or high school.

Mr S. Desai, instructed by E Moosa and Associates, appeared for Dr Boesak. Mr H Klem, SC, appeared for the State.



Dr Boesak at the court yesterday.

Clerics to persist in bid to see ANC

TOS WENTZEL

Political Correspondent

A GROUP of South African clergymen today expressed their determination to go ahead with their efforts to have discussions with the African National Congress in spite of Government opposition, but said they would do nothing illegal.

At a meeting with the ministers in Pretoria yesterday the Minister of Home Affairs Mr Steffie Botha, told them no South African would in future be allowed to travel overseas to talk to the banned ANC.

While expressing the disappointment of the group its leader, Dr Nico Smith of the Ned Geref Kerk in Afrika's Mamelod, Pretoria congregation said that, as had been expected, the Minister had said the Government would not allow South Africans to talk to enemies of the State.

Churchmen, however, felt the church had a God-given vocation to act as peacemakers in the world. ANC members were not necessarily regarded as enemies.

As one of the delegation had put it, some ANC members were brothers or children and were citizens of South Africa.

Dr Smith said the clergymen had hoped the Government would encourage rather than prevent efforts to diminish conflict in South Africa.

Christians felt entitled to exercise their freedom of conscience in such matters but he wondered if this freedom still existed in South Africa although the Government professed to be a Christian one.

The churches had a role to play in this matter, especially if the patterns that were allowed to develop in the country in the past with them not making their voices heard, were taken into consideration.

The group remained convinced that a discussion with the ANC, to ascertain at first hand its attitudes, should be allowed just as the group had

talked to the Government yesterday.

Mr Botha made it clear to the group that they would not be allowed travel documents if they wanted to go and talk to the ANC.

Dr Smith said, as soon as circumstances allowed for this the group would continue to try to get travel documents through the usual channels in order to arrange a meeting with the ANC.

Dr Smith has made a strong attack on South African churches, blaming them for allowing a political system which could plunge the country into a revolution.

"Big shock"

"And I include the English churches. They objected initially but soon stopped their protests when they saw the system was also convenient for them," he said.

"The churches have belied their calling. They have failed the people of this country. Whites don't know what is going on in the black townships. They are in for a big shock."

He urged all churches in South Africa to work actively for political change.

"I call on all churches to fulfil their calling and do their utmost to prevent the looming catastrophe."

Credibility

Professor H W van der Merwe, director of the Centre of Intergroup Studies at UCT, who has in the past promoted contact with the ANC, said today he appreciated the Government's problem because contact with the ANC would give credibility to that organisation.

The nature of political activ-

ity was such that this would not be welcome to the Government.

"I am naturally sorry about it because an important part of my work is to promote communication between conflicting groups," Professor van der Merwe said.

Mr Peter Gastrow MP, one of the group of Progressive Federal MPs who recently met the ANC in Lusaka, said today Government actions showed a lack of confidence in its own limited initiatives and showed that it felt compelled to resort to action, such as the withdrawal of passports, at a time when every attempt to open lines of communication should be explored.

The talk about the "enemy" was rubbish because when it suited the Government it was prepared to declare previous enemies friends and previous friends enemies.

Miller amenable to small group talks with Government

Mr. Miller said at a news conference here today that he was amenable to small group talks with the Government.

Miller said he would be willing to meet with a group of representatives of the Government to discuss the situation in the South.

He said he would not speak to the press until after the talks.

Miller said he would prefer one-to-one negotiations because discussions between large delegations would be too complicated.

Miller said he was amenable to small group talks with the Government.

Mr. Miller said at a news conference here today that he was amenable to small group talks with the Government.

Miller said he would be willing to meet with a group of representatives of the Government to discuss the situation in the South.

Miller said he would prefer one-to-one negotiations because discussions between large delegations would be too complicated.

See Page 11

Church leaders' call to banks

JOHANNESBURG. —
Creditor banks should
not agree to resche-
dule South Africa's
foreign debt repay-
ment unless the
government first re-
signed, Bishop Des-
mond Tutu and Dr
Beyers Naude said in a
statement yesterday.

Bishop Tutu, the Angli-
can Bishop of Johan-
nesburg, and Dr
Naude, general secre-
tary of the South Afri-
can Council of
Churches, returned this
week from the United
States where they
urged the presidents
of ten of South Africa's
major creditor banks
to demand the resigna-
tion of the government
before agreeing to re-
schedule debts.

Bishop Tutu and Dr
Naude said the "pre-
sent regime" in South
Africa stood in contra-
diction to the Chris-
tian Gospel.

"The implications of the
rescheduling negotia-
tions impinge directly
upon areas of our con-
cern, including the
right and ability of all
people in South Africa
to determine their po-
litical and economic
future."

They had urged banks to
reschedule debts pro-
vided the "regime"
resigned and was re-
placed by "a govern-
ment responsive to the
needs of all South Af-
rica's people". — Sapa

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Case Files 11/4/88 (28)

Mrs Winnie Mandela, wife of jailed ANC leader Mr Nelson Mandela, hugs Pulane, 9, daughter of Dr Allan Boesak, president of the World Alliance of Reformed Churches. Mrs Mandela yesterday attended a church service conducted by Dr Boesak at his Bellville South Congregation of the Ned Geref Sendingkerk and stayed for tea afterwards.

MP bowls R207m bouncer

WCC emergency meeting on South Africa

28

Mercury 5/11/8

CAPE TOWN—South African and international church leaders will attend an emergency World Council of Churches meeting on South Africa in Harare next month.

The general secretary of the South African Council of Churches, Dr Beyers Naude, other members of the SACC executive and leaders of members churches of the council would attend the meeting, SACC spokes-

man Mr Dan Vaughan said yesterday.

The Methodist Church in South Africa is to be represented by its president, the Rev Ernest Baartman, its general secretary, the Rev Stanley Mokgobo, and next year's president-designate, the Rev Jack Scholtz.

Apartheid

Mr Emilio Castro, general secretary of the WCC and organiser of the meeting, said it had been called to reaffirm solidarity with racially-suppressed people in the country and to devise a general strategy and action on South Africa.

Speaking from Mdantsane yesterday, Mr Baartman expressed a hope that delegates would persuade their governments to 'help move' the South African Government away from apartheid and the meeting would muster support for South Africans who wanted change.

"Sanctions are the very last resort for me, although the time might come when the Church will have to call for sanctions.

'Foreign governments can offer incentives to the

business world, to the media. This does not mean only handouts. Many governments are increasing technology and this is a bad thing. What we need is labour-intensive industry.

When people don't need to fear hunger and lack of housing, they will begin to demand their rights. At the moment I think many people are just fighting to survive.

Delegation

When they don't have to worry about the basics, this will heighten the need for political rights," he said.

Representing the Presbyterian Church will be the Moderator, the Rev Glen Craig, and the general secretary, Mr Chris Aitken.

The Anglican Archbishop of Cape Town, the Most Rev Philip Russell, the Rev E du Plessis of the United Congregational Church, and Bishop Mervin Assus of the Evangelical Lutheran Church will also attend.

Churches that have yet to name their delegations are the Roman Catholic Church, the Evangelical Presbyterian Church, the NG Sendingkerk and the NGK in Africa.

The SACC delegation will comprise Dr Naude, Dr Manas Buthelezi — the council's president, Dr Simon Gqubule — its vice-president, and Mrs Sally Motlana — honorary life president.

International church leaders who have accepted invitations include Dr K Huting, Moderator of the Nederlandse Hervormde Kerk, the Rev G Staalsett, general secretary of the Lutheran World Federation, and Archbishop Ted Scott, head of the Anglican Church in Canada. — (Sapa)

Two rob shopkeeper

Crime Reporter

AN ISIPINGO shopkeeper was robbed of R700 and a firearm by two men this week.

A police spokesman said Mr Dawood Mohammed, 52, was alone in the Busy Bee Supermarket on Wednesday when two black men entered.

After threatening Mr Mohammed and demanding money they escaped with the cash and an automatic pistol.

Detectives from the Durban Murder and Robbery Squad are investigating.

Robbers take R4 861

Crime Reporter

FOUR armed men robbed a Dannhauser shopkeeper of R4 861.

Police said the four men, two of whom had guns, entered the AA Supermarket at midday on Wednesday and threatened Mr Zaniel Rahima, 60.

The men took the cash and drove off in Mr Rahima's Peugeot. The car was recovered later.

Police are investigating.

DONNA Doig certainly does her homework. Her analysis of the role and composition of the...

Bishops look at pros and cons of a 'just' war

98
It can be argued that there are certain conditions for a "just" war, but there is no question that these can ever be used to glorify violence as though violence in itself could be praiseworthy, says the Theological Advisory Commission of the Southern African Catholic Bishops' conference.

"Having recourse to war or even limited measures of war is always a tragedy, and never worthy of pursuit for its own sake. At best, these conditions make it morally excusable."

Here is a summary of the major conditions as seen by the Advisory Commission:

● The right of waging war is reserved to the legitimate authority.

When a person or body of persons is installed as the legitimate authority they accept responsibility for maintaining the common good.

This implies an obligation to defend the commonwealth against attack — from both external and internal enemies. When, however, a government regularly and seriously neglects its responsibility towards the common good, it undermines its own legitimacy. Legitimacy is not always identical with legality. Those with sufficient power can always put their will in legal form.

stan 4.15/11/85
How should the Church's criteria for a just war be applied in Southern Africa? What is required if warfare is to be an instrument of justice and eventual peace? These are some of the questions dealt with in a recently published report by the Theological Advisory Commission of the Southern African Catholic Bishops' conference. HANNES DE WET reports.

In order to remain legitimate a government has to put its support from the whole population to the test in due time.

Because of this condition neither side in South Africa can presume its own legitimacy.

● War may only be waged for a just cause:

A just cause for going to war would be the protection of innocent life, securing basic human rights and preserving or striving for the social conditions necessary for decent human life.

In view of the persistent evils stemming from apartheid, those opposed to it clearly have a just cause. But it would be wrong to exacerbate the evils of the present situation to win support or precipitate further violence.

● Those waging war must preserve a right intention:

The military and political leaders waging war must intend to promote good and avoid what is evil. This sets definite moral limits to their conduct of war.

Their goal must remain peace, reconciliation and an equitable settlement.

● Only when all other means have been exhausted may war be waged as a last resort:

Since violent conflict has already begun in South Africa, events have already overtaken this particular criterion to a certain extent.

The liberation movements in Southern Africa have not rushed into a violent confrontation.

The African National Congress in particular only turned to violent

means after decades of petitions. Peaceful protests and demonstrations were either ignored or broken up with violence.

● Before embarking on violent conflict, military or revolutionary leaders must entertain a reasonable hope of success:

This condition is to prevent any side committing its forces to a violent struggle it is sure to lose. Otherwise the violence and suffering of an unsuccessful war only become an added evil. This condition rules out resorting to force in the face of hopeless odds or futile resistance.

By relying on military means alone to engage the liberation movement, the South African Government may be doing no more than putting off — and by that — worsening the day of eventual disaster.

● The benefits and social good sought by engaging in war or revolution must outweigh the harm caused by taking up arms:

This principle of proportionality is the central condition for the whole just war theory. All the other conditions in various ways help safeguard or make it more explicit.

The whole purpose of the theory is to limit the use of violence.

Tutu in running for leadership

CAP 71518 19/11/85 28

By ROGER WILLIAMS
Chief Reporter

THE Bishop of Kimberley and Kuruman, the Rt Rev George Swartz, and the recently-enthroned Bishop of Johannesburg, the Rt Rev Desmond Tutu, are among those being mentioned in Anglican church circles as possible candidates to take over the leadership of the church in South Africa next year.

In terms of years of service, Bishop Swartz is the most senior of the bishops of the Church of the Province of South Africa (CPSA), having been consecrated as a bishop suffragan of Cape Town in 1972. He was enthroned as Bishop of Kimberley and Kuruman in 1983.

Other possible candidates being mentioned are the Bishop of Natal, the Rt Rev Michael Nuttall, and the Bishop of Grahamstown, the Rt Rev Kenneth Oram.

The present Archbishop of Cape Town, the Most Rev Philip Russell, has announced he will retire at the end of May 1986 when he will hand over all responsibility for the diocese to the vicar-general, and that it is



Bishop Swartz



Bishop Tutu

hoped his successor will be elected in mid-April.

In a pastoral letter read from all Anglican pulpits on Sunday the archbishop said he had not come to his decision lightly, and that it seemed clear to him the church was entering a phase of its existence in which the next five or 10 years would be of critical importance.

The tempo of events in the country was increasing rapidly and the CPSA and the Cape Town Diocese within it therefore needed someone who would lead it "through these potentially exciting and creative years".

Nominations for a successor will be called for at an elective assembly of the Cape Town Diocese next April. This body is made up of representatives of the clergy and of the laity in the diocese, augmented by representatives from other dioceses in the Province.

A nominee must receive a two-thirds majority vote of the houses of clergy and laity to succeed. The choice must then be ratified by the Synod of Bishops.

**Jackpot
winner
scoops
R21 058
PAGE 10**

Court declares Ismail Peck to be a Muslim

Cape Times 21/11/85

Supreme Court Reporter **28**

MR Ismail Peck, a follower of the Ahmadi movement, was yesterday declared to be a Muslim by order of the Supreme Court.

Mr Justice D M Williamson gave judgment on Mr Peck's dispute with the Muslim Judicial Council (MJC) and Muslim trustee bodies of a mosque and cemetery on whether Ahmadis were Muslims.

The judge ruled that as a Muslim, Mr Peck was entitled to "the same rights and privileges as pertain to all Muslims".

Mr Peck was entitled to enter the mosque at the corner of Long and Dorp streets and also to burial in the Malay portion of the Vygekraal cemetery.

The MJC, which with the other two defendants withdrew from proceedings earlier, was interdicted against propagating defamatory allegations that Ahmadis were non-Muslims, disbelievers (kafir) and apostates (murta).

The MJC was also interdicted against propagating that Ahmadis rejected the finality of the prophet Mohammed, that they were to be denied entry to mosques and that marriage with Ahmadis was prohibited.

Order to pay costs

The MJC and trustees of the mosque and cemetery were ordered to pay the costs of the entire trial, proceedings for which began in 1982.

Mr Justice Williamson said there had been evidence that there were 200 Ahmadis in South Africa. Ahmadis were adherents of a 19th Century theologian and reformer, Mirza Ghulam Ahmed of Pakistan.

On the evidence before him, the judge said, it was clear that Mirza's beliefs fully accorded with the Koran and the religious tenets of Islam.

He accepted the evidence in support of Mr Peck given over six days in Urdu by Hafiz Sher Mohammed of Pakistan, "a man of great learning and dignity".

Mr C B Prest, instructed by M R Khan and Associates, was in court to receive the judgment yesterday.

JSE booms

Financial Editor

THE stockmarket is booming ahead of a reasonably strong economic recovery next year and better than expected Christmas spending.

With the government injecting an estimated R2-billion into the economy to stimulate growth, institutional investors are buying shares which will benefit from increased spending.

Amid renewed confidence in the economy, pension funds and insurance groups are pouring millions of rands into the share market and are triggering one of the biggest stockmarket advances in years.

Aggressive buying yesterday sent trading figures soaring and the total value of shares traded was R49 394 937 as against Tuesday's R23 844 911.

● Full report, page 21

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ARG 22

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Philip Russell speaks on SA and the Christian response

Religion Reporter KAREN STANDER speaks to the Most Rev Philip Russell, who retires next year

THE Most Rev Philip Russell, head of the Church of the Province of Southern Africa (Anglican), has given his views on the current situation in the country and the Christian response.

Interviewed at his residence, Bishop's Court, after this week's announcement of his retirement next year, the Archbishop of Cape Town said he believed the government's response to the situation was a standard one of "kragdadighheid" (force).

"It simply believes there's only one answer and that is to clobber," he said.

"The conduct of the police and army in the townships has probably set back race relations in this country by at least a generation, maybe two. There will be an awful lot of healing to do once this is over. But they are foolish and they don't see it. They believe you clobber people into obedience.

Protest marches

"Civil disobedience must be an option if you treat seriously the tension between the famous Romans 13 and Revelations 13. In Romans 13 you had a benign government and therefore obedience was right. In Revelations 13 the government had become Satan the beast. Therefore any Christian must accept it as a possibility.

"Civil disobedience cannot be ruled out by the church but must be treated with tremendous seriousness. Clearly you've got to be aware of the options and consequences for yourself and others, and the power of example. But nobody can pretend that it is not an option."

The Archbishop said he felt it an impertinence for him to prescribe to any black person what to do or not to do. He could only prescribe the parameters.

"Some people will take part in protest marches, write letters to their members of Parliament, argue with their Nationalist neighbours or stay at home and pray. The issue is not 'which of these is right?' but 'are these together right?'"

The restrictions on the Press meant that people inside the country had no idea of what was going on.

"I would find it very difficult to believe an official communique from the police or the army. Things are denied strongly and then afterwards they say 'Oh yes, we were doing it'. Most white people haven't the foggiest notion of what's going on. They can't understand what the fuss is about, why examinations are being boycotted, why buildings are being burnt.

"I think the church is probably more aware now of how the other half lives. It is the church's job to be an agent of reconciliation. It isn't a soft option. Often it's a pretty tough option. We have to say to the oppressor: 'You are hurting the oppressed'.

"I believe most Anglicans of all colours are more aware of the situation in, let's say, black townships, than most citizens, although, to their credit, the newspapers are doing their best to get over the soft soapy image South African television puts before us.

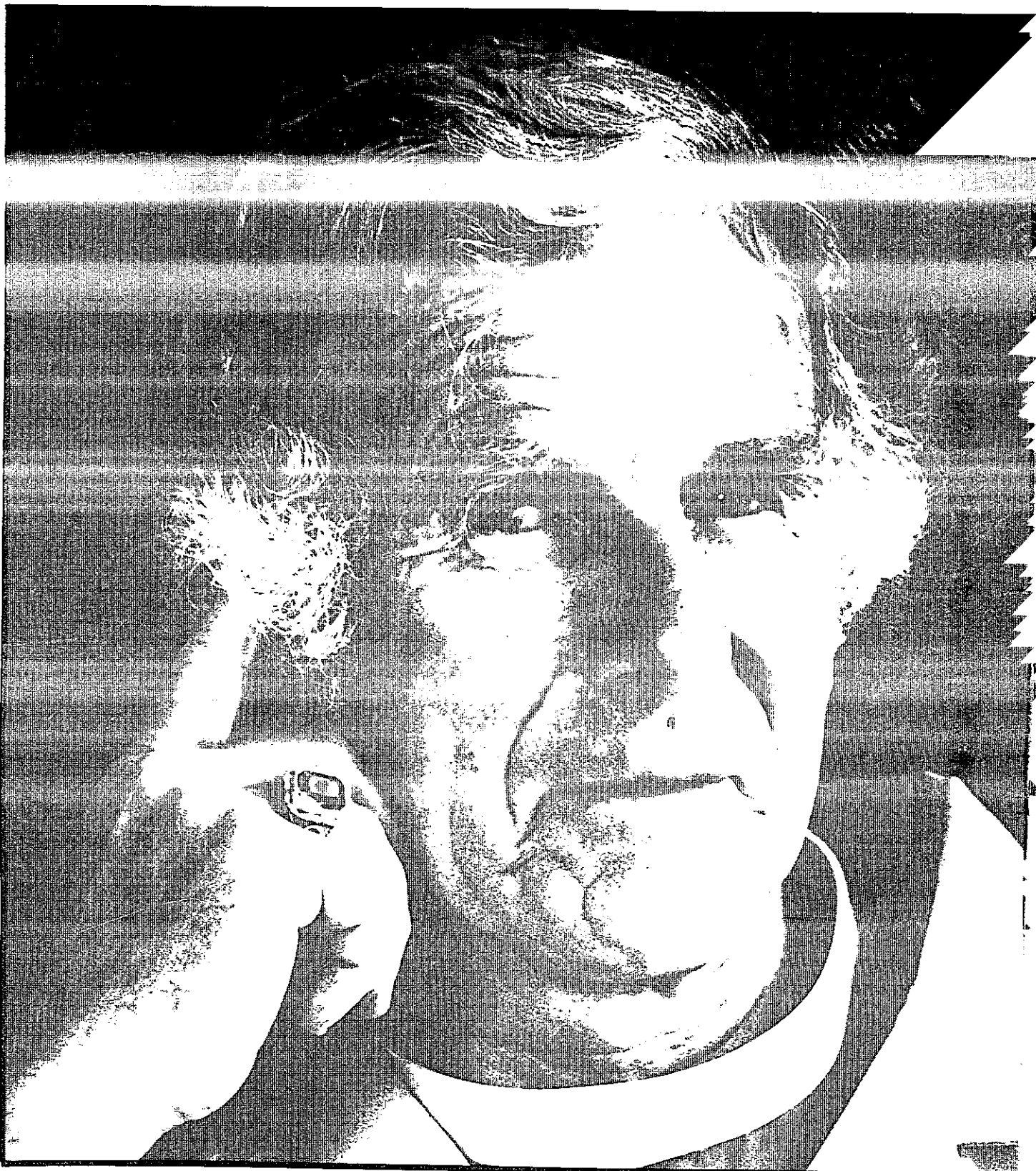
"The church's job is not to sit on the fence and do nothing but to be the interpreter from the one to the other, to be the vehicle for concern and action. Tension in the church from the left and the right is a healthy tension.

