

CHURCH + STATE

1986

AUG - DEC

# Reasons sought for churchman's detention

By Jenni Tennant

Reasons for a churchman's continued detention are being sought in an urgent application to the Rand Supreme Court.

The Rev Jean-Francois Bill, moderator of the Evangelical Presbyterian Church of South Africa, was arrested on June 20, according to court papers.

Mr D Kuny SC, for Mr Bill, said the information was being sought to enable the detainee to make representations to the Minister of Law and Order.

Mr Bill was arrested and detained in terms of emergency regulation 3(1) and the period of detention was extended by the Minister of Law and Order in terms of regulation 3(3).

His wife, Mrs Mary Cameron Bill, brought the application against the State President, the Government of the Republic of South Africa and the Minister of Law and Order.

Last week the application was postponed when a legal representative was permitted to see Mr Bill.

An affidavit by Mr Bill has also been filed.

The hearing continues.

Appearances: Mr Justice G Leveson was on the Bench. Mr D Kuny SC appeared for Mr Bill and Mr R Kruger, SC, assisted by Mr F Odendaal, appeared for the State President, the Government and the Minister of Law and Order.

**I**t is amazing what wonderful altruists everybody has become. It is remarkable that in South Africa, the most vehement in their concern for blacks have been whites ....

### BISHOP DESMOND TUTU

IN 1976, out of a growing and deepening apprehension about the mood in Soweto, one of increasing anger and bitterness and frustration, I wrote an open letter to then-Prime Minister BJ Vorster. In it I warned him that unless something was done, and done rapidly, to remove the causes of black anger, I was fearful of what was likely to erupt, because black people were growing increasingly resistive under their oppressive yoke of apartheid.

For young people, it was represented in the insensitive determination to enforce Afrikaans as a medium of instruction in their inferior schools in a system of education that had been designed by its author, Dr Verwoerd, for inferiority.

My letter was dismissed contemptuously by Vorster as a propaganda ploy somehow engineered by the Progressive Federal Party. He did not think I could, as a black person, have the intelligence to know the grievances of my own people or the ability, if I did, to compose a letter to express those grievances.

I refer to this first effort to show that for over 10 years I have attempted to alert the authorities in this land to the dangers to which their misguided and iniquitous policies were exposing our beloved country.

In that 1976 letter, I referred to some of the minimum conditions necessary to allow blacks to feel that their plight was being taken seriously. I have made many public statements urging the government to act decisively and to give blacks hope.

In 1980, on my initiative, some of the leaders of the South African Council of Churches and of member churches went to see PW Botha, who was then Prime Minister, and his senior cabinet colleagues. We were trying to make them understand that unrest would be endemic in South Africa unless its root cause was removed — and that root cause was apartheid.

We declared then that we knew that politics was the art of the possible and did not want to suggest they do anything to erode their support among their constituency.

And we put forward four actions which, if they were carried out, would be a dramatic demonstration of the government's intention to effect real political change leading to political power sharing. Remember, this was in 1980, six years ago. We said:

- Declare a commitment to a common citizenship for all South Africans in an undivided South Africa.

- Abolish the pass laws (even a phased abolition to avoid chaos), detention without trial, and arbitrary banning.

- Stop all forced population removals immediately.

- Establish a uniform educational system.

These were not wild, radical demands and if the government had implemented them, we would have been saved a great deal of anguish, bloodshed, and loss of property and an increase in bitterness, hatred, and anger. We were criticised in the black community for going to the government.

These were much of the same conditions in my 1976 letter to Vorster. But do you know what happened? They were ignored.

In fact, we later discovered that the government had dealt dishonourably with us, for while we were discussing with them in good faith, they were employing the Christian League as a front organisation in their nefarious efforts to subvert, malign, and discredit the SACC. Actually, the government



Bishop Desmond Tutu ... a call for punitive economic sanctions

intensified its efforts to undermine the Council of Churches and me personally by getting its sycophantic SABC and others of its media lickspittle supporters to denigrate and vilify us.