"The church talks to all people — politician and pub-keepers, judges and juries. It tries to keep an alertness, a sensitivity to where people are being hurt."

Archbishop Russell said he would be officially on leave from June to August next year. He would appoint a vicar-general for the diocese at the end of May and his successor would take over on September 1.

He and his wife, Eirene, would be moving to Durban to a "tiny little flat" as he believed a bishop should not retire in the parish or the diocese in which he had worked.

"I would like to return to the Cape some day because I love it here, but certainly I shall be moving to Natal in the middle of July.



Picture: HANNES THIART, The Argus

Archbishop Philip Russell: "It is the church's job to be an agent of reconciliation. It isn't a soft option. Often it's a pretty tough option. We have to say to the oppressor: 'You are hurting the oppressed'."

"Then . . . I don't know. That's the other side of the hump. I'm not going to do any regular work like take over a parish.

He would not be attending the enthronement of the next Archbishop, as tradition demanded, as "that is for my successor".

What was he looking forward to?

"Not writing letters! And things I love and haven't had time to do. Like walking and scrambling, mountain scrambling, and caravanning."



Desmond Mpilo Tutu

The Rolling Stone interview

Bishop Desmond Tutu has made it into Rolling Stone magazine, one of the largest selling magazines in the United States.

In the latest *Rolling Stone*, the bishop tells writers Marc Cooper and Greg Goldin of his feelings towards white people, his ideals for a future South Africa — and his hopes and fears.

When reading this edited version of the interview, bear in mind recent Government accusations against foreign journalists' approach to 'The South African issue' — and judge for yourself whether this is 'inflammatory', 'biased' or 'incorrect'.

It argues its approach of quiet diplomacy has had a greater impact on apartheid than have strict sanctions.

When it was first announced, I said constructive engagement was going to be an unmitigated disaster for our people. I had no idea my forecast would be so accurate. Since the Reagan Administration took office, our country has seen a new constitution which has excluded the vast majority — 73 percent of us — from political life. Forced population removal has continued. The pass-law arrests have continued, averaging something like 200 000 arrests per year in this supposed period of "reform". We still have Bantu education, designed simply for blacks, which has always been a very real area of sensitivity. And what about deaths? How many people have died during the period of constructive engagement? Or just since August last year?

But hasn't the white Government recently announced they're moving toward review-

ing the policy of stripping blacks of citizenship and relegating them to so-called homelands? Might this be a product of constructive engagement?

The Government is now rethinking this policy. But this has come only as a result of the unrest and certainly not because of constructive engagement. Constructive engagement itself has had to change. President Reagan has been forced to impose sanctions, which he said he would never do.

If constructive engagement is a disaster, then what, ideally, should be US policy toward South Africa?

I would like to see a policy that would end apartheid.

And what would that be?

Oh, I think they know clearly what that would be. It's quite clear the SA Government has known it can rely on the protection of Mr Reagan and Mrs Thatcher and Chancellor Kohl. Look at the brazenness with which South African military forces

subverted Mozambique at the very time they signed an agreement with the Mozambique government — an agreement President Reagan claimed was a result of constructive engagement.

You obviously don't believe President Reagan has any sincere interest in doing away with apartheid.

I think President Reagan's major concern is only for the white South Africans. Why did he not take so long to act against Poland as he did against South Africa?

I want to say to the American people: How about breaking your historical record? You have this extraordinary capacity of supporting the wrong side. Could you for once side with those who have right on their side and who say they'd like to see this country become a genuine democracy where everybody, black and white, will have a stake?

Do you think anyone in the US is listening?

I don't know why, but I

backtracked. Later he made the same mistake. Remember when he said racial discrimination of the sort the South once had, had been eliminated here? Many of us responded by saying, what's the point of eliminating whites-only signs? I mean, whoever said our ambition was to share a toilet with white people?

But you can't deny that in the last few years some of the more outrageous prohibitions have been lifted.

Why should we be thrilled when it was the Government itself which established all of these obnoxious laws in the first place?

You had a personal meeting with President Reagan in Washington late last year. Did you have the impression he understood what you were saying about apartheid?

It seemed it was the first time he heard any of this. I produced the travel document I was using at the time — now I have a passport, but then I had this document. (He stands up, walks to his desk and brings back a blue passport-sized booklet, Travel Document No J02270396, issued by the SA Government. He opens it to the first page.) "Undetermined nationality." Can you imagine that? That's what it says here. Undetermined nationality.

Did you show this to President Reagan?

Yes.

Well, what did he say?

I don't think he fully understood. But it shook him.

We understand people can be accused of a crime for merely advocating disinvestment. In this precarious legal context, can you tell us whether you favor economic sanctions and divestiture?

Though my official position is that I've not yet called for disinvestment, it's really academic. Disinvestment is happening in any case, without virtually any government having passed laws to insist on it. It has happened because of where the rand is.

Where does this leave us in terms of foreign corporations? Should they be investing in SA or pulling out?

They should invest, but under very strict conditions. Not ones that merely ameliorate apartheid.

Many people in the US point to the so-called Sullivan Principles which call upon foreign companies to offer equal employment opportunities as a model code of behavior for investors in SA.

No, no. I told Dr Sullivan long ago these principles are totally unacceptable. We don't want apartheid made comfortable and acceptable. We don't want apartheid reformed. We want to be rid of apartheid.

You see, in the past these foreign corporations used to tell you they were just visitors in SA. But I told them their presence in SA was as much a political and moral issue as it was an economic fact. And they wouldn't buy that. They were more interested in trying to discredit me, really, as the SA Government has been doing in its newspapers and television.

Discredit you personally?

Yes. They try to show that I'm an awful guy in one way or another, that I have feet of

clay. Why don't they just say I'm lying when I say apartheid is unjust and prove it?

The animosity toward you goes beyond the halls of government. On the streets of Johannesburg we've met many whites who have called you everything from a bloody bastard to a communist. Many blame you directly for the unrest.

I'm not the cause of all of this. If anything, some of us, like Allan Boesak and all these chaps they have been trying to vilify, have in fact been standing between them and the revolution! But they don't want to believe that. People like me risk the danger of rejection by our young, who say we're standing in their way. When I said that if some of our people go on burning collaborators, I will leave South Africa with my family, some of these young people said "Good riddance! Because you keep stopping us from finishing what we have started".

There were brief uprisings here in 1960 and again in 1976. What makes the current unrest deeper reaching and a greater challenge to the system?

Now I think the whole black community is basically at one in its opposition to apartheid. Given the way the authorities have been acting, especially against young people, they have helped, perhaps unwittingly, to politicise and raise the consciousness of the older, more reluctant parents. Many of these young people do what they do now because of what their friends and colleagues did in 1976. There is a tradition of resistance. Also the world has changed, it has awakened to apartheid. Most of Africa has become decolonised, and South Africa is surrounded by countries which have become independent.

Is there any doubt in your mind that SA will one day be free?

No, I may not be around, but I hope I will be here to experience it.

What are your greatest hopes and fears.

My greatest fear? That on the one side our people will get so impatient they'll say to hell with it. We're probably getting close to that point where we will have a blood-bath. On the other side, you'd have the authorities saying let us hold on for dear life, as long as we can. So you would have that classic situation of an irresistible force meeting an immovable object.

What would it mean for the rest of the continent for South Africa to be free?

We would be the bread basket for most of Africa. We would be the launching pad to propel not just Southern Africa but most of Africa into the 20th century. I mean, can you imagine a time when most of our resources are not invested in protecting a system that is totally indefensible? When all the people of this country will be trained to their fullest capacity?

I will be a pastor. That is what I want. I'm quite clear in my own mind. I don't want anyone to think I have any public political ambition. I just try to be a little bit of a visionary and to leave it to politicians to translate those visions into reality.

seem to have some influence. I guess it's just one of God's jokes.

President Reagan finally imposed sanctions on South Africa, yet you reacted by suggesting he was a racist.

Over the years there's been a fair degree of pressure suggesting Reagan ought to take far more firm action against SA. And all along he has refused. He has made gaffs, like when he said this SA Government has been a historical friend of the US. But he's talking about people who supported the Nazis during World War II! Botha was a member of an organisation which carried out acts of sabotage against the Allied cause. The people who really fought side by side with the Americans were black.

Let's face it, President Reagan doesn't know anything about South African history.

How do you know President Reagan is so ignorant? Certainly from the state-

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Talk of the town

City Press
COMMENT

November 24, 1985

THE Johannesburg Anglican Bishop, Rt Rev Desmond Mpilo Tutu, has once again become the centre of a heated debate. Since the announcement of the impending retirement of Archbishop David Russell, it has been rumoured that Bishop Desmond Tutu is among the top contenders for the highest post in the country's Anglican hierarchy. Some newspaper reactions were predictable. One carried a story from unnamed sources saying that if Bishop Tutu was elected, the church would be split right down the middle. Another was even more specific. It predicted an open "revolt" by Anglicans. The Bishop himself, as usual, has maintained his usual modesty and said he may not avail himself for elections. But, he added if it was God's will for him to fill the position, he would certainly do so. There are so many prophets of doom and thunder every time Bishop Tutu's name is mentioned. However, they are greatly outnumbered by the millions who love and respect him throughout the country — black and white.

HAVE you heard the latest story they're telling about me?" joked Desmond Mpilo Tutu, the 54-year-old Bishop of Johannesburg. He continued: "There's a new Kentucky Fried Tutu. You know what it's got? Two left wings and a parson's nose!"

The winner of last year's Nobel Peace Prize sloughs off the criticism with a string of scornful "hmmphs".

"What do they think they accomplish when they attack me?" Tutu asks, his smile turning into a look of puzzlement. "Do they think by tarnishing my character they're changing the facts of the evil system I denounce?"

Who can legitimately claim to represent the blacks of South Africa?

The surveys show (ANC leader) Nelson Mandela is consistently head and shoulders above everybody else. The man they put in a cold jug over 20 years ago, whose picture you are not allowed to publish. Yet people who were not even born when he was sentenced see him as their hero, their leader. Ninety percent, every time.

In comparison, the best of the lot who operate within the system the people have rejected. Chief Gatsha Buthelezi got barely six percent.

What would happen if Nelson Mandela were released today? What would change?

Ohhh! It would be electric. For one thing Bishop Tutu would get on with his work of being bishop, man. (Laughs). Clearly, Mandela must be a remarkable man. He's done nothing — just sat there for 24 years — but continues to be our leader.

It would change. It would be a different ball game. And Mandela would be able to say — he's got that kind of authority — he would say: Stop that. Stop?

Yeah, whatever he wanted them to stop. He would be able to get them to do that. I mean, in comparison, we are just puny little things, man.

Are we going to see a black president in South Africa within a decade?

Yes. It is inevitable and obvious we'll have a truly democratic and majority Government. I won't be as rash as to give precise timetables. It could be next year. It could be! You know this is a very strange country.

That's a mouthful. How do you move from white minority rule to black majority rule without an apocalypse?

Basically, there are only two ways. One is bloodshed, violence and chaos, which we are trying desperately to avert. The other is negotiation, people sitting down together, a national convention, a constitutional conference, whatever you call it. That's the call the churches have been making now for donkey's years, without making much impression on the authorities.

Now the authorities are talking about negotiation, they speak of meeting with elected black leaders, knowing very well the only elected black leaders are those operating within the Government. Most of our people have rejected those so-called leaders.

You say negotiation is the preferred route. Is this likely, given an atmosphere of escalating violence?

We already have some of

the necessary factors. Business leaders, startled by the run on the rand, have decided it's time to come out more forcefully and unequivocally against apartheid. A delegation of top business leaders went to Zambia to discuss issues with (ANC president) Oliver Tambo and other (exiled) ANC leaders. Meanwhile, the Government which once said: "Don't push us too far," ended up sending the governor of the reserve bank, cap in hand, around the world saying: "Please extend credit to us." And he came back empty-handed.

Are you saying economic pressure may lead to a softening of apartheid policies?

If they don't get down to sitting and talking, they will be compelled by the business sector, who see their profits slashed because the rand has lost so much value.

Was the Zambia meeting with the ANC a hedging of bets by the business community?

Yes, I think so. But maybe not in a cynical way. I think it's been drummed into their heads that no meaningful discussion about this country's future can take place without the ANC.

You point to the meeting with the ANC as one sign of hope for peaceful change. But didn't the ANC itself give up on non-violence when Mandela was sent to prison?

No. They said they were forced to take the option of the armed struggle because they were banned in 1960. I still believe if this Government says it intends to dismantle apartheid, it is releasing all political prisoners, it is allowing exiles to return home without any risk of persecution, and it wants to talk with the authentic representatives of the black people, then I think the ANC would also be ready to talk.

Recently the ANC announced a stepping up of its guerilla war. What makes you so sure it would give up its guns?

If you're saying the only thing the ANC wants is to fight to the death, then why did they talk to the business leaders? The ANC is not bloodthirsty, despite what the Government says. I know many ANC leaders personally.

But Tambo is leading a declared war against the white Government.

When you look how the ANC has operated inside this country, it's remarkable how restrained it has been. The ANC still tends to attack only installations, only property, rather than persons.

If it's true the ANC is not committed to violence for its own sake, what can we expect from the Government? Is there any willingness on its part to moderate its methods?

Let me make this point categorically. The situation in South Africa is violent. And the primary violence is the violence of apartheid. It is the violence of forced population removals. It is the violence of detention without trial. It is the violence of mysterious deaths in detention. It is the violence that forces children to be stunted through a deliberately inferior educational system. It is the violence of the migratory labour system, which systematically destroys black family life. The catalogue is endless.

The Reagan Administration, employing its policy of "constructive engagement", has been reticent to openly condemn the SA Government.

SADF chaplains condemn racism

Religion Reporter

South African Defence Force chaplains representing 33 different denominations have voiced strong opposition to all forms of racism and discrimination.

As ministers of their various churches, their goal was to proclaim the Gospel without any discrimination whatsoever as to race, colour or language, the military chaplains said in a statement yesterday.

"We reject racism in any shape or form as contrary to the Word of God and all human rights," they said.

This statement comes amid growing dissatisfaction in several churches over the issue of military chaplaincy.

Within the Roman Catholic, Anglican and Methodist churches, there are groups who feel that it is wrong for chaplains to wear military uniforms and to receive an army salary.

PART OF ARMY

While ministry to national servicemen is regarded as essential, these groups believe that fulltime military chaplains are perceived as being part of the army rather than the Church. In the present unrest situation where there is a polarisation between the SADF and township residents, this is felt to be unacceptable.

The military chaplains said that they neither served nor promoted the cause of war, but were dedicated to minister to those who were involved in the present conflict.

"No State, political party or group, whether serving the status quo or the revolution, can claim unequivocally that God's plan is on their side alone," they said.

Police asked Dean to spy on church

By Estelle Trengove
Religion Reporter

The Security Police offered to drop a sex charge against the Dean of St Mary's Anglican Cathedral in an attempt to persuade him to co-operate with them, the Anglican Bishop of Johannesburg, Bishop Desmond Tutu, claimed at a service in St Mary's yesterday.

It was announced yesterday that the Dean had resigned on Friday.

Bishop Tutu spoke about Friday's magistrate's court trial in which the Very Reverend Merwyn Castle was found guilty of performing an unnatural sex act and was fined R600 for three months' imprisonment.

"The trial was in very many respects a political trial intended to discredit the Church. I want to state as a fact the Security Police were involved," Bishop Tutu told the congregation.

The Security Police approached the Dean and offered to drop the charge against him if he would co-operate with them, claimed the bishop.

"He could have saved his skin, but it is to his credit he didn't," the bishop said.

This morning *The Star* asked Security Police headquarters in Pretoria for comment on the allegations, but no comment was available at the time of going to press.

Mr Castle said in an interview yesterday he had been approached to become an informer.

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The Star Monday November 25 1985

I was a scapegoat, says former Dean

● From Page 1

While he was being questioned by the police regarding the sex charge against him, he was left in the company of a Lieutenant Davis for almost an hour, Mr Castle said.

They discussed his political persuasions, including his opinion of the current reform policy of the government, according to Mr Castle.

"He asked if I was prepared to be part of the change Mr Botma was talking about, I said 'What do you mean? Do you want me to give information about what is going on in the Church?'"

"He said he had a bit of influence and he would rust up the case against me if I would sign a document stating I would participate in the policy of change which to me means becoming an informer," Mr Castle said.

He said during the hearing on

Friday, in course, cross-examined a police witness about Lieutenant Davis. The policeman claimed he was present throughout Dean Castle's interrogation and denied the Dean was left alone with a Lieutenant Davis.

Mr Castle did not give evidence and was therefore unable to deny the policeman's testimony.

"I believe it was politically motivated to embarrass the Church and Bishop Desmond Tutu. I was merely a scapegoat," Mr Castle said.

Evidence was led in court that the man who was to have been prosecuted with Dean Castle could not be traced since the date of the offence, because he had supplied the police with false particulars.

A police spokesman said today that this aspect of the matter was still being investigated.

Argus 26/11/85 (28)

Synod calls for lifting of state of emergency

Argus Correspondent

JOHANNESBURG. — The Anglican synod of bishops has appealed to everyone "not to allow apartheid to bring disunity between families, communities and churches".

The statement, a summary of unanimous decisions taken by the bishops at Modderpoort near Ladybrand last week, said the synod was deeply perturbed by growing repression in South Africa.

800 LIVES LOST

"Since August 1984, when the new constitution was introduced, about 800 people have lost their lives. Some of these are opponents of apartheid who have died in mysterious circumstances," said the statement.

"So far the Government's response to the crisis has been the declaration of the state of emergency, the occupation of townships by the army and riot police, and the detention of over 2 000 people, many of whom are community leaders who have a mandate from their communities."

These measures resulted only in increased tension "as leaderless mobs and the hooligan element pursue the course of violence without restraint."

APARTHEID

The root cause of the crisis was the apartheid system itself.

The synod urged the State President to lift the state of emergency, withdraw the army and police from the townships and release all political prisoners and detainees.

The bishops also expressed their concern "that the South African Government is committing acts which are calculated to destabilise our neighbouring countries".

Tutu alleges police bid to recruit dean

JOHANNESBURG. — The Security Police offered to drop a sex charge against the former Dean of St Mary's Cathedral in an attempt to persuade him to co-operate with them, the Anglican Bishop of Johannesburg, Bishop Desmond Tutu, said at a service in St Mary's at the weekend.

Bishop Tutu spoke about Friday's trial in which the Very Rev Mervyn Castle was found guilty of performing an unnatural sex act in a car in a park and fined R600.

"The trial was in very many respects a political trial intended to discredit the Church. I want to state as a fact that the Security Police were involved," Bishop Tutu told the congregation.

The Security Police approached Castle and offered to drop the charge against him if he would co-operate with them.

Police headquarters in Pretoria was asked to comment on the allegations, but no comment was available last night.

Castle, who has resigned, said in an interview on Sunday that he saw the "offer" as a bid to recruit him as an informer.

While he was being questioned by the police about the sex charge, he was left in the company of a Lieutenant Davis for almost an hour, he said.

"He asked if I was prepared to be part of the change President P W Botha was talking about. I said 'What do you mean? Do you want me to give information about what is going on in the church and actively co-operate with the change politics?'" Castle said.

"He said he had a bit of influence and he would hush up the case against me if I would sign a document stating that I would participate in the policy of change, which to me means becoming an informer."

Castle said that during the hearing on Friday, his counsel Mr Denis Kuy, SC, questioned a police witness about Lieutenant Davis. The policeman claimed that he was present throughout Castle's interrogation and denied that he had been left alone with a Lieutenant Davis. — Sapa

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SA

possible'

Peaceful change in SA 'no longer

NEW YORK. — Asserting his preparedness to die for the "liberation" of South Africa, the Rev Beyers Naude has said he could not condemn those who believed violence to be the only way to bring about majority rule.

Dr Naude, who travelled to the United States last week to accept the Robert F Kennedy memorial human rights award, said he had always hoped change in South Africa would come peacefully, but now realized that this was no longer possible.

"Not because blacks don't want peaceful change, but simply because of the violent actions on the part of the government especially the police

and the army," he said. "This has angered the black community to such a degree that the younger generations have come to the point where they are no longer willing to apply peaceful measures to bring about change.

"I believe the first and foremost responsibility is to challenge the government to terminate its actions of violence by the police and army and violation of human rights."

However, he warned, should the government fail to institute reform and continued its policies then Pretoria had no right to call on those who used violence to be peaceful.

Dr Naude said that if the Pretoria

regime really wished to see peace return to the country, then Mr Nelson Mandela must be freed.

"He is seen by the vast majority of the people of the country to be the authentic leader of the liberation movement," he said. "There is no doubt in my mind that only his release will lead to the end of violence in South Africa."

Dr Naude told Americans he supported the ANC because the majority of South Africans supported it and its call for a non-racial democratic government.

"The ANC is not calling for black majority rule, but democratic rule for

all. That's important," he said.

Dr Naude also claimed the day of "liberation" was near, but would not allow himself to be fooled by false optimism. He said the government was tremendously strong economically and militarily, and that as long as it continued to receive the support of the US, Britain and other Western countries, it would feel secure.

However, "resistance of people continues to grow and I see that as a sign of hope".

Dr Naude said the daily conflicts were now beginning to spread into white areas, though on a comparatively minor scale, but nevertheless he

sounded an ominous warning when he noted: "If you move into the black community you will immediately realize there is a civil war taking place. Inevitably, it has to spill over into the white parts of the cities and suburbs."

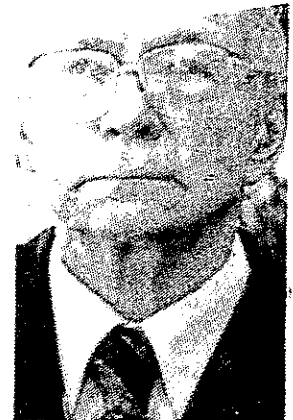
The 70-year-old secretary-general of the South African Council of Churches said the US should press the Botha government for change also to maintain its world standing.

"Never in the history of South Africa have the feelings of anger and bitterness against your government been so deep and so strong," he said.

"I am afraid the day may come when the US will discover to its horror that the anger and bitterness on the part of the black community have created such enmity that it will take decades for that to be resolved."

He claimed Mr Botha had no intentions of making fundamental changes to the apartheid system, despite the realization that it had failed miserably.

"He realizes he has to make some kind of accommodations (but) he wants to ensure that white control, white power, white privileges are maintained at all costs." — Sapa



Dr Beyers Naude

Police in boots
'violated' mosque

Staff Reporter

SHEIKH Nazeem Mohamed, president of the Muslim Judicial Council, has accused police of violating the sanctity of a Cape Town mosque by entering the Islamic law that no shoes be worn or entering.

It was an affront to the Muslim people of Cape Town, Sheikh Mohamed said several policemen entered the Park Road mosque in Wynberg about 10pm today.

Angry Sheikh Mohamed said: "They did not march in. Not only did they not ask for permission to enter but they also had the audacity to do so without removing their boots which is a desecration."

The incident followed the detention for questioning last night of the co-owner of Wynberg Luxurama Cinema, Mr Yunus Ismail, who was taken into custody outside the mosque.

A witness said about 200 people marched down Park Road and into Otter Road but police who erected a barricade near Wynberg Senior Secondary School, told them to turn back.

The crowd walked to the mosque and were holding a candlelight vigil outside when security forces moved in.

NO RESPECT

"We went into the mosque and the security forces surrounded it. They told us to disperse. We left the mosque about 3pm," the witness said.

Sheikh Mohamed said it was reported to him that when the policemen were asked to remove their boots a policeman replied he would do the way he did in his own church.

"It seems the police have no respect for a place of worship and an affront to the Muslim people of Cape Town," he said, adding he would demand that the police respected others' sacred places by not entering mosques.

Captain Jan Calitz, police liaison officer, declined to comment. He said police were busy with a "prevention of crime operation" in Wynberg.

Lieutenant Anne Laubscher, another liaison officer, confirmed that Mr Ismail had been taken in for questioning.

Mr Ismail's brother Anwar was detained two weeks ago.

Zwelitsha funeral: priest slams police

ZWELITSHA — The Reverend Bill Buckley, priest-in-charge of the Catholic Church here where the funeral service of Mr Zalisile Matyolo was to have taken place last Saturday, has condemned the police for firing teargas at the mourners.

In a statement yesterday he said the police action was completely out of keeping with the occasion.

"They showed no respect for the living or the dead.

"They gave no warning of intended action."

He said that it was the most cowardly act that he had experienced in his 23 years as a priest.

Fr Buckley said the youth were waiting for the elderly people to be seated in church when they were teargassed by the police. There was one loud bang after another.

People outside the church ran inside. Teargas was then shot into the church.

People inside the church were scrambling out of the doors at the other side.

He said that one of the doors was smashed to pieces by the people running away.

Fr Buckley said he decided to go outside because the teargas was blinding him.

"I went to the main door but the cloud of gas forced me to go back. I closed the door again. I then went to the door nearest to the altar and there again I was hit by a cloud of gas but I had to go through it."

He said that as he was going out he heard the sound of breaking glass. Later he discovered that teargas had been shot through the window among those people inside. There were two

windows broken.

He said he had nearly fallen when he trampled on people lying on the ground.

His flat, which adjoins the church, was filled with people.

"My eyes were burning and I washed my face and dried it, but the burning got even worse.

"After some time, still dazed and thinking that maybe it was a dream, I decided to go to the church to say a funeral prayer for the deceased. When I got into the church I found it empty and in disarray. The coffin was on the floor near the altar."

Fr Buckley said that on Sunday many people had to leave the church because the teargas "was still strong".

He said his sinuses had been affected by the teargas and he had seen a doctor

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Mamelodi deaths: Inquiry

CATL TIMES
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Own Correspondent

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JOHANNESBURG. — The Pretoria Council of Churches (PCC) is to set up a Commission of Inquiry into the events in Mamelodi last week in which 13 people died when they clashed with police outside the Development Board offices.

This was announced at an emergency meeting convened by the PCC and the Pretoria branch of the United Democratic Front in response to a call by Mamelodi community representatives.

The PCC chairman, Dr Nico Smith, said a committee had already been set up to elect members and he hoped to gather witnesses and begin investigations as soon as possible.

The PCC has also decided to appoint independent observers to attend funerals and report back to the authorities as well as their own communities.

A UDF spokesman said yesterday that organizations in Pretoria had decided on a consumer boycott of white shops from December 1 until January 2 following the clashes with security forces.

Residents of Mamelodi, Atteridgeville, Ga-Rankuwa, Mabopane, Winterveld and Hammanskraal have been called upon to participate.

In addition, the UDF urged people to attend a mass burial of the victims of the shootings on Tuesday and to give evidence before the commission.

At the meeting, witnesses gave accounts of what happened on July 21. These contradicted police reports.

'No stones or petrol bombs'

Among the allegations made by the residents were that policemen had encouraged people to join the demonstration and that teargas and "a bullet" were fired from a police helicopter.

One resident, Mr B Nkosi, said the crowds did not have stones or petrol bombs as alleged by police.

Another resident, Mr Blessing Mkela, said a person intending to address the crowd was "shot in the back as soon as he got on to the platform".

Mrs Margaret Mabena said a baby was severely affected by teargas which police fired into a home after a group ran into a private house for cover.

The child, Porticia Ndlovhu, died on Monday after arriving at Kalafong Hospital four days later.

Dr Smith has collected 14 affidavits from people stating that soon after teargas was thrown the shooting started.

Depending on the outcome of the inquiry, "it may be necessary to go to court on behalf of the cases and put claims to the government", he said.

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Cape Times 29/11/85

Police in boots raid mosque

Staff Reporter

OUTRAGE has followed the "gross violation" of the Park Road mosque in Wynberg by policemen who entered it yesterday morning with their boots on.

The president of the Muslim Judicial Council (MJC), Sheikh Nazeem Mohamed, warned yesterday that the police raid on the mosque was an act of sacrilege which could have "serious consequences".

Sheikh Nazeem said several policemen arrived in two police vehicles about 9am and entered the mosque to search for pamphlets.

He said police entered the prayer area wearing their boots. This was contrary to Islamic practice and a "gross violation and disrespect" to the sanctity of the mosque.

He said the raid was an affront to the Muslim community of over 200 000 people in the Western Cape who were outraged by police "disrespect and total disre-

gard for the sanctity of the mosque as a place of worship and guidance".

"It is this type of behaviour that really enrages people. Police must realize that serious consequences could follow," Sheikh Nazeem said.

Both the Western Cape Traders' Association and the Chamber of Muslim Meat Traders' Association condemned the raid.

Contempt

A spokesman for the Wynberg branch of the Cape Youth Congress, a UDF affiliate, said: "We view with contempt the invasion of the Park Road mosque and the homes of the people in our area. These actions are clear symptoms of a police state."

● A police liaison officer for the Western Cape, Captain Jan Calitz, said the entry into the mosque was part of the crime prevention operation in the area and declined to comment further.

Tutu speaks out on ^{STAT} sanctions ^{2/12/85} 28

HAMBURG — The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, said in a German magazine interview yesterday that he would campaign worldwide for "punitive sanctions" against South Africa.

In an interview with the weekly magazine *Der Spiegel*, Bishop Tutu was quoted as saying he feared South Africa was "standing on the threshold of a horrible catastrophe, unless apartheid is abolished immediately."

"I will promote punitive sanctions, for the fuse is burning down further every day ... There's not much time left, and the situation is desperately serious," *Der Spiegel* quoted Bishop Tutu as saying.

He said in reference to his support for economic sanctions that the only pressure, aside from force, understood by the South African Government and the whites in the country was "pressure from the outside."

Bishop Tutu was quoted as saying the South African Government could survive "only as long as it is supported by (West German Chancellor) Kohl, (British Prime Minister) Margaret Thatcher and (US President) Reagan".

The interview with Bishop Tutu, conducted in Johannesburg, will appear in the *Der Spiegel* issue that hits newsstands today. An advance copy was made available to news agencies yesterday. — Sapa-AP.

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Call Times 2/12/8
Mosque
Police 28
'assurance'

Staff Reporter

THE acting Divisional Commissioner of Police for the Western Province, Brigadier C A Swart, gave the "assurance" that the conduct of policemen who last week entered the prayer area of a Wynberg mosque without removing their boots "was not at all aimed at violating the mosque or at assaulting any religious convictions".

Commenting on the incident, Brigadier Swart said that on November 28, the SA Police had "received information that subversive pamphlets were being circulated from a mosque in Park Road, Wynberg, and investigated the matter".

"Upon arrival, no one in charge of the mosque could be found by the police. The police entered the mosque and the warrant officer in charge cautioned the members under his command not to step on the prayer rugs.

"The SAP found pamphlets of a subversive nature and confiscated them. Nothing else was disturbed."

ARGUS 4/12/88

Church starts new go-hungry relay to ⁽²⁸⁾~~29~~ back detainees

Religion Reporter

THE Buitenkant Street Methodist Church is launching a new campaign of fasting and services — continuing until Christmas Day — to highlight the plight of detainees and their families.

More than 150 people have taken part in relay fasts run by the church since November 4.

The new campaign, which will be launched at a service at 7pm tonight, is to highlight two aspects of the effects of detention on detainees and their families: that many detainees will be away at Christmas and that “detention is designed to destroy, detention is torture”.

Each of the three weeks until December 25 will focus on a particular part of the community affected by detention. Each begins with a service on Wednesday evenings and the climax is Christmas Day.

FOCUS ON TEACHERS

The first week focuses on teachers, pupils and university students. The second will highlight community leaders, trade-unionists and religious leaders.

The final week will focus particularly on Shirley Gunn, the longest-serving detainee in the Western Cape, as well as anyone away from home over Christmas.

In a statement the Friends and Family of Detainees said detention would prevent detainees and their families from enjoying “what should be the true spirit of Christmas” — a time for families to be together.

“To focus on this, we join the community in calling for a Christmas of concern, one devoid of the usual extravagant merry-making, where people come together to reflect on what, for many, has been a year of great suffering and hardship.

“Secondly, we should not forget that detention is designed to destroy, detention is torture. Even those detainees who are not physically tortured experience psychological trauma.”

Tutu in Harare for meeting on SA

Own Correspondent

CAPE TIMES 4/12/85
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HARARE. — The Anglican Bishop of Johannesburg, Bishop Desmond Tutu, was among 32 South African delegates who arrived here yesterday for an emergency meeting of the World Council of Churches (WCC) on the situation in the Republic.

The meeting is to be opened today by Zimbabwe's State President, the Rev Canaan Banana.

Addressing a news conference last night, Dr Milio Castro, the WCC general secretary and a Methodist minister from Uruguay, said the conference had not been convened to deliver a "message of hate" to South African whites.

The churchmen wished to call on them to participate in the liberation of themselves and of blacks there from the physical and spiritual oppression of racism.

Dr Castro said the president of the World Alliance of Reformed Churches, Dr Allan Boesak, was unable to attend the meeting as he was denied a passport.

A point of the meeting, Dr. Castro said, was to

carry the message to Western Europe and North America" of the need for support in the overthrow of apartheid, including the adoption of economic sanctions.

The churches had a duty to shout their appeal to the South African Government to let all South Africans have an equal voice in finding a solution to the country's problems.

Churches are losing credibility, says Tutu

'Advocates of peace in crisis'

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The Star's Africa
News Service

Blacks and whites can live together — ANC

The Star's Africa News Service

HARARE — Christian leaders from all over the world were told here yesterday that South Africa was on the verge of catastrophe and that the churches were facing a crisis in their efforts to find a peaceful solution.

The Bishop of Johannesburg, Bishop Desmond Tutu, told a special meeting of the World Council of Churches: "We, who are trying to advocate reasonably peaceful solutions, are becoming irrelevant. Our credibility is being eroded and the young are saying 'What have you got to show?'"

"If I were young I would have rejected Tutu by now."

He was speaking as one of nearly 40 South African churchmen here for a meeting with church leaders from Europe, North America, Australia and Africa.

'Mad systems'

Bishop Tutu said the South African system was "mad, crazy". The authorities were trying to enforce order at the end of a gun barrel, but it would only be a brittle, superficial order until they got to the root of the problem.

He said: "We speak peace. They speak bullets, dogs, detention and death."

The South African Council of Churches' president, Bishop Manas Buthelezi, said South African churches were finding it difficult to preach the gospel of love.

"We are being challenged to interpret what reconciliation means in the face of forces that make it unworkable," he said.

Later, at a news conference, Bishop Tutu was asked if the churches would come out in support of the armed struggle.

He said: "The church, as the church, could never advocate force."

"What it has done is to say it is faced with two evils: the evil of apartheid and the evil of the other kind of violence of the force that seeks to overthrow apartheid."

"The church says to Christians there may come a set of

HARARE — The African National Congress said in a statement issued here that it rejoiced that so many Christian leaders had come to the Zimbabwe capital to meet the Christian leaders from South Africa.

Commenting on the emergency meeting of the World Council of Churches on South Africa, the statement said it was not insignificant that the first three presidents of the ANC had been ministers of religion.

The statement said the ANC believed black and white could live in peace in South Africa, but that apartheid and justice could not live together.

The secretary-general of the ANC, Mr Alfred Nzo, is in Harare and will meet delegates to the WCC meeting. Bishop Desmond Tutu, Anglican Bishop of Johannesburg, has already said he intends meeting representatives of the liberation movements, "as he always did when he went abroad".

circumstances which would make it justifiable for individual Christians to decide the time had come for them to overthrow the system by force.

"We use the criteria of the just war. But the church as an institution can never say it espouses force and violence."

Bishop Buthelezi said the church was immersed in the reality of violence and it was an academic issue as to whether it should do so or not.

It was no longer a question of whether the violence should be initiated or not. But the church did not have the instruments on the basis of its mandate from scripture to deploy Christians and say they must do this or that.

Then Bishop Tutu gave as his "base line" for a solution to South Africa's problems these requirements:

Recognition

- The Government must recognise all South Africans as citizens.
- It must declare firmly, precisely and without ambiguity its intention to dismantle apartheid.
- It must lift the state of emergency immediately.
- It must release all detainees and political prisoners.
- It must allow exiles to return.
- It must drop the charges in the two treason trials.

- It must engage in serious negotiation with those whom the people had freely chosen as their representatives.

Bishop Tutu said he would meet liberation movement representatives while he was here.

He said: "I make a point of meeting such leaders when I go out of the country. I am not going to let the South African Government choose my friends for me."

Bishop Tutu said the three-day meeting had already achieved one objective in that Christian leaders had shown their solidarity with the victims of apartheid by coming to the gathering.

The perpetrators of apartheid could not dismiss as insignificant men such as the Archbishop of Sweden, the Archbishop of York and the Bishop of West Berlin.

He said he hoped they would go back and support the initiatives in their own countries to assist in the dismantling of apartheid.

How long that took depended to an extent on what the United States, Britain and West Germany decided.

The meeting was opened by Zimbabwe's president, the Rev Canaan Banana, who said the South African regime had unleashed violence on the people of the country on an unprecedented scale.

Teargas used by police after Boesak service

CAPE TOWN — Police last night fired teargas into the grounds of the Nederduitse Gereformeerde Sendingkerk in Belville South and arrested a 16-year-old youth after a prayer service for detainees which was addressed by Dr Allan Boesak.

Minutes after the teargas was fired, a policeman who was with troops on a Casspir allegedly scattered stones in the road outside the church and, later, claimed the stones had been thrown at the Casspir.

Dr Boesak said later that "the police behaved like pigs. They have no respect for the church, they have no respect for God".

At the Wembley Roadhouse in Athlone last night, people were reported to have been sjambokked and the area was blanketed in teargas after police moved through the streets allegedly ripping candles from the hands of residents who were holding a candlelight vigil for detainees.

Security forces in an army Hippo allegedly fired teargas into a crowd of about 50 people after the Hippo was trapped by about 40 hooting cars.

As the Hippo tried to move out, stones and bottles were hurled at it.

Police reinforcements in a Casspir moved in and at least 20 teargas canisters were allegedly fired into fleeing crowds and at people waiting for service at the roadhouse.

By 11 pm, the area was blanketed in teargas and unconfirmed reports were received that one person had been shot and wounded and taken to a private doctor.

A white student who was walking down Belgravia Road, Athlone, with a candle in his hand, was allegedly sjambokked. It is believed that at least two whites, who said they were there to "show solidarity", were also sjambokked. — Sapa.

1/2/65

10 arrested during vigil

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Own Correspondent

CAPE TOWN — Police and troops arrested 10 people — including a 15-year-old girl — during a candlelight vigil in Wynberg last night.

Police and troops arrived in several vehicles soon after 8 pm when several hundred men, women and children lined Park Road outside the Luxurama Theatre hearing candles.

Candlelight vigils are being held every Wednesday in an increasing number of peninsula residential areas.

While soldiers armed with rifles lined the opposite side of the road, police with sjamboks barred the entrance to the cinema, preventing about 50

people still viewing a children's art exhibition from leaving.

Other police ordered those standing outside to disperse and put out their candles.

They then arrested several people.

At least eight sjambok-wielding policemen were seen to charge a group of people who had moved down the road. It is not known whether there were any injuries.

A police spokesman said the group outside the Luxurama Theatre were told by police they were attending an illegal gathering. When they failed to leave, 10 people — six males and four females — were arrested under emergency regulations.