That ended up with the government's being embarrassed, and the SACC and I received global vindication by the award of the Nobel Peace Prize. And the government was thoroughly hoist by its own petard, because our member churches and overseas supporters rallied to our support in an unprecedented way.

In 1984, far from heeding our calls for negotiation leading to power sharing, the government introduced a constitution that was the climax of the policies of exclusion to which blacks had been subjected since 1910. Seventy-three percent of the population was excluded from any participation in this monumental hoax designed to hoodwink the international community into believing that apartheid was being reformed.

Apartheid is not reformable. It must be destroyed before it destroys our country. That constitution was meant to entrench white minority rule with the co-opted help of so-called coloureds and Indians, collaborators of their own and our oppression and exploitation. The people have rejected it unequivocally.

Despite all this, I tried again last year to see the State President to talk with him as one South African to a fellow South African, as one grandfather to another, as one Christian to another. I hoped that he would act as only he could, the one white South African who would have gone down in history as having presided over the dissolution of apartheid and the emergence of a new, more equitable, just, nonracial, and truly democratic South Africa. He turned me down.

Little or nothing in South Africa has changed without pressure from the international communities. The sports policy changed only as a result of the sports boycott, which I have supported and continue to do so, as a non-violent method to bring about change.

I have called on the international community to exert pressure on the government — political, diplomatic, but above all economic pressure — to persuade it to go to the

negotiating table with the authentic representatives of all sections of our society, and I have said for blacks this would mean those in jail or in exile. I have said this umpteen times.

I have been accused of advocating sanctions and I said I have not yet called for sanctions. I have said each country should surely decide for itself the nature of economic pressure it wishes to apply.

Most Western countries have rejected economic sanctions because, we are told, they would hurt blacks most of all. I hope that those who use this argument will drop it quietly and stop being so hypocritical. It is amazing how solicitous for blacks and such wonderful altruists everybody has become. It is remarkable that in South Africa, the most vehement in their concern for blacks have been whites.

Few blacks have repudiated me for my stance. This is very odd. They are not stupid. They know whether they are going to suffer and they would reject out of hand one who wanted to bring that suffering on them. And yet, in the black community, my standing is very high.

And, even more remarkably, two recent surveys have shown that over 70 percent of blacks support sanctions of some sort. Blacks have carried out consumer boycotts. They have staged massive stayaways to make a political statement.

Nothing that Botha has said has made me believe that he and his government are serious about dismantling apartheid.

I have no hope for change from this government unless it is forced. We face a catastrophe in this land, and only the application of pressure by the international community can save us.

Our children are dying. Our land is burning and bleeding and so I call on the international community to apply punitive sanctions against this government to help us establish a new South Africa, nonracial, democratic, participatory, and just. This is a nonviolent strategy.

There is still a great deal of goodwill in our country between the races. Let us not be so wanton in destroying it. We can live together as one people, one family, black and white together.

Extracted from a longer article which appeared in the Washington-based BUSINESS AND SOCIETY REVIEW

1/8/86



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# Clergy in detention

Each Friday the WEEKLY MAIL will publish names of known detainees in various categories, starting this week with clergy and church employees. The list was supplied by the Detainees' Parents Support Committee

## PRETORIA/WITWATERSRAND/VEREENIGING

BALOYI	Joseph	PCC Pretoria
BILL	Francois (Fr)	ABREGSA
HLALETSHWA	Hans (Deacon)	SACBC
HORTOP	Peter	
KHUMALO	Joseph	Catholic Dominican
KHUMALO	T.V. (Bishop)	C.A.I.C.
MABASO	Victor S.	CCANUSA
MAGOME	J.R. (Rev)	
MAPUSELA	Lucas (Rev)	NGRA
MASEMOLA	Sipho	
MCILINGO	Joe (Fr)	
MKHATSHWA	Smangaliso (Fr)	SACBC
MOCHECHANE	Stephen (Rev)	Daveyton CC
MOHALE	David	
MOLOI	Aaron (Rev.)	Tembisa P.G.C.
MOLOKWANE	Raphael (Sr)	
NCUBE	Bernard (Sr)	FEDTRAW
OBOTSENG	Christine (Sr)	
RAKABE	Jackson	Pretoria PCC
SONTI	Vuyisile	
SUBILA	Guy (Rev)	
TOKWE	Welcome (Rev)	

## TRANSVAAL COUNTRY

ABRAM	Maja (Rev)	N. Tvl. C. of G.
BALOYI	John	SACC
BARENDSE	Roy	Midland CC
KISTNER	Wolfram (Dr)	SACC
KODISANG	S.S. (Rev.)	
MALINGA	(Rev)	
MASEPHA	(Rev)	SACC
MASUPHA	L.P. (Rev.)	
MOLEFE	Russel	Vleifontein CC
MOLOABI	Isaac (Rev)	
MOTSIRI	M. (Fr)	
NDWANDWE	Sigisbert (Bp)	
NUYENS	Peter	
O'LEARY	Sean (Fr)	
PHETLHO	Rev M D	
PHOLWANA		Vleifontein CC/NTCC
RAMEHLAPE	D. (Rev)	Vleifontein CC/NTCC
V.D.SOMPELE	Gerald (Fr)	

## EASTERN CAPE

BESHU	?	De Aar R.A.
BOOI	Mkalipi	ECCC
COETZEE	Michael	SACC
CORNELIUS	Graham	
DEKOTO	Soekie	Midlands C.C.
DLEPU	?	De Aar R.A.
FASS	Piet	Border CC
JOOSTE	Colin (Rev)	BCC
LEEU	Eddie (Rev)	J and R
LELEKI	Msokoli	DC

## EASTERN CAPE

MKALIPi	Boy	ECCC
NADISON	Donovan	SACC
NDLWANA	Bernard (Rev)	
SALIWA	Kwiselo (Rev)	
VISAGIE	Abie (Rev.)	Midlands C.C.
WILMOT	Larry (Rev.)	

## NORTHERN CAPE

MAROPONG	Augustine (Rev)	N.Cape CC
NKABO	Jack	N.Cape CC
NKABO	Junior	UDF
TATLHANE	Thekiso	N.Cape CC
TJIRIMUJE	E.S. (rev)	AMEC WINDHOEK C.C.
TLHACOANE	Thekiso	N.C.C.C.

## WESTERN CAPE

?	Rev. Laurie	
BIRDFIELD	Rev.	
BRITS	J. (Rev)	
BUYS	Rev	
DE BRUYN	E. (Pastor)	WCCG
DE KLERK	Dominee	
HARKIN	Claire	
JACKSON	Austin (Father)	
LIDDELL	Lesley	WPC
YAN WYK	Reverend	

## NATAL

BOUMA	John (Fr)	
CHETTY	Danny (Rev)	
CORIJN	Daniel (Fr)	
DAVID	Bentley	Pmb Council of Churches
ERNST	Heinz A.	
KAUFMAN	Larry (Fr)	Pmb Church Agency
KERCHOFF	Peter	PACSA/DESCOM/AFRA
KNEIFFEL	Theo (Fr)	Pmb Church Agency
MAGUBANE	S.	North Natal C.C.
NDEBELE	Azaria	SACC
SPILLER	Gay	PACSA
WEINMAN	Edgar (Fr)	
XABA	Irene (Mrs)	N.NATAL RCC

## ORANGE FREE STATE

RAPHESU	Mamabula (Rev)	OFS Regional CC
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## UNKNOWN

MAMABOLA	(Rev)	
V.D. BROECK		Catholic Church

● This is a list of all known detentions since June 12. Some of these people will since have been released



Cap. Times  
1/18/86

## Buthelezi call to churches

ULUNDI. — Chief Mangosuthu Buthelezi yesterday called on South African churches to state "quite unambiguously" their positions on sanctions and violence, and commended King Goodwill Zwelithini of the Zulus for his courage in challenging Anglican and Roman Catholic church leaders on these issues.