CAPE TOWN 5/12/85

SA faces catastrophe, Tutu tells churchmen

28

Argus Africa News Service
HARARE. — Christian leaders from all over the world were told South Africa was on the verge of catastrophe and that the churches were facing a crisis in their efforts to find a peaceful solution.

The Bishop of Johannesburg, Bishop Desmond Tutu, told a special meeting of the World Council of Churches: "We who are trying to advocate reasonably peaceful solutions are becoming irrelevant.

"Our credibility is being eroded and the young are saying 'what have you got to show?'

"If I were young I would have rejected Tutu by now," said the bishop.

He was speaking as one of nearly 40 South African churchmen who have gathered in Harare for a meeting with church leaders from Europe, North America, Australia and other parts of Africa.

"DIFFICULT"

The president of the South African Council of Churches, Bishop Manas Buthelezi, said churches in South Africa were finding it difficult to preach the gospel of love.

"We are being challenged to interpret what reconciliation means in the face of forces that make it unworkable," he said.

Bishop Tutu said the system in South Africa was "mad, crazy".



Bishop Tutu

Children, mothers and grandmothers were being killed to the extent that they were becoming statistics.

The authorities were trying to enforce order at the end of a gun barrel.

"We speak peace," he said, "they speak bullets, dogs, detention and death."

At a news conference, Bishop Tutu was asked if the churches would come out in support of the armed struggle.

He replied: "The church, as church, at no point in its history could ever advocate force.

"What the church has done is to say it is faced with two evils, in this case the evil of the oppressive system, apartheid, and the evil of the other kind of violence of the force that seeks to overthrow this oppressive system.

"The church says to Christians: 'We want to say to you

that there may come a set of circumstances which would make it justifiable for individual Christians to decide the time had come for them to overthrow the system by force.'

"We use the criteria of the just war. But the church as an institution can never say it espouses force and violence."

Bishop Tutu gave as the "base line" for a solution in South Africa the following requirements:

- The Government must recognise all South Africans as citizens.

- It must declare firmly, precisely and without ambiguity its intention to dismantle apartheid.

- It must lift the state of emergency immediately.

- It must release all detainees and political prisoners.

- It must allow exiles to return.

- It must drop the charges in the two treason trials.

- It must engage in serious negotiation with leaders freely chosen by the people.

During his stay in Harare, Bishop Tutu said he would meet the representatives of liberation movements.

"I make a point to meet the leaders of the liberation movements when I go out of the country," he said.

"I am not going to let the South African Government choose my friends for me."

CAPT. TINKS 5/12/85

Clerics debate non-violence

From MICHAEL HARTNACK

HARARE. — South African churchmen attending an emergency meeting of the World Council of Churches here, yesterday voiced grave doubts about their ability to continue pleading for non-violent solutions to the crisis in the Republic.

Leading clerics from most major denominations and many parts of the world are attending the three-day meeting, convened in response to an appeal from the South African Council of Churches.

The Anglican Bishop of Johannesburg and winner of the Nobel Peace Prize, Bishop Desmond Tutu, said that with South Africa "on the brink of a catastrophe which only a miracle or the intervention of the international community can prevent", those like himself still trying for a peaceful solution were "rapidly becoming an irrelevance".

At a press briefing during the proceedings, Bishop Tutu said the time might come when churches could say to individual Christians that circumstances had arisen which made it justifiable for them to overthrow the system by force.

"But the church can never as an institution say that it now espouses force and violence," he said.

'Ordered to speak to Pharaoh'

Bishop Tutu compared the task of Christian churchmen seeking to hold discussions with an inflexible South African Government to the role of Moses, who was ordered by God to speak to Pharaoh, even though "Pharaoh's heart was hardened".

Bishop Tutu called for a formal declaration that apartheid had failed and would be abandoned, the lifting of the state of emergency, the unconditional release of detainees and political prisoners, the return of exiles and "negotiations with those the people have freely chosen as their representatives".

"We will not touch anything that is imposed unilaterally," Bishop Tutu said.

He added that he would be holding discussions in Harare with representatives of South Africa's banned liberation movements.

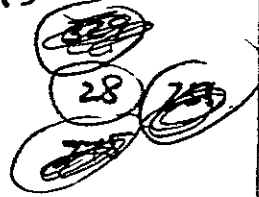
Both the African National Congress and the Pan Africanist Congress submitted special statements to the conference, appealing to the churches to lend their "moral authority" to the armed struggle.

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Vigil disrupted Teargas at Boesak service

Cape Times 5/12/85



By TONY WEAVER

POLICE last night fired teargas into the grounds of the Ned Geref Sendingkerk in Bellville South and arrested a 16-year-old youth after a prayer service for detainees addressed by Dr Allan Boesak.

Minutes after the teargas was fired a police officer claimed stones had been thrown at the Casspir and then a policeman on the back of the Casspir scattered stones in the road outside the church.

At the Wembley Roadhouse in Belgravia Road, Athlone, people were sjambokked and the area was blanketed in teargas after police moved through the streets, allegedly ripping candles out of the hands of residents holding a candlelight vigil for detainees.

Trapped

At 10.45pm, security forces in a Hippo fired teargas into a crowd of about 50 people after the Hippo was trapped by about 40 hooting cars.

Stones and bottles were hurled at the Hippo as it tried to move out.

Police reinforcements in a Casspir then moved in and at least 20 teargas canisters were fired into fleeing crowds and at patrons at the roadhouse.

Every time the Casspir moved into the area, a cacophony of car horns and burglar alarms started up, and residents screamed abuse at the police. Police searched

several drivers of cars parked at the roadhouse.

A white student who was walking down Belgravia Road with a candle in his hand was sjambokked, as were at least two other whites who said they were there to show solidarity.

In Bellville South, about 700 people who attended a candlelight service for detainees — many of them elderly people and young children — fled back into the church after teargas was fired.

Teargas flooded into the courtyard and into the church.

Riaan Baron, 16, who was released after two weeks in detention on November 19 and who his mother said "now suffers from a nervous condition", was arrested outside the church and "flung into the Casspir like a dead animal", witnesses said.

Several witnesses said he was shot in the chest but police last night denied this.

Dr Boesak stormed out of the church and demanded to know who was in charge.

It was at this point that a police officer said people were throwing stones and that stones were scattered by a policeman as the Casspir pulled off.

Dr Boesak said later that the police behaved "like pigs".

"My church council will meet about this ur-

gently and demand an explanation. They have no respect for the church, they have no respect for God."

The Casspir was accompanied by a police van and their registrations were: BFG003B and BDL709B.

At the service Dr Boesak called on the congregation not to celebrate Christmas this year.

"This is no time for hollow shouting of Merry Christmas, the waving of wine bottles, this is not a time for parties and spending sprees.

"We can only celebrate Christmas this year in a spirit of mourning, mindful of the sadness and tragedy which grips this country."

SAP comment

● A police spokesman for the Western Cape, Lieutenant Attie Laubscher, said last night: "About 10pm last night about 200 people gathered outside the Rev Allan Boesak's church.

"Police asked them to disperse. The majority did. Police then warned the rest who were standing around, and then used teargas to disperse them. One male was detained and later released when it was learned that he was mentally handicapped.

"There was no shooting at the scene."

● Police 'break up' vigils, page 6

BUSINESS BRIEF

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CAPT. TINKS 5/12/85

Clerics debate 28 non-violence

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Church leaders

6/12/85 STAR
meet

ANC

The Star's Africa
News Service

HARARE — South African church leaders have had two series of meetings with top level representatives of the ANC and the PAC.

The first meetings with the two banned organisations took place separately at a hotel in Harare on Wednesday night and lasted for about two and a half hours.

Last night the church leaders again met ANC and PAC representatives.

No statement was issued.

News of the church leaders' contact with the movements came at the same time as disclosures that a group of Stellenbosch University and Cape Town University students also had talks in Harare with the two organisations.

The students, on an ecumenical tour of Zimbabwe, were approached by the banned organisations at the World Council of Churches meeting on South Africa. The students attended the meeting as observers.

APARTHEID

The meeting of the church leaders with the ANC and PAC was described by a WCC official as "a very useful exchange of ideas on how to overcome apartheid — and on ways to bring about peace with justice in South Africa".

The chief ANC representative was Mr Alfred Nzo, secretary-general of the organisation. The top PAC leader was labour secretary, Mr Ngila Muendane.

There are 37 South African churchmen attending the Harare conference and it is understood that all of them except Bishop Desmond Tutu were present at the meetings.

Bishop Tutu said he had personal matters to deal with but he fully supported the get-together.

Those who met the ANC and PAC representatives included Archbishop Phillip Russel, primate of the Anglican Church, Archbishop George Daniel of the Roman Catholic Church, leaders of the Methodist Conference and of the Presbyterian Church and the president of the South African Council of Churches, Bishop Manas Buthelezi of the Lutheran Church.

APPRECIATED

The source said both organisations had said they fully appreciated the role of the churches in the "struggle for liberation which took many forms".

During debate at the WCC conference yesterday, it became clear that there were divergent views on how far sanctions should be supported.

Archbishop Edward Scott of Canada who is on the Commonwealth's eminent persons group to promote dialogue within South Africa, said sanctions should be applied but the intention must be to bring about fundamental change and not just "to get even" with Pretoria.

From Britain, Archbishop John Habgood said the British Council of Churches favoured targeted sanctions such as the withdrawal of loan facilities.

From the United States, Dr Avery Post of the United Church of Christ, said one strategy concerned the roll over of loans from US banks.

"We will do what we can on that critical issue when we return," he said. The conference ends today.

Stones: Church may take action

By TONY WEAVER

THE Church Council of Dr Allan Boesak's Ned Geref Sendingkerk in Bellville South is considering legal action against the police following the teargassing of congregation members leaving the church on Wednesday night.

Attorneys for the council have taken statements from witnesses who said they saw a policeman throwing a handful of stones from a Casspir as it drove off from the church.

The council said the stones were scattered "to place the blame on the congregation".

Yesterday the council telexed the Minister of Law and Order, Mr Louis le Grange, and the State President, Mr P W Botha, saying the police action was "barbaric".

In a press statement the council accused Western Cape police liaison officer Lieutenant Attie Laubscher of lying about the sequence of events when members of the congregation left a candlelight service for detainees.

Lieutenant Laubscher had said on Wednesday that police warned about 200 people to disperse after the service and "the majority did".

"Police then warned the rest who were standing around and then used teargas to disperse them."

The council said it "rejects as an infamous lie" Lieutenant Laubscher's statement that the police had first warned churchgoers to disperse.

In reply to the allegation that he had lied, Lieutenant Laubscher last night said: "My statement rests on facts and not hearsay." He also said: "The police deny categorically that stones were thrown from a Casspir."

'Christians must shoot with God's word' (28)

STAR Pretoria Correspondent

9/12/85
Black Christians in South Africa should stand up and learn to fight oppression, says Dr Nico Smith, chairman of the Pretoria Council of Churches.

Dr Smith said this during a prayer service held in Soshanguve yesterday "to pledge solidarity with parents whose children are in jail".

The service was organised by the local church ministers' council in conjunction with the Soshanguve Residents' Association (Sorea).

More than 1 000 people attended the service and heard Dr Smith attacking the Government which, he said, claimed to be run on a "Christian basis and yet they perpetrate injustice and unrighteousness against blacks who were created by God".

"Whites are treating you like dirt, and they also regard you as their implements — and yet you are afraid to talk against these injustices practised against you. You should pray to God and he will answer your prayers," Dr Smith told the service.

EMPTY FLATS

He said whites should not treat blacks like dirt because "you are created in the image of God and He loves you".

Attacking the Group Areas Act, Dr Smith said up to 20 people in Mamelodi were sharing a four-roomed house, while 10 km away in the centre of Pretoria, about 2 000 flats were standing empty.

"My black brothers and sisters are forced to live far away from their places of employment. They travel more than seven hours each day to and from work because of the evil laws of this country.

"Black Christians will not bring an army to fight the evil system. Your only solution is to shoot your oppressors — and shoot them by the word of God, because you don't have any guns."

□ **CHRISTIANS** have a responsibility to resist. This may take many forms, but it should not be an aggressive attempt to change by violent means
Rev NICO SMITH,
NG Kerk in Afrika

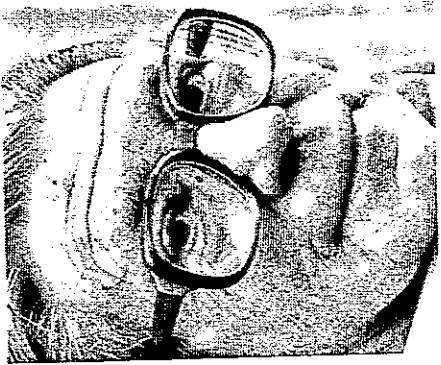
□ **"STATE** theology" ... blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy
KAIRO'S DOCUMENT

□ **WE NEED** new ways of administering the Gospel. It is lost on people who are praying on their feet; people who are on the run all the time
Rev OTTO MBANGULA,
Methodist

□ **WE HAVE** a situation where the townships are in flames. White people don't have this experience at first-hand — they are only told about it
Rev OTTO MBANGULA,
Methodist

BUS DAY 10/12/83

The Christian church in turmoil



A NEW wave of "liberation theology" is taking root in the churches as a wing number of clergy any people — mostly black seek ways of keeping pace in the revolutionary climate
 At the same time frustration is welling up in tanks of black clerics from various denominations who findable to meet the demands of our congregations because they believe the church's predominant white leadership is losing touch with black perceptions.
 The grounds have gained impetus from the going political violence in the black townships over the past 15 months, in which more than 30 people have died — most of them as a result of police action.
 The movement among a small but influential group of clergy has sparked a cry from many white Christians who refuse to accept the "liberationists' theological distinction between just and unjust violence.

□ **BEYERS NAUDE** ... committed to the black cause
 dichotomy within their ministries, unable to commit themselves to the interests of one community at the expense of the other.
 Afrikaner cleric Beyers Naude is one of the few white churchmen who has committed himself to the black cause. As general secretary of the SA Council of Churches — which represents more than 70% of Christians in SA — he told an interviewer recently that if effective international sanctions were not imposed on Pretoria soon "then in all probability churches and individuals will accept violence" and would have to consider seriously the concept of a just war.
 Naude's words recall the emergence of liberation theology in Latin America in the late Sixties and Seventies, when writers such as the Peruvian priest Gustavo Gutierrez were quoting clergy as saying: "Let us by all means avoid equating the unjust violence

The issue is putting pressure on church leaders — like Nobel prize-winning Bishop of Johannesburg Desmond Tutu — to reconsider their tolerance of violence as a means of political and social change.
 Church leaders such as Tutu, Anglican Archbishop of Cape Town Philip Russell and Catholic Archbishop Denis Hurley are caught between the black-white



□ **DENIS HURLEY** ... caught between black-white dichotomy
 "oppressor".
 Hartin acknowledges, though, that the Kairos approach is gaining ground and he foresees greater conflict between Church and State as the gap widens.
 But even beyond Kairos is a movement among black clergy who feel stifled by the white leadership of the major churches.
 One of these is Durban Methodist minister Otto Mbangua, who says the country does not need a liberation theology as much as it needs a black theology.

The campaign is now being taken up by an increasing number of clergy within the Reformed Church community, and as the opposing forces grow ever more strident and forceful, government and its white church are responding with piecemeal social and political reform.
 But as an Anglican churchman observed recently: "For black church members the question is no longer how we will work out our problems together — all they want now is to rule."

Whites need to be made more aware of the black predicament, he says. Urban blacks are losing interest in a church which still carries lingering aspects of the missionary era.
 "The townships are in flames, but white people don't have this

PETER HONEY

port to the growing militarisation of the State.
 One of many churchmen who have problems with the Kairos approach is Catholic priest and Wits University divinity lecturer Patrick Hartin. He agrees that the church should be on the side of the "poor and oppressed" but maintains the traditional view that it has a responsibility to encourage peaceful resolution of problems.
 Traditionally, he says, Christianity has emphasised peace and reconciliation, as contained in Christ's teachings of "love thy neighbour" and "blessed are the peacemakers".
 But he points out that the Scriptures are full of opposing tenets — for example, Christ's words: "Do you think I have come to give peace on earth? No, I tell you, but rather division" (or "division," according to another translation).
 Kairos protagonists argue that this side of Christian teaching is the dominant factor and, armed with the premise that the church should side with the oppressed, justify the attainment of justice through dissent; although they stop short of accepting violence.
 "This is a complete turnaround of traditional Christian teaching," Hartin maintains.
 He says that to condone violence or provoke dissent is to set a dangerous precedent for anyone to declare themselves "oppressed" and therefore justified in using those means against the

lence of the oppressors (who maintain this despicable system) with the just violence of the oppressed (who feel obliged to use it to achieve their liberation).
 The most cogent manifestation of SA's own liberation theology is a 25-page treatise known as the "Kairos Document," published recently by Johannesburg's Institute for Contextual Theology and signed by 151 clerics and lay people from 16 mainstream and splinter churches.
 Kairos (Greek for "crisis and opportunity") is a challenge to the church leadership. It calls on Christians to "participate in the struggle for liberation" and urges support for civil disobedience programmes, consumer boycotts and work stoppages as means of achieving a just society.
 It criticises "church theology" for being too spiritual and delivers a scathing attack on what it calls "state theology ... the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy".

he document has unleashed a blistering debate within the church community by describing the traditional Christian profession of non-violence as "extremely suspect," arguing that this stance effectively gives tacit sup-

port to the growing militarisation of the State.
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By Gary van Staden,
Political Reporter

It was the beginning of the end for the present system and black South Africans would not rest until the country was given back to them, Mrs Albertina Sisulu, freed this week of treason charges, said yesterday.

Mrs Sisulu, wife of the jailed African National Congress leader Walter Sisulu and one of 12 United Democratic Front officials against whom charges of treason were dropped this week, was addressing a Human Rights Day meeting at the Methodist Church in central Johannesburg.

She and several other freed trialists joined the lunchtime meeting which had been previously addressed by Bishop Desmond Tutu, Mrs Sheena Duncan of the Black Sash and

STAR 11/12/85
28

The struggle continues until freedom is won ~~28~~ Sisulu

Mr Sidney Kentridge SC, QC, one of the country's leading advocates.

"The struggle continues. We will not stop until freedom is won," Mrs Sisulu said to cheers and shouts of "Amandla!" from the large crowd.

"It is high time that we tell this Government what we want. And, even if we are jailed again, it is not going to scare our people. We are used to it.

"This is the beginning of the end and unless our country is given back to us we will never rest," Mrs Sisulu said.

"We will not stop until the

authentic leaders of the people of South Africa are taken out of jail to lead their people.

"We are here to stay, we are not going anywhere. We may be jailed, harassed, detained and killed but that will not stop our demands. The soldiers must be removed from our townships, the state of emergency must be lifted, we do not need such things because we can look after ourselves.

"This is a country where there is no honesty, where there is no law, where there is no justice. Even if you are doing the right thing, once the Government decides that it

doesn't like it — that makes you wrong," she said.

"It is a country where you are taken to jail for saying 'this is wrong' — a country where they call you a 'terrorist' for saying something is wrong."

Another freed trialist, Transvaal Indian Congress member Mr Cassim Saloojee, also addressed the large crowd.

He said that it was on the basis of flimsy evidence, information obtained by the police from paid informers and the so-called "expert" evidence of Government witnesses that the 12 trialists had been arrested in the first place.

"We say the charges against us had nothing to do with treason. They had to do with the resurgence of real opposition to the injustices of the apartheid system, the emergence of the UDF and the resistance we are seeing all over the country," Mr Saloojee added.

He believed that the Government had sensed the determination of the peoples of South Africa to win back their freedom and that, driven by sheer desperation, the rulers had become irrational.

"Their actions are the actions of people who know that the days are numbered.

"These are the last convulsions of the oppressors and we say that we know that, while we have been discharged, we are not free people. None of us can be free until this country becomes totally free."

Minister ignored Boesak passport pleas, court told

STAR 11/2/85

28

Own Correspondent

CAPE TOWN — Dr Allan Boesak should have had the chance to "correct the erroneous information" on which the Minister of Home Affairs, Mr Stoffel Botha, acted in withdrawing his passport. The Supreme Court here was told yesterday.

If Dr Boesak had been able to reply, Mr Botha "may well not have come to the decision he did", Mr E L King, for Dr Boesak, submitted.

The "modicum of information" placed before the court by Mr Botha as reasons for the withdrawal could have been disclosed on request "without any prejudice to national security".

Dr Boesak had tried to take up the matter with the Minister via telexes,

but he had refused to reconsider.

Dr Boesak, United Democratic Front patron and president of the World Alliance of Reformed Churches, is seeking a court order to overturn the "unfair and unlawful" withdrawal of his passport on November 4.

He claims the move was to silence him as a critic of the Government and the Security Police had furnished misleading, incorrect and incomplete information regarding his activities.

By way of example, it was claimed he had addressed a meeting on July 25, and the following day unrest broke out. However he had been overseas at the time, it was shown in his bail application in the Malmesbury Magistrate's Court.

The matter is being heard before a Full Bench and is being opposed by the Minister and the regional representative of the Department of Home Affairs.

In an affidavit, Mr Botha said he had withdrawn Dr Boesak's passport because of his anti-South African activities.

These included misusing his position of leadership, contacting various radicals abroad, propagating civil disobedience and boycotts and favouring disinvestment.

Mr King submitted that under the 1983 constitution, the power to withdraw passports was a "general affairs" matter and in the hands of the State President and not Mr Stoffel Botha.

Mr Botha had "not acquainted himself with the changed constitutional

position" and had "erroneously assumed" the power was vested with himself.

He also argued that Mr Botha had failed to exercise his discretion properly and should not have taken into account "extraneous or irrelevant considerations in making his decision".

Mr P Hodes SC, for Mr Botha and the regional representative, said the issuing of passports had not changed under the new constitution and was to be carried out by the Department of Home Affairs.

The hearing continues today.

Miss Justice van den Heever is sitting with Mr Justice Friedman and Mr Justice Vivier. Mr King is assisted by Mr S Desai and instructed by E Moosa and Associates. Mr Hodes is assisted by Mr F Brand and instructed by the State Attorney's office.

CAPL T...
11/12/88



'Security' decision on Boesak

Supreme Court Reporter THE Minister of Home Affairs, Mr Stoffel Botha, said in papers before the Supreme Court yesterday that he had not considered "the evidence and judgment of the court which decided on Dr Allan Boesak's bail conditions" before withdrawing his passport.

He was referring to Dr Boesak's successful application before the Malmesbury Magistrate's Court on November 4 for the scrapping of most of his bail conditions, one of which had been that he had to hand in his passport.

'Critical'

On the day that Dr Boesak's application succeeded, Mr Botha issued an order withdrawing Dr Boesak's passport. It is this order which Dr Boesak contested in the Supreme Court yesterday.

Mr Botha said he would not have withdrawn Dr Boesak's passport "merely because he is strongly critical of the government and its policies". His decision, taken some days before the magistrate's judgment, was based on "detailed information which was at my disposal".

This included reports by the State Security Council, the National Intelligence Service and the State Security Branch of the South African Police.

Some of this information belied Dr Boesak's statement that it was well known that he has always taken a strong non-violent line, Mr Botha said.

'Misusing'

"I am unable to set forth the details and sources of such information, as to do so would be against the interests of the State and its security."

Dr Boesak was "misusing his leadership position", Mr Botha said, "to the detriment of the Republic and its interests".

He had "had contact with various radicals abroad who are overtly anti-South Africa, more particularly with lead-

ing members of the banned African National Congress (the ANC) and its overseas leader Mr Oliver Tambo".

Mr Botha said Dr Boesak had "furthered the interests of this banned organization", and he gave the example of a wreath-laying ceremony in Maputo which Dr Boesak attended after an SADF "attack".

Disinvestment

Dr Boesak had also "propagated civil disobedience and consumers' and schools' boycotts, and unabashedly expressed himself in favour of disinvestment by overseas concerns in the Republic". Mr Botha said. He did not accept that Dr Boesak would not advocate disinvestment if he were allowed to travel abroad.

Mr E L King, SC, for Dr Boesak, said he would have thought Dr Boesak would be more effective in propagating "civil disobedience, consumer and school boycotts" here than abroad.

He argued yesterday that Mr Stoffel Botha did not have the authority to withdraw passports.

Such decisions had become the prerogative of the State President since the 1983 constitution came into effect.

'Ludicrous'

This was because passports were a "general affair", Mr King said.

Mr P Hodes SC, for the minister, said this was a "ludicrous" interpretation of the new constitution. He submitted that the constitutional convention that the minister was responsible for the issue and withdrawal of passports was retained under the new constitution.

The hearing continues today.

Miss Justice Leo van den Heever presided, with Mr Justice W Vivier and Mr Justice G Friedman. Mr P Hodes SC, with Mr F Brand and instructed by the State Attorney's office, appeared for the Minister of Home Affairs and his regional representative. Mr E L King SC, with Mr S Desai and instructed by E Moosa and Associates, appeared for Dr Boesak.

12/19/85 (28) STAR

Judgment reserved in Boesak passport case

CAPE TOWN — Judgment was reserved in the Supreme Court yesterday on an application, by Dr Allan Boesak, president of the World Alliance of Reformed Churches, to have his withdrawn passport returned.

Dr Boesak, who is to face subversion charges in May next year, applied successfully to the Malmesbury Magistrate's Court to have most of his bail conditions set aside. Among those set aside was a requirement that he should hand in his passport.

On November 4, the day the application succeeded, the Minister of Home Affairs, Mr Stoffel Botha, summarily withdrew Dr Boesak's passport.

Mr E L King SC submitted that under the new constitution only the State President could withdraw passports.

Mr P Hodes SC, for the Minister, said travel abroad was not a right. Even if it was, the minister could "undo" that right.

Passport withdrawals were not subject to judicial review, Mr Hodes submitted. However, there was nothing stopping Dr Boesak from "making representations to the Minister to have his passport returned".

Mr King said Dr Boesak had a "legitimate expectation" that, before his passport was withdrawn, his side of the story would be heard.

Miss Justice L van den Heever said Dr Boesak could not properly submit his version unless he was first allowed to hear the allegations against him. — Sapa.

28 STAR 12/12/76

Former Dean approached us, claim police

By Chris Steyn

The former Dean of St Mary's Anglican Cathedral, the Very Rev Merwyn Castle, approached the Security Police after he was caught performing an indecent act, a police spokesman said yesterday.

He said: "Mr Castle intimated that he would like to meet a member of the Security Branch and was consequently seen by such a member."

The police were responding to inquiries made by *The Star* after claims by the Anglican Bishop of Johannesburg, Bishop Desmond Tutu, that the Security Police had offered to drop a sex charge against Mr Castle in an attempt to persuade him to co-operate with the police.

'NO OFFER WAS MADE'

The spokesman said: "No offer was made to Mr Castle and he was not asked to sign a document of co-operation with the police."

Mr Castle said yesterday it was "absolutely not true at all" that he had asked to meet a security policeman.

He had said previously that he had been approached to become an informer.

Mr Castle said: "A Lieutenant Davids saw me and said he had a bit of influence and he would hush up the case against me if I would sign a document stating that I would participate in the policy of change, which to me means becoming an informer."

'I WAS MERELY A SCAPEGOAT'

"I believe it was a politically motivated thing to embarrass the Church and Bishop Desmond Tutu. I was merely a scapegoat."

Mr Castle was later found guilty of a charge of performing an unnatural sex act and was fined R600 (or three months).

The police spokesman also said that a black man caught with Mr Castle was still being sought by police. "He was not held, but will be charged when found," he said.

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Churches call for 'Christmas of Concern'

By TONY WEAVER

ON Christmas Day, 1985, the state of emergency in Cape Town and surrounding areas will have been in force for two months.

In those two months, more than 1 000 people have been detained in the Western Cape, and many of them are likely to spend Christmas in detention.

Meetings of 100 organizations have been banned and township residents have started weekly candlelight vigils and protests against the emergency and in support of detainees.

Some of these have been broken up by police and more detentions have resulted.

It is against this background that a call has gone out to people in the Western Cape to depart from their normal "festive season" observance of Christmas and look instead at a "Christmas of Concern".

The Western Province Council of

Churches has endorsed the call for a "Christmas of Concern" — or "Black Christmas" as some call it.

Christmas is traditionally a time of joy and rejoicing, the WPCC says, but "how is it possible to give expressions of such joy when right now our country is in a critical state. Right now we are witnessing racial hatred, oppression, death and despair. People are living under the fear of arbitrary police and military action against them".

The WPCC suggests that South Africans hold prayers for detainees, Christmas gifts should be simple, homemade, inexpensive, bought from welfare agencies and not shops, and wrapped with black ribbons.

Christmas trees should be erected without trimmings, save for a single candle, parties should be cancelled or reduced to the minimum.

The Western Cape executive committee of the United Democratic Front

said in a statement this week: "We call upon the people of the Western Cape to observe the normal festive season as a Christmas of Concern. In our area in the last three months, over 70 people have been killed, hundreds have been detained.

"In these circumstances, we call on people to observe the Christmas period with dignity, remembering all those families hit by death and detentions, and all those who have made sacrifices."

The Carols by Candlelight Committee, organizers of a carol service planned for the City Park Stadium in Athlone on Monday evening, have had to apply to a City magistrate for permission to hold the service.

They will know today whether or not permission has been granted.

The list of organizations and individuals calling for a Christmas of Concern has grown, with the 2 000-strong Western Cape Teachers Union, the

Cape Youth Congress, the Friends and Families of Detainees (Fafod), Mr Hassan Howa, head of the Western Province Cricket Board, UDF patron Dr Allan Boesak, the Carols by Candlelight Committee and a variety of other groups saying there is no cause for merriment and joy this year.

Inevitably, there have been strong rumours of vigilante squads and militant youths who intend enforcing the calls with violent tactics.

Township residents spoken to have said they have heard the rumours, but as yet are not treating them seriously.

The Cape Times approached the police liaison officer for the Western Cape, Lieutenant Attie Laubscher, for comment on the police attitude to calls for a "Black Christmas".

He said the police were "ready for any event" and would "do their duty to keep law and order". But police could not comment on rumours, he said.

carol service banned

By MALCOLM FRIED

THE Chief Magistrate of Wynberg, Mr J Theron, has refused an urgent application for permission to hold a Carols by Candlelight service at Athlone's City Park Stadium tonight.

As a result, the organizing committee has asked members of the public to observe the evening quietly at their homes. They should not go to City Park Stadium.

The committee also urged police to stay away from the stadium and to allow members of the committee peacefully to redirect people not aware of the ban.

Organizers made the application on Friday after the Divisional Commissioner of Police for the Western Cape, Brigadier C Swart, warned that the planned service would constitute an illegal gathering.

Brigadier Swart said in a statement that the carol service would be an illegal gathering in terms of a Government Gazette issued on September 27 this year.

He said charges in terms of the Internal Security Act were being investigated against the organizers. Late on Friday afternoon, however, the statement was withdrawn pending Mr Theron's decision.

The attorney for the organizing committee, Mr Essa Moosa, said Mr Theron had made his decision yesterday and had given no reasons for it.

The committee said in a statement last night that it had decided not to bring an urgent application to the Supreme Court requesting permission to hold the service.

It was felt that at such a late stage the application could cause confu-



Brigadier C Swart

sion and endanger the safety of people who had planned to attend.

The committee includes members of the Anglican, Lutheran, Roman Catholic, Ned Geref Sending and Presbyterian churches and the Western Province Council of Churches.

The statement said an order of service which proved the service was in keeping with the traditions of Christmas had been given to Mr Theron.

"The committee is shocked because the banning has far-reaching implications in terms of religious freedom and the right of Christians to practise their religion," it said.

"We were told by the magistrate that the service was political and that therefore he could not allow it. He did not accept our explanation that the church in times like these had no option but to reflect prevailing socio-political condi-

tions.

"We view with alarm the inconsistency of the banning, because carol services have been allowed at Greenmarket Square and no prohibition has yet been issued regarding the one planned for Constantia.

"The fact that the authorities can arbitrarily refuse permission for this service while allowing similar services in other areas is entirely contrary to the freedom of religion and the rule of law."

According to Mr Moosa, Mr Theron met committee members and proposed speakers at the service — most of them prominent religious leaders — on Saturday and held a long discussion with them.

Mr Theron had told the organizers' attorneys that before making his decision he wanted to discuss the service with those involved in its planning.

Commenting on the banning yesterday, Progressive Federal Party MP Mr Tian van der Merwe said any such prohibition order was "reprehensible".

"The fact that people actually need to ask permission to hold what is essentially a prayer service is an indication of the kind of police state this country is becoming," Mr Van der Merwe said.

The Muslim Judicial Council last night condemned the ban as "a flagrant disregard of the right to worship".

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Kairos Document 'highly significant'

STAR

17/12/85

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The positive role of social analysis in theology and the translation into action of conclusions drawn were the most important aspects of the Kairos Document, Catholic theologians have argued.

It presented a challenge to Christians so important and immediate that to reject it would be to reject Christ Himself, said Father Albert Nolan, a Dominican priest and author of the book *Jesus before Christianity*.

Professor Brian Gayba, a professor of dogmatic theology at Unisa, did not agree: "The prophets did not ask for criticism so that they could provide a revised text later on," he said, adding that he believed the document should have been "far more radical".

The Rev Buti Tlhagale argued that as with all other readings, the Kairos Document would be interpreted differently by everyone.

"One of my criticisms of black theology, or any other theology, is that people will always interpret texts with their own prejudices in their minds. There can never be an objective reading of the Bible. We each give it our own meaning."

MARXIST THOUGHT

The Kairos Document clearly heralded a time in which people realised they had to decide whether they were going to advocate fundamental change or be satisfied with concessions, he said.

"It is true a lot of it has been gleaned from Marxist thought; we shouldn't be trying to avoid that criticism. To say we are all the same as children of God is hypocrisy. We have to sharpen up our concepts. We have to look at those who own the means of production and the land, and those who do not have proprietary rights.

"This law (on proprietary rights of land) may have just been changed, but it has not changed the reality," said Mr Tlhagale.

The Rev Vincent Hall said that "if people had listened to the early teachings of the Popes, it would not have been necessary for "Marxism to have

The Kairos Document which was drafted by 150 theologians recently derives its name from the Greek word in the Bible which means "the time has come" or refers to a "moment of truth or a challenge to decision and action". Catholic theologians discussed the implications of the document yesterday at a meeting called by the Johannesburg Diocesan Interim Committee on Justice and Reconciliation. ANDREW BEATTIE reports.

occurred".

The generalisations of doctrinaire Marxism also created difficulties for theologians, he said, in that some of the "oppressed classes" described by Karl Marx participated in oppression of others in the South African context.

Mr Nolan pointed out that the use of social analysis in theology was not new.

"The prophets obviously used it when they spoke about 'reading the signs of the times'. So did Jesus, when he spoke about the Pharisees and the relationship between the rich and the poor."

Mr Tlhagale argued that all South Africans fitted either into the category of oppressor or oppressed, and that it was ridiculous in present times to talk of racial reconciliation.

"We can't say 'we're all right' or 'we're neutral'. But that is not to say that all on each side are either guilty or innocent. We are not talking about personal sanctity.

"It is only when the oppressor realises that there is no longer any investment in oppression and a new social order is built that we can begin to talk about reconciliation," he said.

The document had "all the defects of the crisis situation in which it was drawn up" and lacked clarity on certain points, especially the use of violence.

"It needs to be very clear on the question of violence as the people in the townships need clear guid-

ance on what is to be condemned and what is to be condoned."

Mr Hall argued that "an evil law is no law, it is to be resisted".

"One accepts that there will be retaliation for the violence of oppression. But good law remains law. There is a danger here that if we oversimplify the situation, God may have to rescue us from our own stupidity.

"If we look at the South American liberation struggle, we can see that they have won their independence, but not their liberation.

"If we applaud a white conscientious objector who refuses to fight because of his principles, then we must do the same to a black conscientious objector who cannot engage with his brothers in the struggle. He may have reasons which I cannot judge," said Mr Hall.

"We have ignored our bishops since 1952 when they first pronounced apartheid to be evil. Now it is up to every one of us to make things right, otherwise Christ will continue to hang from his cross," said Mr Danny Quinnell, an audience member from Johannesburg's Northern Suburbs.

Mr Donovan Lowry, of Johannesburg, said that not only did people have rights, but they also had the duty to claim their rights.

NOTHING NEW

"Therefore this is a dangerous document for the oppressor."

A pastor from Soweto, the Rev Chris Langeveldt, argued that the document contained nothing new with regard to the Church's attitude to violence, and also had nothing to do with Marxist influences.

"The context in which we in the townships see violence is the violence of the police and the invasions of township peoples' premises by the security forces," he said.

Although the church had for a long time condoned a "just war" theory, the Kairos Document did not call Christians to arms, said Mr Nolan.

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Ban 'a severe breach of religious freedom'

Staff Reporter

THE Roman Catholic Archbishop of Cape Town, the Most Rev Stephen Naidoo, yesterday condemned as "utterly reprehensible" and "a severe breach of religious freedom" the banning of the Carols by Candlelight service which was to have been held in Athlone last night.

The service was scheduled to take place at the City Park Stadium at 7pm last night.

In a statement, Archbishop Naidoo said: "As far as I know the service which was banned was a bona fide religious service. I call upon the authorities to state the reason why it was banned and on what grounds people are forbidden to gather and worship God.

"Why in some cases is

a service banned and not in others? Since when does a minor official decide what is a religious service? I find it utterly reprehensible that in a so-called civilized country people are banned from worshipping God during one of the most sacred Christian feasts.

"It seems to me a severe breach of religious freedom, where the State has a lot of explaining to do."

● The secretary of the Federation of Cape Civic Associations, Mr David Kapp, said the association was "amazed" at the banning of the City Park candlelight service.

"There seems to be no method in the madness of the ruling class as it tries to silence any and every form of peaceful and progressive protest," he said.

● Call for joyful Christmas, page 11

Cape Times 17/12/85

Call for 'joyful' Christmas

Staff Reporter

CHRISTMAS is to be celebrated with joy, no matter how difficult the times, the Catholic bishops of Cape Town have said in a joint statement in the Roman Catholic weekly newspaper, the Southern Cross.

The statement, issued by Archbishop Stephen Naidoo, said the bishops had noted a call in UDF News for a "Christmas of Concern".

They had also noted rumours of a call for a "Black Christmas", asking for the suspension of spiritual celebrations such as midnight mass.

Prince of Peace

The bishops said: "While we appreciate the concern of those who call for a Christmas with greatly reduced material celebrations, we have to point out that for Christians, Christmas is a key event in the church's calendar.

"On that day we recall and celebrate the birth of Jesus Christ, the Saviour of mankind and the Prince of Peace, as scripture calls him.

"We remind our faithful that this feast is an essentially religious event to be celebrated with joy. So great is our joy that we seek to share it with others in a spirit of love.

"No matter how great our tribulation, the fact



Archbishop Naidoo

of the incarnation overcomes our sadness.

"The Catholic Church in Southern Africa has been praying every day all this year for peace in Southern Africa. We shall continue to pray for peace, joining our prayers to the call for an international year of peace.

"Christmas is the climax of our campaign of prayer. We enjoin all to follow the call of Christ: 'Love your enemies. Do good to those who hate you. Pray for those who persecute you and calumniate you.'"

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Award: 'ANC' threat to Boesak

Staff Reporter

WITH one exception, the presentation of the Human Relations Centre's Annual Man of the Year Awards were last night postponed until later this month following a threat to the life of Dr Allan Boesak, one of the nominees, by someone claiming to represent the ANC.

The venue of the ceremony, which was attended by only one of the nominees and a handful of guests, was changed late last week from a

City hotel to another in Mitchells Plain.

Mr Phil Martin, chairman of the Human Relations Centre, told pressmen last night after the postponement was announced that of the six nominees, only Mr Farouk Ebrahim, who was nominated by the organization as Businessman of the Year, had appeared following "intimidation".

"There have been numerous phone calls to the hotel by anonymous people who sent messages that caused concern. The phone calls started

on Sunday and were linked to the banning of the Carols by Candlelight service that was to be held tonight.

"One person said he was calling on behalf of the ANC and said that Dr Boesak's life would be in danger if he attended. Another of the nominees, Professor Jakes Gerwel, who was to receive his award for academic achievement, cancelled after speaking to Dr Boesak."