Chief Buthelezi said the Anglican Church was affiliated to the South African Council of Churches, which had indicated support for the African National Congress.

### Attitudes

The controversy over church attitudes arose when King Goodwill accused Anglican and Catholic leaders at the weekend of supporting sanctions and violence without consulting their followers. This brought a denial from the Anglican Bishop of Natal, the Rt Rev Michael Nuttall.

Chief Buthelezi described Bishop Nuttall's attempts to dissociate the Anglican Church from the stance taken by its leader Bishop Desmond Tutu "in his personal capacity" regarding sanctions as "patently ridiculous".

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# Six Cape clergymen released

CP Correspondent

SIX CAPE clergymen, each detained for more than 40 days, have been freed.

One of them, Congregational Church minister John de Klerk, was released on Tuesday night - two days before an urgent application for his release was due to be heard in the Cape Town Supreme Court.

However his attorneys said the application would go ahead as scheduled "because we still have to argue costs."

Jameson Buys, another freed clergyman, confirmed that four others were released at the same time:

- Hendric van Wyk of the NG Sendingkerk in Riversdale.
- T Banzi of the Apostolic Faith Mission in Oudtshoorn.
- Timothy Kellem of the Church of Christ in Beaufort West.
- Lesley Crotz of the Volkskerk in Mossel Bay.

Buys, an NG Sendingkerk minister, said he was detained at his home in Calitzdorp on June 14.

He said he was surprised to have been released.

He said most detainees quickly adapted to prison life "but it takes time to accept that you can be detained indefinitely".



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# King warns clergy

By SIBUSISO MNGADI

KING Goodwill Zwelithini's attack on mainline churches this week could signal his comeback to politics after a long spell in a political "deep-freeze".

In his address to the July festival of the Church of Nazareth (Shembe church) - at Ndwedwe, outside Durban - the king warned leaders of independent churches to beware of "false prophets" who would soon be active among them, preaching the message of bloodshed and sanctions.

He said political organisations which supported sanctions and had made the affiliates of the SA Council of Churches and the SA Catholic Bishops Conference "dance to their music" would not spread the gospel among them.

"The SACC has made organisations like the ANC and the UDF authentic liberation movements, and has said Inkatha is not a true liberation movement," he said.

Asked to comment, SACBC President Denis Hurley said the king was expressing the same views as Chief MG Buthelezi.



# Nuttall's bid to beat apartheid

Own Correspondent

DURBAN. — Bishop Michael Nuttall has proposed church groups, in which "apartheid structures" would be dismantled, and joint ministries operating across parish boundaries as a means of overcoming remnants of apartheid in the Anglican Church.

The Anglican Bishop of Natal, writing in the August edition of his monthly newsletter, was answering criticism from within the church.

He suggested the setting up of small non-racial groups "where people meet and talk and pray as Christians and see where this takes them" and the development of "team ministries" across parish boundaries.

He said a resolution passed at a Diocesan Council meeting "was saying by implication: How can we honestly press for such (apartheid) structures to be

done away with in the nation when they are alive and well in the church?"

Bishop Nuttall said parish boundaries in cities seemed to coincide with group areas; white priests served whites and black priests blacks in overlapping rural parishes; and black parishes often had inferior church buildings.

He stressed "the importance of taking differences of culture and language seriously in order to allow people to worship and witness in their own way" and of "encouraging self-help and avoiding handouts to poorer people to equalize facilities".

But he warned against allowing such considerations to be an excuse for the status quo.

He said the ministry of bishops and archdeacons in the diocese did cut across any divisions of colour or race.

# Friendly public warning to Tutu

**GOVERNMENT** yesterday issued Bishop Desmond Tutu with a "friendly warning" that his utterances on sanctions "bordered on high treason".

Manpower Minister Pietie du Plessis also told the National Party's federal congress in Durban that he warned Tutu and Allan Boesak he would give their addresses to three million or four-million hungry South Africans.