Dr Boesak earlier told him he would be prepared to ac-

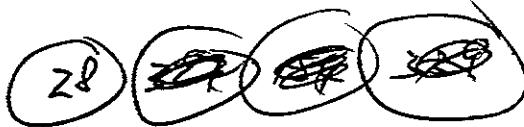
cept the award at another time but that it was inappropriate for him to attend in view of the banning of the Carols by Candlelight ceremony that was to be held in Athlone.

Mr Brian and Mrs Di Bishop, who had been nominated jointly for the organization's award for their contribution to the striving for human liberties, did not attend the ceremony after an apparent confusion between the nominees and the organizers of the event. They had thought it had been "amicably decided" that

the event would be postponed after receiving messages from both Dr Boesak and Professor Gerwel.

The other award nominee was Imam Hassan Solomons, nominated for religious contributions to human liberty, who was out of the country but was to receive the award via a representative, who also failed to attend.

Mr Martin said the remaining awards would be conferred before the end of the year.



Mirge members join fast in city church

Religion Reporter

MEMBERS of the Mowbray Inter-Racial Group (Mirge) have joined the Buitenkant Street Methodist church relay fast in support of political detainees.

In a statement a spokesman for Mirge said members started a 24-hour period of fasting and prayer last night "as an expression of sympathy for detainees and their families and deep commiseration with the many tragic victims of oppression".

Participants, joined by others fasting at work or at home today, urged all concerned people "to draw on the deeper meaning of Christmas, to remember the suffering and bereaved and in this season of goodwill to renew their commitment in striving for a just society".

The fast originally began in solidarity with a hunger strike by detainees at Victor Verster and Pollsmoor prisons.

On December 4 the Friends and Family of Detainees (Fafod) group began a new three-week programme of fasting at the church, to end on Christmas Eve. Each week began with service on Wednesday night, highlighting a different aspect of the plight of detainees.

The final week, beginning tonight, will focus particularly on children and detainees away from their families at Christmas.

LONGEST-SERVING

The focus was to have been on Miss Shirley Gunn, who was the longest-serving detainee in the Western Cape. Miss Gunn was released on bail last week after being charged with possession of banned literature.

Tonight's service will be led by the Rev Alan Brews, minister of the Buitenkant Street Methodist church and executive member of the Western Province Council of Churches, and the Rev Lionel Louw, chairman of the WPCC.

Kirstenbosch carols off; church won't ask for permission

Religion Reporter

FRIDAY'S carols by candlelight at Kirstenbosch has been cancelled because the organising church has refused to ask for permission to hold the service.

A similar service scheduled for earlier this week in Athlone was cancelled after permission to hold it was refused.

Top church leaders this week condemned as a "blatant violation" of the principles of freedom of religion the interference by the State which made it necessary to cancel the service due to have been held at City Park Stadium in Athlone on Monday.

The carol service was cancelled after police warned last Friday that it would be an illegal gathering without magisterial permission.

NO REASONS

Although the organising committee met the chief magistrate of Wynberg, Mr J Theron, on Saturday, he refused their request for permission without giving reasons.

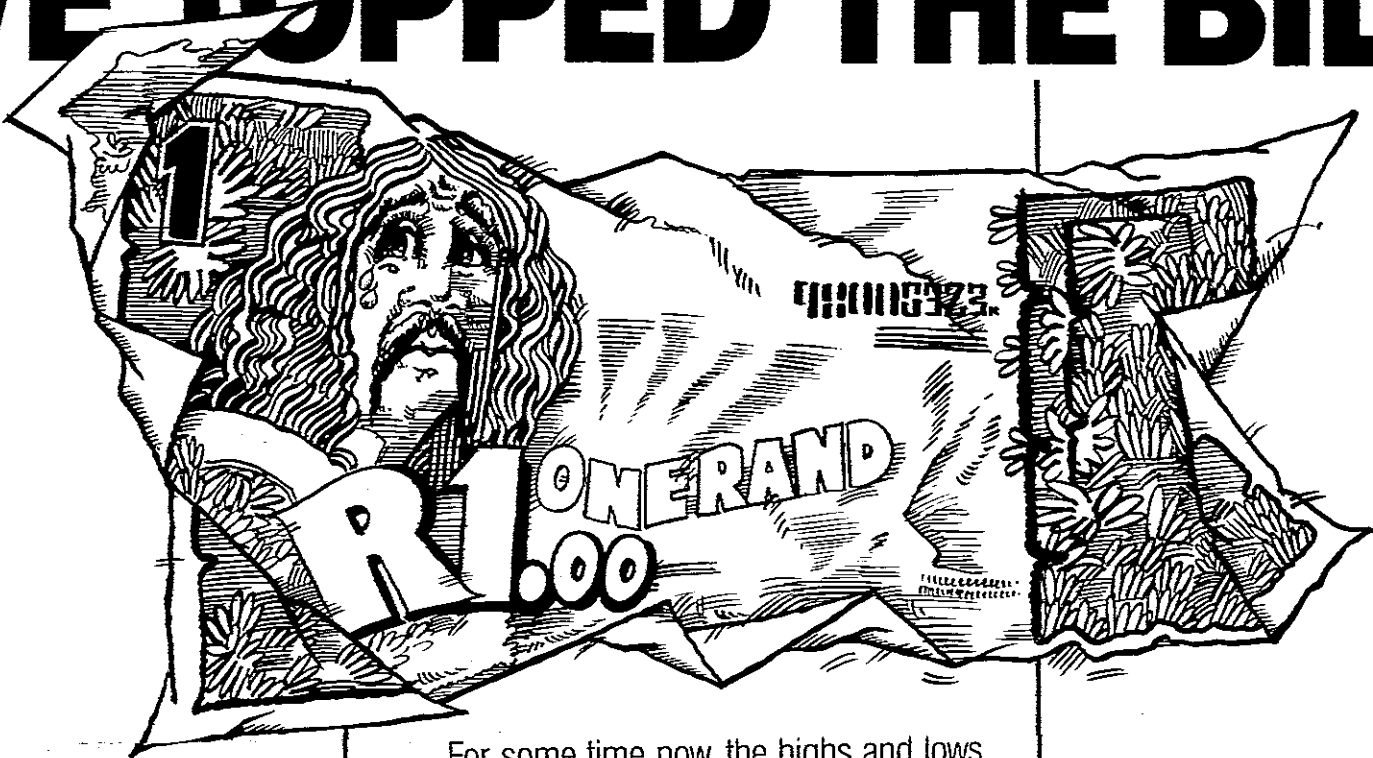
The Rector of St Saviour's Anglican Church in Claremont, the Rev Ronald Taylor, who is in charge of the Church of the Good Shepherd in Kirstenbosch, said today the church would not seek permission to hold the service.

"And without permission regrettably the service cannot be held," he said.

A collection for the Community Chest was to have been taken at the service.

Mr Taylor suggested that those who were to have attended the service should make a contribution to the Chest to make up for the loss of revenue.

WHEN THE BOTTOM DROPPED OUT OF THE RAND, WE TOPPED THE BILL



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In the end, a beginning

By HENNIE SERFONTEIN

FRIDAY, December 6, 1985 was a day fraught with symbolism in Harare.

Two simultaneous church events heralded two closely related developments: the final symbolic and irrevocable end of white domination in the old Rhodesia, and the beginning of the end of white domination in South Africa.

I am standing in front of the church conference hall of the impressive Anglican Church complex in the heart of Harare opposite Freedom Square, formerly Salisbury Square.

As the church clock strikes 11 times, a bell peals slowly and softly whilst the last strains of an old hymn is mournfully fading away from inside the huge granite church building 30m down the road.

Large groups of well dressed, mostly obviously affluent, elderly whites are streaming out of the church. Well-groomed women and men in sober dark suits gather on the pavement, in earnest conversation in lowered voices.

Next to the kerb is the large limousine of a funeral undertaker.

People are slowly moving away. Coming past me is an elderly man holding his wife's hand, not speaking a word to each other. Gazing pensively ahead, obviously deeply upset.

I ask a middle-aged man passing by "who died?". "Don't you know it is the burial of Boss Lilford," he reproached me, obviously mistaking me for a white Zimbabwean.

I then realised that the old white Rhodesian establishment had come to pay last respects to Boss Lilford, the legendary farmer millionaire, the powerful force behind Ian Smith and the Rhodesian front when UDI was declared in 1965. Throughout his life he was unwavering in his support for Smith and white domination, resisting majority rule all the way, never accepting the nonracial era of Mugabe.

A week before he was tragically murdered on his farm in apparently a purely criminal act.

In the days before the funeral the state-controlled "The Herald" had dozens of notices in the condolences column sympathising with his death. They came from the cattle ranch, racing and white students.

These notices paid tribute to a "legend", a "true patriot", a "gentleman" praising him because: "You fought to the bitter end. So like you. Life is going to be very different."

The group of whites eventually breaks up. Then Ian Smith and his wife move away, coming my way, walking very slowly. He is talking all the time,

Only 67, Smith looks a haggard, worn out old man, his face heavily lined, walking bent forward, visibly aged by the tension of the years.

Gone is the arrogance of the white supremacist who for 15 years defied the world, Africa and the majority of his fellow black Zimbabweans, who had predicted no majority rule in a 1 000 years.

He and his wife takes a good three minutes to walk the length of the short block, followed by two heavily-built members of his now diminished parliamentary caucus.

At the end of the block he turns left, walking past a police barricade in the road next to parliament, which is on the other side of the Anglican Church complex.

A black policeman politely touches his cap in respect and half smiles in recognition, but Smith and his entourage do not notice.

I cannot but remain astonished at a sight I have seen before: Ian Smith walking unarmed in the streets of Harare, after a bloody war in which tens of thousands were killed, directly as a result of his intransigence and obsession about white rule and wanting "western Christian values".

And to be amazed about the idea of Smith sharing the same parliament as black nationalist leaders such as Mugabe, Nkomo and countless others — people who had spent more than a decade in security prisons because of their beliefs, losing the best years of their lives, with Mugabe refused permission to attend the funeral of his only child.

Yet I find myself in a strange way feeling sorry for Smith and his people mourning the death of one of their giants. For five years after independence they have not yet come to terms with the new Zimbabwe, are still hankering for the "good old days" and have no perception of how their racial prejudice have not only bedevilled their own country, but has directly caused conditions of chaos in a whole sub-continent.

But at the very moment that Lilford is making his departure, and the curtain comes down on white Rhodesia, in the hall a few yards behind me I can hear the excited voices of people participating in an intense debate. They are discussing a totally different future from what the Lilfords, Smiths and PW Bothas have in mind.

The occasion is the three day emergency

The declaration in full

THIS is the full text of the Harare Declaration:

"We the leaders of churches from Western Europe, North America, Australia, South Africa and other parts of Africa, and leaders of the World Church Unions met here in Harare, Zimbabwe, from the 4th to the 6th of December, 1985 at the invitation of the World Council of Churches.

We affirm that the moment of truth (Kairos) is now, both for South Africa and the world community. We have come together to seek God's guidance at this time of profound crisis in South Africa, and have committed ourselves to a continuing theological reflection on the Will of God for the church.

We have heard the cries of anguish of the people of South Africa trapped in the oppressive structures of apartheid. In this moment, pregnant with possibility, we agree that the apartheid structure is against God's Will, and that the government has no credibility.

We call for the lifting of the State of Emergency, the unbanning of all banned movements, the returning of exiles and the transferring of power to the majority of the people, based on universal suffrage.

We understand and fully support those in South Africa who are calling for the resignation of the government. We regard this as the most appropriate and least costly process of change, as we await a new democratic representative government in South Africa.

As we await for this process to occur:

1. We call on the churches inside and outside South Africa to continue praying for the people of South Africa and to observe July 16 — the 10th anniversary of Soweto — as a World Day of Prayer to end apartheid.

2. We call on the international community to prevent the extension, rolling over, or renewal of bank loans to the South African government, banks, corporations and para-state institutions.

3. We call on the churches inside and outside South Africa to support South African movements working for the liberation of their country.

4. We call on the international community to apply immediate and comprehensive sanctions on South Africa.

5. We welcome and support recent developments within the trade union movement for a united front against apartheid.

consultation organised by the World Council of Churches (WCC). The participants are the 85 church leaders and representatives of churches in South Africa, Africa and the western world. And the topic of discussion is the ongoing crisis in South Africa and the role that churches and Christians should play in such a situation.

The delegates are busy finalising the text of the historic six-point Harare Declaration which will be announced two hours later at a packed international press conference.

But at the roots of the Harare Declaration is a totally sincere and idealistic commitment to a nonracial, non-apartheid South Africa based on the principle of religion, justice and human rights. The black and white South African delegates are determined that the tragedy of the old Rhodesia of Lilford and Smith must be averted at all costs.

The venue of the consultation is in fact symbolic. Until 1980 Salisbury was the capital of the Rhodesia of Lilford and Smith, the citadel of white supremacy and racism.

Today, the new Harare provides the opportunity for a study of the relics of the past, of an object lesson of a policy and Massada mentality white South Africans ought to abandon at all costs.

Delegates were able to listen in fascination one afternoon to a detailed account of Dr Nathan Shamuyarira, the Information Minister, of the problems before, during and after the take over by the Zimbabwean leadership from the Rhodesian old guard.

All delegates were only too painfully aware about the many similarities between the Rhodesian disaster and the present course the South African government is embarked upon.

The unexpected presence at the consultation of nine Afrikaans and English-speaking students of the Universities of Stellenbosch and Cape Town, was in sharp contrast to the hardline, unyielding official

6. We demand the immediate implementation of the United Nations resolution 435 on Namibia.

We gathered here commit ourselves to the implementation of the Harare Declaration as a matter of urgency. We are sure that the liberation of South Africa will be liberation for all the people in the country, black and white.

Harare, December 6, 1985."

Then follows an explanation given behind closed doors of point four about sanctions, which was given to the conference in private. It was fully accepted as part of the official conference documents.

Explanatory statement of No 4 of Declaration:

Call for immediate and comprehensive sanctions which include economic, political, cultural and diplomatic sanctions. Minimum requirements for such action:

● A mandatory embargo of imports and exports of arms and para-military technology to and from South Africa.

● Ban of exports of equipment to South African Defence Force and SA Police.

● Promote disinvestment and disinvestment action to end all investment in South Africa.

● No new loans at all, no renewal or rolling over of existing loans to banks, state and para-statal institutions and to companies investing in South Africa.

● A ban on imports of South African goods, particularly South African products and the support of consumer boycotts by individual groups and companies.

● Prohibit importations of South African Gold Products, eg Kruger Rands.

● Carefully targeted and limited bans on SA Transport Services, for example SAA political protest.

● Mandatory embargoes on the export of oil to South Africa and a ban on licensing technology for oil from coal technology.

● Withhold energy requirements by South Africa and prohibit collaboration in the nuclear sector.

● Cancel cultural and scientific agreements that accommodate the apartheid system.

● Prohibit all forms of military cooperation with South Africa and recall all military representatives from South Africa.

● Draw up a list of all these governments and churches that do not subscribe to these minimum demands.

viewpoint of the Pretoria government.

On a fact-finding mission to study the situation in a nonracial Zimbabwe, and the role of churches, they were obviously not impressed by the furious attacks on the WCC and the liberation movements such as the ANC and PAC.

It was Lizl Kruger, a direct descendant of the legendary Boer President Paul Kruger, who informed the delegates about their frustrations as Christians "in the situation of social injustice that we are trapped in".

And in their lengthy hour-long talks with the ANC they revealed an approach which astonished the senior ANC representatives:

"These young white South Africans did not preach to us. Instead they humbly asked our advice on how we saw the future. And what peaceful political role they could play in view of the fact that both coloured and African young radicals in the Cape Peninsula are refusing to talk to them."

For these young whites the Harare consultation was clearly an eye opener. It gave them insights into a totally different South Africa, the world of black bitterness and frustration.

"And to think that we have had to travel to Harare to meet our fellow South Africans," one observed wryly.

One student, uncertain of himself and obviously wanting to make sure that in this liberated atmosphere of Harare he did not put a foot wrong, when attending a press conference of Bishop Tutu, asked him what he thought about certain aspects of "Comrade PW Botha's statements."

The presence of these young white students showed that the grip of the National Party government on the political thinking of the youth is slipping, and that there are some, perhaps still only a small number, who are determined that South Africa shall not go the way the Rhodesia of the Lilfords and Smiths did.

In London, another Church and State split

By MARGARET SMITH, London

A WAR has broken out between Church and State, reminiscent of similar tensions in South Africa.

But by comparison, the British version may be termed a "mini-skirmish".

The catalyst was a report on the poverty and decay of inner city areas, produced by a commission of inquiry set up by the Archbishop of Canterbury, Dr Robert Runcie. The 400-page report is a burning indictment of conditions in these rundown areas.

The commission found social disintegration and poverty. It was highly critical of the inequality of housing, exacerbated by government policies designed to encourage home ownership for the fairly well-to-do, rather than council renting for the poor.

But even before the report — "Faith in the City" — was published, a Tory campaign was launched to rubbish it. The government fired its first shots across the Church's bows before the launch with critical allegations released in the press.

The report was anti-government, claimed cabinet ministers, aiming their ammunition at the commissioners personally, following this soon with the "Marxist" tag.

The report took two years to compile. Chairman of the commission was Sir Richard O'Brien, former chairman of the Manpower Services Commission, and its members included academics, a trade union leader, a city council deputy leader and two bishops.

The commission urged the expansion of urban aid programmes, increased support grants for decaying inner city areas, raised benefits for children and investment in community programmes. It asked whether the politicians really understood the despair which has become so widespread here.

While urging State participation in problem slum areas, the report was very direct in telling the Church to improve its own performance. But in the attacks, the Church's criticism of its own role has been ignored.

A lone Tory voice of support for the report is that of Sir Ian Gilmour MP — who was dismissed as Deputy Foreign Secretary by Prime Minister Mrs Margaret Thatcher in 1981 for his "wet" approach.

This week, he said: "To call the Church of England's mainly excellent report 'Marxist' is to define as Marxist anybody who is to the left of Mr Jeffrey Archer (the newly appointed best-selling novelist as deputy chairman of the Tory Party.)"

But to deny militancy — at whatever level — to the Church in England is to gloss over a new trend which is changing the traditional role of the Church of England here.

It is losing its claim to the title "the Tory party at prayer".

While its bishops still sit in the House of Lords, and ministers open fetes and preach to the upper middle classes, there is an element which is aligning itself with the poorer sections of the community.

One of the factors in this shift is the move away from clergy which comes from the elite, from the public schools and top universities. Some of the new clergy have grown up in areas of deprivation; others see that in these parishes the Church is irrelevant unless it identifies with the crucial needs, wants and problems of its deprived parishioners.

Fingers wag from Harare

Last week's church meeting in Harare was widely condemned in South Africa ... and widely misunderstood. Here HENNIE SERFONTEIN reports on the substance of the meeting and its implications

THE Harare document is the toughest programme of action against apartheid and the Pretoria government ever accepted by the official leaderships of churches in and outside South Africa.

In South Africa itself it is bound to:

- Intensify ongoing and escalating church-state conflict in the country.
- Cause greater tension and friction between black and white Christians inside the mainstream anti-apartheid multiracial English language churches and between the South African Council of Churches (SACC) and some of its member churches.

And internationally it has committed the main Western churches, albeitly reluctantly on the part of some, to intensify the pressure on their respective governments to work for South Africa's total political, economic and cultural isolation.

The Harare Declaration is not one made by the WCC itself. The WCC as such is already notorious for its outspoken condemnation of the South African Government, and its commitment since 1971 to the so-called Programme to Combat Racism (PCR) — a specific programme of action.

But many of its western member churches do not fully support it, or support it only lukewarmly. And no South African church nor the SACC has yet accepted it.

The Harare Consultation was organised by the WCC at the specific initiative of Dr Beyers Naude, the SACC general secretary. But in the first place it was a meeting primarily of church leaders from South Africa, Africa and the Western world officially representing their churches.

In the case of South Africa, two representations of the recently established influential Black Ecumenical Church Leaders Consultation (BECLC) were also admitted after their recent condemnation of the "white controlled" leadership of the SACC and its member churches.

The Harare Declaration *inter alia* called on churches in and outside South Africa to support:

- The call of "immediate and comprehensive sanctions against South Africa".
- The "recent developments within the trade union movement for a united front against apartheid".
- Movements working for the liberation of their country.

It is a revolutionary step. Because no South African church has yet taken any such decision. And it was only in June this year that the SACC at its annual conference had unequivocally supported sanctions — something it has never done before, because there is uncertainty about whether it is legal in terms of the Internal Security laws.