Du Plessis then launched a scathing attack on what he called clergymen

who lived in luxury but advocated sanctions.

He said: "Calls for economic sanctions are not just economic sabotage but border on high treason."

Du Plessis was responding to a question from a party delegate who wanted to know why government was not taking action against Tutu, Bishop of Johannesburg and Archbishop-elect of Cape Town, who has often been outspoken at home and overseas on sanctions.

# Bishop's non-racial church groups plan

Mercury Reporter

CHURCH groups in which 'apartheid structures' would be dismantled, and joint ministries operating across parish boundaries have been proposed by Bishop Michael Nuttall as a means of overcoming remnants of apartheid in the Anglican Church.

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A resolution passed at a Diocesan Council meeting was saying by implication: 'How can we honestly press for such (apartheid) structures to be done away with in the nation when they are alive and well in the church?' Bishop Nuttall said.

He pointed out that parish boundaries in cities seemed to coincide with group areas, that white priests served whites and black priests blacks in overlapping rural parishes and that black parishes of-

ten had inferior church buildings.

He added: 'People's assumptions do not question such things, but instead accept them as "natural" and "normal".'

To answer such criticism, Bishop Nuttall pointed out: 'The difference between the Church's arrangements and the apartheid structures of the State (is that) the first are voluntary and the second are enforced by law.'

And he emphasised 'the importance of taking differences of culture and language seriously in order to allow people to worship

and witness in their own way' and of 'encouraging self-help and avoiding handouts to poorer people to equalise facilities'.

'But we can easily make the mistake of hiding behind such considerations, allowing them to be an excuse for the status quo,' he warned.

As 'two ways forward' he suggested the setting up of small non-racial groups 'where people meet and talk and pray as Christians and see where this takes them in action and witness' and the development of 'team ministries' across parish boundaries.

# Minister ordered to give grounds for cleric's detention

By Jenni Tennant

A Rand Supreme Court judge yesterday ordered the Minister of Law and Order to furnish the grounds for the continued detention of the Rev Jean-Francois Bill.

Mr Justice G Leveson said that, as an emergency detainee, Mr Bill had the right to make representations to the Minister and, in order to do so, was entitled to know the grounds for his continued detention.

In his judgment Mr Justice Leveson said that for the purpose of making representations to the Minister the detainee had the right to consult his lawyer to obtain advice.

## DURBAN JUDGMENT

The judge referred to a judgment by the Full Bench in the Durban Supreme Court last month and said he followed that judgment.

He took the view that the enactment by the State President in rule 3 (10)(a) of the regulations and the Minister of Justice in rule 5 (1) — both of which concerned access to detainees — were both ultra vires.

## Courts 'ready to ease harsh laws'

The Rand Supreme Court judgment yesterday concerning the Rev Jean-Francois Bill showed that the courts were still prepared to step in where they could to ease "draconian measures", Mr Jules Browde, SC, chairman of Lawyers for Human Rights, said last night.

The Minister of Law and Order, Mr Louis Le Grange, was ordered by Mr Justice G Leveson to furnish grounds for Mr Bill's continued detention.

Mr Justice Leveson said Mr Bill had the right to make representations to the Minister, and to do so was entitled to know the grounds for his continued detention and to consult his lawyer.

"It is also important that the Minister of Law and Order is told he is obliged to give reasons for detentions when called on to do so, because it enables detainees to test the good faith of the police who arrest them," he said.

In the present case, the detainee's right of access to legal advisers had not been abolished but had been restricted, he said.

It appeared, according to the authorities, that the person affected was entitled only to such information as would enable him to know why he was detained, without which he would not be adequately armed to make representations.

Mr Justice Leveson was giving judgment on an urgent application brought by Mrs Mary Cameron Bill, wife of Mr Bill. The application was for the reasons for the continued detention of the churchman to be revealed so that he could make representations for his release.

It was brought against the State President, the Government of the Republic of South Africa and the Minister of Law and Order.

Mr Bill, who is the moderator of the Evangelical Presbyterian Church of South Africa, was arrested on June 20 and detained in terms of regulation 3(1). The period of detention was extended by the Minister of Law and Order in terms of regulation 3(3).

The Minister of Law and Order was ordered to furnish Mr Bill, in writing, with the grounds for his continued detention.

The judge ruled that the detainee was entitled to consult his lawyer, who was to have access to him in terms of and in accordance with the Prisons Act and the regulations promulgated thereunder, for the purposes of advising him with regard to making representations.

It was also ordered that the detainee be supplied with writing materials.

The respondents were ordered to pay the costs of the application.

## Bishop's plan to break church barriers

**CHURCH** groups in which "apartheid structures" would be dismantled, and joint ministries operating across parish boundaries have been proposed by Bishop Michael Nuttall as a means of overcoming remnants of apartheid in the Anglican Church.

The Anglican Bishop of Natal, writing in the August edition of his monthly newsletter, was answering criticism from within the church.

A resolution passed at a Diocesan Council meeting was saying by implication: "How can we honestly press for

such (apartheid) structures to be done away with in the nation when they are alive and well in the church?" Bishop Nuttall said.

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priests served whites and black priests served blacks in overlapping rural parishes and black parishes often had inferior church buildings.

He added: "People's assumptions do not question such things, but instead accept them as natural and normal."

To answer such criticism, Bishop Nuttall pointed out: "The difference between the church's arrangements and the apartheid structures of the State (is that) the first are voluntary and the second are enforced by law."

# Cleric berates tricameral system

THE Anglican Bishop-elect of Johannesburg, Canon Duncan Buchanan, has a message for President P W Botha: "Dissolve the tricameral parliament. It is a waste of money and human resources."

A self-confessed radical Christian, he is an arch-opponent of apartheid, its structures and the heavy finances required to sustain it.

"The whole structure of the tricameral Parliament must be dissolved. It is draining the country of human resources and a lot of money. "The money government is wast-

SIPHO NGCOCO

ing should be used on sensible projects like upgrading education for blacks," he says.

"Apartheid is just too expensive, especially when one considers hundreds of government officials, including those of the homelands, whose main tasks are to keep the fires of apartheid burning.

"Take into account their plush homes, luxury official cars and lump sums of financial allowances."

Unlike Archbishop-elect Desmond Tutu, whom he will succeed, Buchanan adopts a neutral stance on the issue of economic sanctions.

"Apartheid is the major problem, not sanctions." For Tutu, he has nothing but praise.

"Working under him as the Dean of Johannesburg was a wonderful experience."

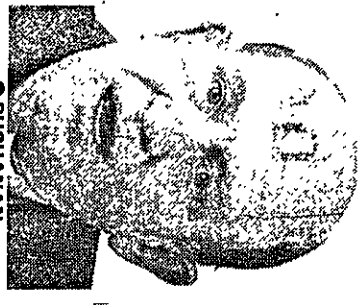
"I really loved him and respected all that he stood for. I enjoyed every bit of my work under him."

Asked about the pressure of taking over from a man of Tutu's standing, he says: "I am not Archbishop Desmond and I hope people will give me the space to be myself."

Buchanan, 51, who came from Grahamstown after serving for 20 years, first as sub-warden and later warden of St Paul's Theological College, was Dean of the city's St Mary's Cathedral for only 10 weeks before an electoral group of clerics and lay officials chose him to follow the 1984 Nobel Peace Prize-winner as bishop.

Officials of the 2-million-member church say that, despite Buchanan's lack of public recognition, he is widely known and respected within the Anglican community.

## NEWS



● BUCHANAN

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# International interest in Tutu enthronement

By ROGER WILLIAMS  
Chief Reporter

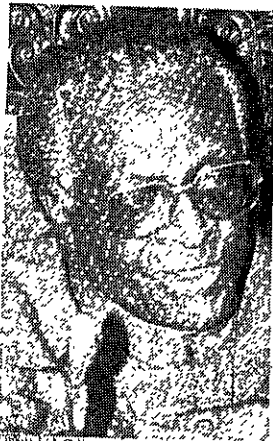
CHURCH and other official dignitaries from many parts of the world are expected to attend the enthronement of Bishop Desmond Tutu as Archbishop of Cape Town next month.