Moreover, the conference did not merely accept a general statement asking for sanctions. In reply to questions from the Western churches, a BECLC spokesman spelled out a detailed 12-point sanctions plan and a three-point plan of action for churches.

This was unanimously accepted, significantly also by moderate black and white South Africans present. And this explanatory statement has now become part of the official resolutions of the conference.

These sanctions decisions will infuriate the government, and observers will be watching to see if it takes action against the churches or individual leaders.

The government is already infuriated that Naude and Bishop Desmond Tutu, who attended the Harare Consultation, had asked American banks not to renegotiate new loans unless the government resigned.

One of the bail conditions that Dr Allan Boesak, president of the World Alliance of Reformed



Bishop Tutu on his return from Harare this week ... Pretoria is infuriated by his calls on foreign bankers

Picture: GIDEON MENDEL

Churches (WARC) must adhere to it that he may not in any speech advocate disinvestment. And he is a senior vice-president of the SACC now bound by the Harare decisions.

Intense debates can be expected in the multiracial English language churches between black and white Christians. Although the moderate black and white leaders of the Catholic, Anglican, Methodist and Presbyterian churches did not speak out in public, in closed session they openly or tacitly accepted these "revolutionary" decisions.

There is already increasing tension between black and white Christians on a wide range of issues, with whites accusing the blacks of politicising the church. The Harare decisions are bound to lead to a new black-white confrontation which could seriously affect their unity.

Tutu reflected this inner conflict in these churches when he appealed for international financial assistance. "Because of my stand on disinvestment, white Anglicans are divesting their contributions to my diocese," he said.

There is no doubt that the Harare Declaration was a total victory for the black caucus in the South African churches and the BECLC, following the latter's recent moves in Durban, hitting out at white control.

In Harare, the voice of black South African Christians was heard loud and clear, both in the reports and in the subsequent Declaration.

They spoke forthrightly and with passion about the ongoing unrest and about the painful experiences of blacks at the hands of the authorities. And they made it clear that they felt the Kairos (moment of truth) for the church in South Africa had also come.

Where was the church in this crisis? Would it identify itself unequivocally with the oppressed and fellow black Christians? Were the questions raised?

They made it clear that they felt the time for Christian action had come. They were "sick and tired of pious resolutions" condemning apartheid.

BECLC representatives and black church leaders such as Dr K Mgoja, Rev Sol Jacob, Rev Stanley Mogoba and Rev Ernest Baartman, general secretary and president respectively of the Methodist Church, and Rev Blessing Finca, chairman of Abreksaa (Alliance of Black Reformed Christians in Southern Africa) played a crucial role in the public and private deliberations.

Equally significant was that the moderate black and white church leaders present openly or tacitly accepted the line taken by the black leaders.

The manner in which the six-point Harare Declaration was accepted reflected the mood of these black leaders.

WCC officials presented a four-page, 14-point

wordy document as a draft declaration. Apart from wellknown generalities, it contained no specific programme of action.

The South Africans summarily rejected it and demanded a drafting committee which included some South Africans.

The Harare Declaration also gave official recognition to the controversial Kairos document, released 10 weeks ago by 150 black and white radical church ministers and members.

The document condemned both the "apartheid theology" and the "church theology" of the English language multiracial churches, making some scathing comments about the latter.

This document was officially ignored by the SACC Executive and all the church establishment.

The Harare Declaration is a far cry from the mild decision taken at the controversial Cottesloe WCC Consultation in 1960.

Whilst apartheid was then condemned, it merely asked for the abolition of pass laws, and the representation of coloureds by coloureds in parliament.

Those decisions ironically led to the resignation of two synods of the pro-apartheid Nederduitse Gereformeerde Kerk (NGK) from the WCC, because of its "political interference".

Significantly the issue of violence was not discussed at all at the conference.

When WCC general secretary Emilio Castro was asked about it, he said: "I have seen in the

cathedral next door commemoration scrolls for white Rhodesians who had fallen in the two World Wars and in the recent War of Independence. White western churches have not yet had any problems with the use of force or getting involved in wars."

He said the potential to use non-violent means to bring change in South Africa was still there and could be used to the maximum.

"But I cannot be the judge with regard to violence as I have not yet paid with my own blood. It is only by multiplying my efforts of solidarity with struggling South Africans that I can have the right to ask the Liberation Movement if they could consider alternative means."

Violence was therefore a theoretical issue that could not be raised as a stumbling block "to our confrontation of the real issue, apartheid," Castro said.

There was unanimity among the churchmen on the issue of sanctions.

"At the beginning, some friends from the west were afraid to talk about sanctions because they had been told that the price would be paid by the poor people in South Africa and by the neighbouring states."

But after the South African church leaders had clarified the situation by saying, "Don't worry about us, we will survive," clergymen from the West had given the issue a second thought, Castro said.



A footballing guide to Third World corruption

DURING my recent visit to Nigeria the national under-17 football team won the junior World Cup by beating Germany 2-1. The country went wild.

The game took place in China. On their return each player was presented with a colour television set and the guarantee of free education up to and including university level. The idea was even mooted that their day of victory should be celebrated annually as a public holiday.

I am not a lover of football. My first inclination was to view it all as rather excessive, until it occurred to me that to do so would have been to miss an important connection. It happened that the country was on the point of celebrating the 25th anniversary of independence. The two events were linked.

Twenty five years is not a long time. The chronic instability of a country which appears to have all the elements of greatness — size, population, resources, energy — is something that has continually baffled observers both within and without, both those who want to see Nigeria take its rightful place in world affairs, and those who rub their hands at each sign that this will never come about.

I do not want here to rake over the well-worn ground of colonialism but it seems inescapable to me that the colonial experience must be held accountable for the present mess. If you have, on the one hand, a geographical entity with vast potential and, on the other, a populace denied a say in the running of it, an attitude of irresponsibility is the only possible outcome.

It has taken 25 years for the process of psychological decolonisation to become a reality, allowing the kind of confidence that is the beginning of greatness to assert itself.

Let us return to that football match for a moment. At half-time the scores were level at one-all. As the second half unfolded it began to seem as though the match would continue into extra time.

Then a miracle happened. It is the only way to describe it. One of the Nigerian forwards found himself in possession of the ball within striking distance of the German goalmouth.

But he was not properly balanced. At that point he could have kicked out wildly and hoped for the best. He did something else. He held on to the ball long enough to regain his balance, confronted and evaded two defenders, and then slammed the ball home.

At that moment, as my friends around me went completely berserk, I caught a glimpse of the future. It was encapsulated in that young man on a field in far-away China, and it was pure confidence.

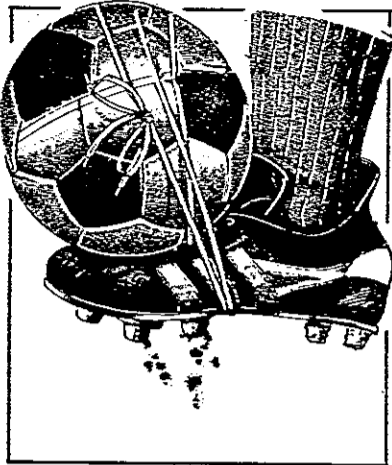
His youth, of course, was everything, and I don't mean that in the obvious sense. To be his age in Nigeria means to have been born into an already independent state: he is not troubled by the sneaking suspicion of his own possible inferiority.

Am I not guilty of reading too much — only a football match, after all — into an insignificant event? Doesn't it go against all the facts, "the facts" being the daily accumulation of evidence that Nigerian simply doesn't work?

True, there are constant power failures, a continuous shortage of running water even in the rainy season, an inefficient mail system and an unreliable telephone service; policemen are rude and often brutal, officials rarely know their jobs, and the roads are in an appalling state of disrepair.

Despite its huge reservoirs of oil the country is in debt, the hospitals are out of essential drugs and there is a shortage of everything from food to motor cars.

To cap it all there was a coup while I was there, as if to underline the point. (Army Chief of staff Ibrahim Babangida ousted Muhammadu



What can a football match in China tell us about the problems of Nigeria, about why a potentially rich country is riddled with corruption, incompetence and authoritarianism? ADEWALE MAJA-PEARCE explains.

Buhari on August 27.)

But to say all this is to say nothing new. It is part of the definition of the so-called "Third World". While it is true that one sees all these things, it is also true that one is conditioned to see them.

What we don't see are the more nebulous but equally important signs that profound changes are taking place. An isolated moment on a sporting field hardly qualifies as a self-respecting fact in the pages of a newspaper. But it is a fact, and a no less important one.

It must be taken into account in any analysis if we are to hope to get anywhere near the truth.

Meanwhile, we are left with the depressing reality that political power is still in the hands of an older generation of men — notice the complete absence of women in the new regime — whose sense of their own dignity has been warped by the colonial experience. It is at the root of their responsibility.

How else is one to account for the massive levels of corruption which turns mediocrities into multi-millionaires overnight merely because their brother-in-law happens to be Minister of Something-or-Other? Social anthropologists make a lot of noise — and money — by pretending this has to do with "traditional" African family ties or, when this clearly won't do, tribal obligations.

But one need look no further than the Lagos policeman who cannot refrain from beating senseless a perfectly innocent citizen over a matter that could have been settled with the minimum of fuss. Such a man is simply unsure of his authority, and so must prove it to himself and everyone else in the only way his limited imagination can dimly perceive.

So it is with our political leaders, who behave in ways just as brutish, and who, since the first day of independence, have been busy turning the country into a place where human life has become increasingly cheap.

This was how a friend of mine summed it up when we discussed the latest coup:

"I love my country. I don't mind suffering along with everybody else if it means that in the end we'll make a success of it.

"But I know what will happen. I will be suffering and others will be eating, and at the end of the day I would have put the welfare of my family in jeopardy for nothing.

"Well, I'm not a fool. I haven't seen the person yet who talks as if he has the best interests of the nation at heart, and until I do I'll take care of number one," he said.

His attitude was repeated again and again by people I spoke to: bright young professionals living and working in Lagos and having a hard time making ends meet.

Turning to the latest coup my friend merely shrugged his shoulders and said: "If you hear that two top-ranking soldiers are arguing, you can be sure it's about chopping."

To "chop" means to eat, both literally and metaphorically; in other words, one of them is unhappy about the division of the spoils.

To call such an attitude cynical is to miss the point: it is merely realistic. He, too, has read the autobiographies of Nigeria's "founding fathers", the ones who began it all and who, pushing 80, are still hungry for more of the action. Here is Nnamdi Azikiwe, the country's first president, quoting from an entry in his diary for 1933:

"First, that, henceforth, I shall declare my life to the emancipation of the continent of Africa from the shackles of imperialism, and to the redemption of my country from the miracles of foreign rule.

"Secondly, that in order to earn an honest livelihood, henceforth, I shall devote my energies either to work on my own or to work for others, with the sole aim of accumulating wealth...

"Third, that, henceforth, I shall utilise my earned income to secure my enjoyment of a high standard of living..."

And here is Chief Obafemi Awolowo, first leader of the Opposition, recalling the plan he set for himself as a young man:

"If by the time I was 40 years old, I had not acquired the requisite funds to proceed to the UK to study law, I would settle permanently to a business career. That was my grand strategy, and the tactic I adopted was to launch a five-year plan for myself beginning with March 6 1943, my 34th birthday... In that time I was going to make myself formidable intellectually, morally invulnerable, to make all the money that is possible for a man of my brains and brawn to make in Nigeria, and to acquire a profession.

"After getting this profession, I added, and as it turned out, prophetically, I should like to make more money. That may take another five years. Then I shall start a new offensive."

Any wonder, then, that things didn't turn out as one might have reasonably hoped; that, after 25 years, Nigeria still finds itself dependent on events elsewhere and over which it has no control?

Undoubtedly part of the problem is that Nigeria is still very much a society in which age is respected for its own sake. While this means, on the one hand, that old people aren't simply shunted off to homes as soon as they become a burden on the family, it also means that youthful ambition and energy and talent is continually thwarted. This is an aspect of "traditional" society that anthropologists might usefully spend more time examining.

That same friend of mine, a young lawyer with a thriving private practice, was once berated by an older colleague for daring to argue with him in court, thereby not giving him the respect due to age!

Of course my friend refused to be intimidated and told him to go to hell in no uncertain terms, but it is an indication of the kind of mentality that prevails and which is killing the country.

Anything goes, as long as you are old enough to get away with it.

So where does this leave our young footballers? Is all that confidence to be squandered?

● Adewale Maja-Pearce grew up in Nigeria and now lives in Britain. A book of his short stories, "Loyalties", is to be published next year by Longman.

BEN TEMKIN

Help SA: Wreck your car and buy another

IN this period known to the press as the silly season, you will probably be pleased to know that the nine-car family is continuing to make a valuable contribution to the South African economy.

The nine-car family once featured in the Rand Daily Mail in a column in which they exemplified the valuable role of consumers in spending our way to economic growth. As conditions have deteriorated markedly over the two years or so since the family was discussed, it is, perhaps, timely that they should again be held up to public view.

The nine-car family lives in Johannesburg's northern suburbs. The family consists of father, mother, two sons and a married daughter (who visits frequently but mostly lives with her husband) and is complemented by the traditional domestic retinue, a chauffeur-cum-gardener and two housemaids. Those who live on the property have between them approximately nine cars. It's difficult to count the exact number as cars come and go frequently, even through the night. There are probably 11 cars now. It is quite possible that there is no one time when all the cars are on the property.

Several of the cars are Volkswagen Beetles, but there are also some late-model cars, including a luxury sports, a large family sedan, one of those expensive German runabouts for the elder son and a brand-new smaller sedan.

So far two important points have emerged which we will see are relevant to the South African economy:

● The family not only owns many cars but is accumulating more; and

● The cars seldom stand idle; they are frequently in use.

There can be few people who are not aware of the serious plight of the South African motor industry. This industry would not have a plight if more people would buy cars. Instead, people are making their cars last longer and spending their money on food and clothing. While it is true that the nine, or 11-car family does have some cars which date back 20 years or more, its members have not shirked their responsibilities. In fact, they have done more than your average member of the community, who simply replaces a car from time to time; they have added to their overall stock.

The purchase of a new vehicle provides an injection of cash into the economy, keeping the wheels of industry turning and slowing the rate of retrenchment in the Eastern Cape. The continuous use of the motor vehicle, however, provides a continuous stream of such cash injections — through the purchase of petrol, tyres, spare parts and insurance, not to mention the wear-and-tear on roads which have, in due time, to be rebuilt. It is possible that the continuous use of nine (or 11) cars by this one family provides employment for six or more people — even more if the members of the family have frequent accidents.

It should also be noted that apart from the various purchases which have to be made to keep these cars in use, there is a direct contribution to state coffers through a number of taxes. To begin with there is GST on the new cars. Here, it will be noticed that this family does not try to evade GST by buying its cars through an accommodation address in Bophuthatswana; the two latest cars bear legitimate Transvaal plates. Then, of course, there is GST on all the parts and tyres that are bought. Add to this the GST and other taxes they pay on the petrol and oil, and you will begin to have some idea of the economic contribution the family makes.

That's not all, however. The cars have, of course, to be parked somewhere when they're not in use. While the Beetles will no doubt survive dust, rain, hail and snow, the other cars are not necessarily as durable — whatever their makers claim. Until recently, this has presented a problem to the family. Their parking area was relatively limited and this limitation was indeed responsible for much of the use of the cars: Often to take a car out of the grounds meant moving as many as three or four others. While this was very good for the economy in terms of petrol used and wear-and-tear on parts, it didn't do much for good relations with the neighbours when the moving took place at two o'clock in the morning.

The problem it seems has now been solved — through what can only be regarded as considerable economic sacrifice in this time, described so succinctly, even poetically, by Barend du Plessis, as the worst recession in South African history. The family, which already has lock-up garaging for four of their cars, has splurged out on another lock-up garage for two cars. No doubt the remaining three (or five cars) can be parked in such a way that musical cars need no longer be played in the dead of night.

Can this garage have cost much less than R15 000? Add to this the R12 000 or so just spent on the very newest car and you have instant — and possibly quite unnecessary — consumer spending of almost R30 000 from just one family alone — at a time when South Africa needs all the spending it can get. How strongly this contrasts with the devil-take-the-hindmost (is that the right cliché?) of those South Africans who, for instance, are going overseas for the Christmas hols, making the Americans and British rich at the expense of our rands. Or compare it with those South Africans who make such a fuss about the amount they have to spend on a loaf of bread. Siestog.

What this country needs is some patriotic spending — holidays under our own sunny skies, biltong, braaivleis and BMWs, or whatever. Every family of five should aim to have nine cars (or 11). Apart from the obvious advantages to the various industries associated with motor manufacture, think of the economic advantages of having so many cars on the road, especially the traffic jams which would help to reduce the lifespan of cars, the very factor which is causing most harm to the motor industry right now. Here indeed is the road to prosperity.

Crowd outside church dispersed

CAPE TIMES 19/12/85 28

Staff Reporter

POLICE last night ordered a small crowd outside the Buitenkant Street Methodist Church to disperse after people had gathered on the pavement during a prayer service for detainees.

At 9.30pm several dozen people were in the church and about 25 others were standing on the pavement opposite the Caledon Square police headquarters.

During the service about 10 policemen stood opposite the church next to a riot van.

At 9.35pm, a senior police officer approached the 25 and told them that they were part of an illegal gathering and had either to disperse or move back into the church.

The group moved back into the church and locked the doors. One man, a former detainee, said: "It's sickening. They can't leave us alone. They're just itch-

ing to jump us."

Another said: "All we were doing was standing on the pavement talking. We were happy. No one was doing anything wrong. Now these things have become illegal."

During the service, several other former detainees spoke of their experiences.

Ms Shirley Gunn, recently released after being detained in Pollsmoor Prison for 112 days, said that by detaining and dispersing people, the police "are only proving how weak they really are".

"They forbid us to gather, and then jail us in absolute isolation. But, more than ever, we are recognizing that they are desperate. They don't know how to combat our resistance.

"It has become a crime to get together to plan for the future. We are forbidden from discussing a new society. Our only comfort is that we know that we are right."

CAPE TOWN 19/12/88 (28)
Kirstenbosch carols cancelled

THE Good Shepherd Anglican Church has cancelled its annual Family Carols by Candlelight service in the Kirstenbosch Gardens in sympathy with the organizers of the banned Athlone service which was to have taken place on Monday night.

Reverend Ronald Taylor, Rector of St Saviour's Church in Claremont, said it had also been cancelled because the church refused to apply for permission to hold the service.

The Archbishop of Cape Town had been consulted and was "in full agreement" with the decision to cancel the Kirstenbosch service.

The statement asked that people who had intended coming to the service and contributing to the collection send their donations to the Community Chest, PO Box 3836, Cape Town, 8 000.

BOESAK'S PASSPORT PLEA FAILS

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JOHN YELD
Staff Reporter

AN application by Dr Allan Boesak for the return of his passport was dismissed with costs by a Full Bench of the Supreme Court, Cape Town, today.

Leave to appeal was granted.

Dr Boesak's passport was withdrawn by Mr Stoffel Botha, Minister of Home Affairs, last month. Mr Botha and the regional representative of his department were named as respondents in Dr Boesak's application.

Written judgment was handed down today by Mr Justice Friedman, who rejected an argument by Mr E.L. King, SC, for Dr Boesak, that in terms of the new constitution the Minister of Home Affairs was not legally entitled to withdraw Dr Boesak's passport.

"Wide discretion"

"There is nothing in the 1983 constitution which obliges the executive State President to exercise a personal discretion in all general affairs decisions.

"I therefore conclude that first respondent, as the Minister responsible for the Department of Home Affairs, which is the department which deals with the questions relating to the issue and withdrawal of passports, was legally entitled to take the decision to cancel applicant's passport."

Mr Justice Friedman said that having regard to the "wide discretion" vested in the Minister, he did not think there was any substance in the argument that the Minister had not given "proper consideration to the matter"

He did not consider that the Minister's decision was "grossly unreasonable" and in his view there was no basis for contending that Dr Boesak had a legal right to a hearing before his passport was withdrawn.

Difficult questions

Miss Justice van den Heever and Mr Justice Vivier concurred.

Mr S Desai, for Dr Boesak, asked for leave to appeal to the Appellate Division. Mr Justice Friedman said he was "inclined to grant" leave but the decision would have to be taken by the full court.