The heads of the Anglican church in Japan, Australia, Canada, the USA (where it is known as the Episcopalean Church) and at least two African states are expected, with the Archbishop of Canterbury Dr Robert Runcie, at the enthronement on September 7.

The primate of Japan has indicated he will be accompanied by an entourage of 15.

Prominent laymen from abroad including the Mayor of Chicago have also indicated their intention of being present.

Plans for the historic ceremony, in which for the first time a black person will be formally



Bishop Tutu

installed as head of the Anglican church in South Africa, have drawn world-wide interest and a large foreign press corps is expected in Cape Town to record the enthronement in St George's Cathedral.

With mounting pressure on South Africa to abolish apartheid and with economic sanctions against this country be-

ing called for more widely and more stridently than ever, the enthronement of a strong proponent of sanctions has implications that go far beyond purely church circles. It has created far more interest than is usually produced by such an occasion.

Seating capacity in the cathedral is to be increased from the normal 800 to 1350 and those unable to gain access to the cathedral itself will be able to see the entire service on a closed-circuit television screen in Cathedral Hall in Queen Victoria Street.

About 15 000 people are expected to attend an open-air eucharist at the Cape Showgrounds, Goodwood, on the afternoon of September 7, which falls on a Sunday.

The preacher will be Dr Runcie who, it was learned in Cape Town yesterday, will be accompanied by his special assistant, Mr Terry Waite.

# I had to strip, says Bishop's affidavit

THE Suffragan Bishop of Johannesburg West, Bishop Mfaniseni Ndandwe, says he was made to strip down to his underpants at the Klerksdorp Prison in full view of about 100 other detainees.

Three other priests who were detained with him, Reverend Simon Masopha, Reverend Motsiri Mosai and Reverend Petrus Kolisang, were made to strip completely naked.

"We were utterly humiliated," said Ndandwe in papers before the Transvaal Division of the Supreme Court in Pretoria this week. "From their observations the other detainees ... who were looking on seemed both shocked and disgusted at this absurd procedure."

Ndandwe and the three other priests are claiming in court that their detentions in terms of Section 50 of the Internal Security Act were unlawful and invalid.

The first respondent is the Commissioner of Police, while the second respondent is the Minister of Law and Order.

The third and fourth respondents are the Minister of Justice and the Officer Commanding Klerksdorp Prison.

According to papers submitted in court, Mosai was originally detained on June 10, while Ndandwe, Masopha and Kolisang were detained the following day.

On June 16 the four applicants were told they were being released. They were taken out of the prison building by a Klerksdorp prison captain.

But as they stepped outside, the four clergymen were approached by plainclothes policemen who informed

By SEFAKO NYAKA

them they were being arrested in terms of Regulation 3 of the Emergency regulations.

"We were utterly dumbfounded and speechless. The policemen were laughing and smiling, and seemed very pleased with themselves," Ndandwe said in his affidavit.

They were immediately driven back to the prison buildings, where a warrant officer told them it was necessary to conduct a body search.

In an answering affidavit on behalf of the first and second respondents, Lieutenant James Stols, attached to the riot-investigation unit (onlustondersoek eenheid) of the SA Police, said he had no knowledge of the allegations that the clergymen were made to strip, but submits that the allegations are completely irrelevant to the matter.

Stols says the first, second and third applicants were instrumental in the setting up of a "so-called civic association at the end of 1985 (whose objective was) to destroy existing structures and thus make the township ungovernable."

Stols said there were plans to use dynamite to blast the houses of policemen in the township and to kill their families. The dynamite, he said, would be obtained by the first, second and fourth applicants. He said the third applicant made his church available for the storage of petrol bombs.