The court adjourned but reconvened shortly afterwards. Mr Justice Friedman told Mr Desai that he had communicated with his fellow judges. They agreed that as the matter involved difficult questions of constitutional law a reasonable possibility existed that another court would come to a different decision.

Leave to appeal was therefore granted.

● An obviously disappointed Dr Boesak told newsmen and television crews outside the court that for the sake of the World Alliance of Reformed Churches and his numerous local responsibilities he felt he should fight the issue "at the highest level".

"In the meantime my reputation and my work will suffer, but we will not stop until we've tried every avenue," he said.

20/12/85 (28) (30) (31) Bus Day

Boesak loses passport appeal

AN application by Dr Allan Boesak for the return of his passport was dismissed with costs by a full Bench of the Cape Supreme Court yesterday.

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for Boesak, that in terms of the new constitution the Minister was not legally entitled to withdraw the passport.

Miss Justice van den Heever and Mr Justice Vivier concurred.

Leave to appeal was granted.

Boesak told waiting newsmen and television crews afterwards that, for the sake of the World Alliance of Reformed Churches — of which he is president — and his numerous local responsibilities, he felt he should take the issue "to the highest level". — Sapa.

Boesak to appeal against Supreme Court ruling

STAR 20/12/85

28

CAPE TOWN — Dr Allan Boesak, president of the World Alliance of Reformed Churches, is to appeal against a judgment of a Full Bench of the Cape Town Supreme Court which yesterday dismissed his application for the return of his withdrawn passport.

When Mr Justice G Friedman dismissed Dr Boesak's application, Mr Seraj Desai, who appeared for Dr Boesak, immediately stood up to ask leave to take the matter to the Appellate Division.

Mr Justice Friedman said he was inclined to grant this, but he first had to consult with the other two judges.

The application to appeal was not opposed by counsel for the Minister of Home Affairs, Mr Stoffel Botha.

After a short adjournment, Mr Justice Friedman said in the light of the fact that the case involved "difficult questions of constitutional law", the judges were of the opinion there was "a reasonable possibility" another court might come to a different decision.

Leave to appeal was granted.

Dr Boesak had contended the withdrawal of his passport was "invalid,

unlawful and of no force and effect" as the Minister of Home Affairs was constitutionally the wrong person to have done it.

Mr Justice Friedman said in his judgment that although the power to withdraw passports was vested in the State President, it had never been exercised by him personally.

This power was not classifiable as an "own or general affair", he said. But even if it was a general affair, the power could still be delegated.

"Even if the withdrawal of a passport was subject to judicial review, I do not consider there is adequate ground upon which the Minister's decision could be set aside on review," Mr Justice Friedman said.

INCORRECT INFORMATION

Officers of the police security branch who testified at Dr Boesak's bail application had been in possession of incorrect information, he said, but their report was not the only information before the Minister when he decided.

Miss Justice L van den Heever and Mr Justice W Vivier concurred in the judgment. — Sapa.

STAR 23/12/85
P W is 'indefensible',
Tutu 'untouchable' (28)

The Star Bureau

LONDON — What do President P W Botha, Colonel Muammar Gaddafi and Superbrat John McEnroe have in common?

They're indefensible, says *London Daily Mail* columnist William Davies — "the people whose reputations defy support from even the most reckless of dinner party debaters".

And then there are the "untouchables", like Bob Geldoff, Bishop Desmond Tutu and Terry Waite, globetrotting troubleshooter for the Archbishop of Canterbury.

Davies says of this category: "Take their names in vain during a dinner party conversation, question their motives, query their foibles, suggest for one moment that you are anything less than a wholehearted fan, and you immediately infringe on the latest, and strongest, of all social taboos."

In the newspaper's scan of 12 well-known figures around the world, Bishop Tutu and the South African President appear, not surprisingly, poles apart.

Bishop Tutu's photograph sports the caption: "South Africa, as always, is represented on both sides. On this one (the untouchables) is Bishop Tutu, Nobel Peace Prize winner and the educated voice of black South Africa."

But the South African leader's photograph has this caption: "While Prime Minister (sic) P W Botha is smiling, there are plenty of South Africans who aren't."

Other "Indefensibles" are publisher Robert Maxwell, militant Liverpool councillor Derek Hatton and pop star Andrew Ridgeley.

Mr Davies says: "To stand up and be counted for an Indefensible is the moral equivalent of serving Austrian wine in a decanter and telling your guests it's French."

Pope praises racism march

VATICAN — Pope John Paul II spoke out again yesterday against racism in South Africa, saying anti-apartheid demonstrators championed the "undeniable" rights of man. ~~28~~

The pontiff, speaking after his weekly blessing in St Peter's Square, praised the more than 10 000 people who marched in Rome in a Christmas demonstration on Saturday against apartheid.

"They demonstrate an affirmation of the values and the undeniable rights, that help make man more human, and help him to realise his true dignity ... and to elevate him socially, culturally and spiritually," the Pope told an estimated 4 000 faithful, including some of Saturday's protesters, gathered under sunny skies.

He said the Roman Catholic Church regarded such actions with "approval and support."

"I hope this significant testimony serves to stimulate growing knowledge of the evangelical message of reciprocal love, that makes all men one family on the plane of respect for the human being, without any discrimination," the Pope added. — Sapa-Associated Press.

Lawyer's home petrol-bombed

The Lenasia homes of civil rights lawyer Mrs Friscilla Jana and her neighbour, Dr Mohammed Momoniat, were petrol-bombed early yesterday.

At 1.45 am Mrs Jana and her husband Reg heard the sound of breaking glass and a car speeding away.

"We had been awakened by the baby crying a few minutes earlier and were preparing a bottle for her when we heard the noise," Mrs Jana said.

The Janas are caring for Albertina, the eight-month-old daughter of imprisoned United Democratic Front activist Mr Popo Molefe, who is charged with high treason and murder.

The bomb shattered sliding doors in the lounge and burnt an oriental carpet before Mr Jana was able to throw it into the garden.

This is the third time Mrs Jana's home has been attacked. A petrol bomb was thrown at her home in 1979, shortly after she was banned, and a brick was thrown at her front door during the tricameral elections.

A petrol bomb was also thrown at the home of Mrs Jana's neighbour, Dr Momoniat, yesterday morning, but it bounced off burglar proofing on a window and landed in a flower bed, causing little damage.

Dr Momoniat, director of the

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Muslim World League and a member of the South African Chapter of the World Council on Religion and Peace, was detained for several days in October. His son Ismail is secretary of the Transvaal Indian Congress and has been in detention since the declaration of the state of emergency in July.

Mrs Hajira Momoniat told *The Star* the family had not heard anything but were awakened by a telephone call from Mrs Jana telling them her home had been petrol-bombed and that there was a fire in the Momoniats' garden.

It is the second time Dr Momoniat's home has been petrol-bombed.

Shots were also fired at the family's

the mountains until he and his wife were

Sats' thwarted' Cape bus plan

CHRIS CAIRNCROSS

PLANS by Cape Town's City Tramways to launch an inter-city luxury bus service are being thwarted by SA Transport Services (Sats).

According to a spokesman for the company, part of the Tollgate Holdings group, it had been hoped to start up an inter-city service early in 1986.

This would have involved the operation of luxury coaches fitted with television, radios and on-board refreshments.

Proposals included a fare structure considerably below that charged for other modes of transport.

An application was made to the authorities earlier this year for certificates to operate the proposed service.

It is, however, being strenuously opposed by Sats. The result is the National Transport Commission (NTC) has decided to delay a decision on the issue.



TUTU

Tutu appeals for a just SA society

NOBEL peace prize-winner Bishop Desmond Tutu at Christmas appealed to racially-divided South Africans to work for a just and peaceful country.

His appeal came during an apparent lull in unrest which has cost more than 1 000 lives since February, 1984.

Police headquarters in Pretoria said yesterday there had been no serious incidents of unrest in the past 12 hours.

Tutu, an outspoken opponent of apartheid, told a congregation of about 400 people of all races at St Mary's Cathedral in central Johannesburg that Christ had left them to continue his work on earth.

"He told us to work for justice for

only so can we work for peace," Tutu said in his Christmas Day sermon.

"How can we go on like this?"

"With a state of emergency, soldiers in the townships, teargas and rubber bullets, people being burned, homes being petrol-bombed, people being intimidated, people being detained without trial," he asked.

Much of the violence had been in the townships, where people seen as government collaborators had been burned and their houses attacked.

Tutu said: "Let us work so that Christmas 1986, unlike Christmas 1985, will be one where all of us, black and white, will be able to say indeed God is with us." — Sapa-Reuter.

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Cape Times 27/12/85 (28)

Naidoo on Christmas of concern

Staff Reporter

THE Catholic Archbishop of Cape Town, Archbishop Stephen Naidoo, said yesterday that the Catholic Church had not rejected the call for a Christmas of concern.

Responding to criticism of a statement by nine Catholic bishops earlier this month, Archbishop Naidoo said the call for Christmas to be celebrated with joy did not ignore either the political situation or the state of emergency.

"It was not that we were out of sympathy with the call for a subdued or concerned Christmas, which we had noted. The statement was trying to underline the theological nature of Christmas, which is one of joy and which cannot change.

"We appreciated the concern of those who called for a Christmas with greatly reduced material celebrations.

"We also pointed out that, for Christians,

Christmas is a key event in the church calendar. That is the day we recall and celebrate the birth of Jesus Christ, the saviour of mankind and, as the scripture calls him, the Prince of Peace.

"We reminded our faithful that this feast is an essentially religious event to be celebrated with joy and seeking to share our joy with others in a spirit of love.

"We stated that, no matter how great our tribulation, the fact of the incarnation overcomes our sadness. True liberation is to be found in Jesus Christ and in the fulfillment of His law of love."

Wrongly attributed

Archbishop Naidoo said the statement by the Catholic Bishops of the Metropolitan Province of Cape Town — which includes Oudtshoorn, Port Elizabeth, Aliwal North, Queenstown and



Archbishop Naidoo

De Aar — had wrongly been attributed to him alone in a Cape Times report on December 17. He pointed out that he

had made a personal statement on Christmas and the state of emergency. This statement was:

"This year Christmas will be overshadowed by the state of emergency. Inevitably, therefore, the spirit of Christmas will be affected by these circumstances in which we find ourselves. There are several things that can be done to help ease the situation.

"There are still a number of people, many of them very young, being held in detention. If they have committed an offence then they should be charged and allowed the due process of law. If they have not committed any offence then they are innocent and should be freed. Many families would rejoice deeply if the detainees were freed for Christmas. I appeal earnestly to the relevant authorities to either charge them or free them.

"Christmas is a time of celebrating, especially with the family. There are many families who will find it hard to celebrate because of bereavement, injury or detention during the state of emergency. In sympathy with them, our own family celebrations should be subdued to show that we are one with them. Sorrow as well as joy should be shared.

"Christmas is a time when we celebrate the coming of Christ, the Prince of Peace. One of the great powers he has given us is the ability to give peace to one another. Because this gift is shared in families, offices, clubs, communities — anywhere, peace is present.

"If each South African gave the gift of peace to his fellow South Africans, then peace would be a reality in our country," his statement concluded.

Thousands

CAPE TOWN 20/11/85

at service

28 State Reporter

THOUSANDS of Muslims converged on the Primrose Park Mosque at midday yesterday where an annual Mass Jumu'ah (prayer meeting) had been called.

The windows of a police car left outside the mosque after it had been boxed in by cars parked in the road were smashed after the meeting ended.

At one stage during the service, a police helicopter hovered nearby and Casspirs and at least one riot police van were seen.

Four men holding banners were "taken to a police station for questioning", according to Captain Jan Calitz, a police liaison officer for the Western Cape.

Austrian police are seeking verification of the passport which they had thrown away.

Govt given till March to meet pupil demands

BUS DAY

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TUTU

Back-to-school call by Tutu

BISHOP DESMOND TUTU has recommended that black pupils return conditionally to school next year. He also called for punitive sanctions against SA if their demands were not met by the end of March.

"I want to suggest that we resolve that we are going back to school in 1986, but on very firm conditions," the Anglican Bishop of Johannesburg told the conference on the crisis in black education in Johannesburg yesterday.

"We give the government three months to meet these conditions," he said.

"If we go back with these conditions and we have a strict timetable, you will have the whole community behind you, because you are being reasonable... and the community will support you.

"So let us call them requests, but we know they are demands.

"If government refuses these requests in three months then it must not only be the students who lay down tools... teachers, parents, workers, church leaders, university staff and students must all combine in a concerted effort to say wokhai (stop).

"We are not threatening," he said, "we are only saying that if that does not

happen, this will be a consequence." He was changing his deadline for proposing sanctions, he said.

"If by the end of March these things are not happening, I will be one of those who will call for punitive economic sanctions against the government."

He urged that representatives of pupil, parent and teacher bodies present at the meeting set a number of conditions for a return to classes.

"We want free, elected SRCs (student representative councils).

"We want Cosas (Congress of South African Students) unbanned.

"We want student leaders who are in detention to be released.

"We want suitable arrangements for catching up to be made."

He said a day should be set aside in every school's week for "conscientisation".

"We (then) set up a non-racial body that says we are preparing a curriculum, a syllabus, for the new educational system."

He recommended the government should hand over most schools to the churches.

The churches were sympathetic to the cause championed by the 600-strong audience in the Great Hall at the University of the Witwatersrand, he said.

"We must scrap ethnic education so that what we have is education for all of the people of South Africa."

He called for the lifting of the state of emergency, the release of detained pupils and political prisoners and the readmission of exiles.

He thanked the convenors of the conference — the Soweto Parents' Crisis Committee (SPCC) — for organising an important consultation on a crucial subject.

He opened his address by praying for

Fed Volk to launch R100m issue



FEDERALE VOLKSBELEGGINGS is to raise R100m by way of a rights issue as part of a major restructuring programme.

Final details of the issue are to be announced later.

The move was widely expected as the board indicated — at the time of the release of the interim results last month — its intention to restructure the group in order to reduce interest commitments Fed Volk and strengthen the balance sheet.

A rights offer was on the cards as Fed Volk was in urgent need of a huge capital injection following attributable losses of R7,4m in the half year to September, and running up an attributable loss of R71,8m in the second half of the 1985 financial year.

The main problem centred around the

MERVYN HARRIS

its massive debt with gearing at about 100% and the punitive cost of servicing the debt — the interest bill was R47m in the first six months of the current financial year.

The group has historically always been under-capitalised, as MD Johan Moolman pointed out in the 1985 annual report. "The balance sheet has a relatively small capital base compared with the assets to be financed."

The proposed rights issue should, therefore, help achieve the objectives of reducing the interest bill and strengthening the balance sheet.

Moolman says the new issue of shares should contribute materially to a quicker

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Back to school Tutu

the blessing of God and ended by requesting the audience to join hands, asking them to repeat:

"Forward to a new South Africa. Forward to a united South Africa. Forward to a non-racial South Africa. Forward to a democratic and just South Africa. Forward to a free South Africa."

The African National Congress would abide by the decisions of the conference, said Vusi Khanyile, one of a Soweto Parents' Crisis Committee delegation that met four executive members of the ANC in Harare on Christmas Day.

"The ANC welcomed the calling of this conference on education," he said on Saturday, the first day of the two-day conference.

"We trust the forces of good and evil will abide by the decision of this conference, even the Nationalist government."

A spokesman for the SPPC called for united action by teachers, pupils and parents to solve the crisis in education.

Hamilton Tlamienze told the conference: "You can't do anything alone.

"We must move as a community, parents, teachers and students together."

Father Smangaliso Mkhathshwa, of the South African Catholic Bishops Conference, said a radical transformation in education would radically change society.

He said: "By transforming education

radically you will also transform the rest of society radically."

"There is no neutral education. Education is either for domestication or for freedom."

Mkhathshwa said delegates had been drawn from progressive organisations throughout the country.

"People have risen up and declared unequivocally that they are not prepared to endorse their slave status.

"Students have made sacrifices, even of their own lives. The contribution of the now-banned Cosas cannot be praised enough," he said.

A number of organisations were represented at the conference, which started late because double the expected 400 delegates and observers registered and had to be moved from a smaller venue to the Great Hall.

About 200 pupils danced and chanted while delegates registered.

People wore T-shirts bearing the colours of the UDF (United Democratic Front), Azapo (the Azanian People's Organisation), Soyco (the Soweto Youth Congress), Azasim (the Azanian Student's Movement), the Umlazi Youth League many other pupil, parent and teacher bodies. — Sapa.

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From page 1

Tutu delivers ultimatum on education

CAPE TIMES 30/12/86 28

JOHANNESBURG. — Nobel peace laureate Bishop Desmond Tutu yesterday recommended that black pupils return to school in 1986, "but on very firm conditions".

He suggested that the community "down tools" if pupils' demands were not met in three months time.

He also delivered an ultimatum to the government, saying he would call for punitive sanctions if "things were not happening" as regards meeting of the demands by the end of March.

Addressing an audience of 600 people in the Great Hall at the University of the Witwatersrand at a conference on the crisis in black education, the Anglican Bishop of Johannesburg said: "If we go back with these conditions and we have a strict timetable, you will have the whole community behind you, because you are being reasonable ...

"So let us call them requests, but we know they are demands."

If the government refused then not only pupils, but "teachers, parents, workers, church leaders, university staff and students must all combine in a concerted effort to say wokhai (stop)".

He recommended that representatives of pupil, parent and teacher bodies at the meeting set a number of conditions for a return to classes.

These would be: free elected student representative councils; the unbanning of the Congress of South African Students; the release of student leaders in detention; and that "suitable arrangements for catching up" be made.

Bishop Tutu said a day in the week should be set aside at every school for "conscientization".

"We (then) set up a non-racial body that says we are preparing a curriculum, a syllabus, for the new South African educational system."

He recommended that "ethnic education" be scrapped and that the government hand over most schools to the churches, who were sympathetic to the cause of those at the conference.

Bishop Tutu said school boycotts had been effective, but cautioned against an uneducated generation.

If liberation came tomorrow, who would be the engineers, computer experts and who would run Escom, he asked.

"We must prepare now for a post-liberation South Africa," he said.

He praised the pupils, saying black adults had compromised for too long. "We black adults must confess openly our complicity in our own oppression and let us be ... properly ashamed."

The conference was convened by the Soweto Parents Crisis Committee. — Sapa

Tutu may join Russell's delegation to meet PW

AKS 3/1/85 28

Argus Correspondent

JOHANNESBURG. — Bishop Desmond Tutu and President Botha could still meet within the next few weeks.

Bishop Tutu hinted last night that he "might be persuaded" to join the Anglican Church delegation, headed by Archbishop Philip Russell of Cape Town, when it meets the President on August 19.

Archbishop Russell, who is visiting Buenos Aires, said in a telephone call that he "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 Monday.

But it was possible that Bishop Tutu, the Anglican Bishop of Johannesburg, could be included in the archbishop's delegation, a spokesman for the President's office said.

Condition

Bishop Tutu first said 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 President if the President requested him to denounce civil disobedience. According to Bishop Tutu, this was a new condition the President had added to talks with black leaders.

Bishop Tutu repeated his objections to this condition last night, but added: "I have also heard from the archbishop's office. And when your archbishop speaks to you, you listen to what he is saying.

"He is after all my spiritual leader. I'm not closing the door on the possibility that I might meet President Botha as a member of Archbishop Russell's delegation."

What did he hope to achieve by a meeting with the State President? He replied: "I could make him aware of the feelings of blacks who are against the system. We are in the talking business. Whether before or after violence, we are going to talk. Why not talk before the violence really gets out of hand?"

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Church, homes petrol-bombed

A church and the homes of two activists in Pretoria's Soshanguve township were damaged in three petrol bomb attacks on Sunday night.

(28)

The St Charles Llwanga Catholic Church in Zone F, where the secretary-general of the Southern African Catholic Bishops Conference (SACBC), Father Smangalis Mkhathwa, is resident priest, was attacked with at least two bombs. Slight damage was caused to five pews when they caught fire.

The home of Mr Peter Manchidi, an employee of the SACBC and a member of a local youth organisation Manchidi, was extensively damaged.

The other youth whose home was also petrol-bombed preferred not to be identified.

Captain H Beck of police headquarters in Pretoria said he had not heard about the church being petrol-bombed.