The matter has been postponed to enable the applicants to file affidavits responding to the allegations.



# Reagan's speech gives hope

Atlanta.

Dear Bishop Tutu,

Don't give up on us yet. America has seldom been led by its presidents. We are truly a government of the people and by the people, even when we are not always for the people.

We are also a nation that God still seems to be able to move in mysterious ways. When we are silent, the very stones of our heritage cry out on behalf of justice and often we must flounder and fall back before we are able to go forward. We are notorious for our moral brinkmanship.

Because I have lived and suffered with this complex system of ours for so long, I have learnt to listen with my head and heart as well as my ears.

I hear not only what is said more clearly, but I have learnt to live with the disappointment of messages directed toward everyone but those who are victims of the problem.

And so President Reagan's speech on South Africa contained hope for me that might not be apparent to you and the other suffering South Africans — black, white, "coloured" and Asian — who so desperately long for strong pressures from the United States to head off the pending holocaust in your country.

## Prisoner release

President Reagan refused to commit to sanctions, and that was a disappointment to us all. But he did commit to the agenda of the Commonwealth Eminent Persons Group — including its call for the elimination of apartheid and for the release of all political prisoners.

As I have become used to celebrating minimum progress by so great a power, I must celebrate the agreement on objectives as significant.

For Ronald Reagan to recognise the need to unban black political leadership and release Nelson Mandela is an important commitment.

But while the President and I now agree about goals, we disagree in our basic understanding of the problem and on the tactics to achieve these now agreed-upon objectives.

A large part of the problem is the way Mr Reagan has staked his hopes on President Pieter W Botha's willingness and ability to be reasonable.

I have watched a number of Americans make precisely this mistake in their dealings with governors resisting desegregation in the American South.



After President Reagan's July 22 speech on South Africa, Mr Andrew Young (left), Mayor of Atlanta and former US Ambassador to the United Nations, wrote this open letter to Bishop Desmond Tutu (right), who is to be installed as Anglican archbishop of Cape Town later this year.



The Rhodesians relied on import substitution and widespread leaks of valuable goods and services, until in the end they had an even stronger domestic economy. Sanctions hardly influenced their politics.

Such would not be the case with an airline embargo against South Africa, especially one that was also backed by the United Nations Security Council and monitored by the International Civil Aeronautics Organisation.

Such an embargo of air travel — all airlines — would force South Africans to get to know their neighbours on a more equal footing and might strengthen their political and social ties to Zimbabwe, Zambia, Botswana, Mozambique and even Lesotho, for they would drive or go by train to those neighbouring states in order to travel out in to the world. Nor would any poor black citizens of South Africa be hurt by such a sanction.

These sanctions are not as moderate as they seem. They would actually be more powerful than harsher measures because they would be enforceable. They could be monitored and ended whenever there was a reasonable response from Pretoria.

## Travel plans

It would be ideal if they were voted in the next few weeks but did not take effect until December, for that would give President Botha a chance to respond to the agenda put forward by President Reagan and the British Foreign Secretary. It would also force white South Africans to cancel their Christmas travel plans and begin to face the consequences of their isolation from Europe and America.

As you well know, most South African whites set considerable store by the way they can travel the entire world with the wealth derived from the exploitation of the land and people of their country. Closing the door to easy access to the pleasures, freedom and culture of the world would be a serious threat to this way of life.

I may be grabbing at straws, but my experience has been that change comes when we least expect it. The darkest hour is just before the dawn.

As you approach investiture as archbishop — and spiritual leader of our time — you know that the Lord in whose name you speak is ruler of all men, women and nations, and that the victory over evil has been won.

Our job is to incarnate that victory in Johannesburg, Soweto, Washington and Atlanta, and even in kwaZulu. — *The New York Times*.

I watched President Dwight Eisenhower make the same mistaken judgment of Governor Orville Faubus of Arkansas in 1958, and then saw Attorney-General Robert Kennedy take the same gamble with Governor Ross Barnett of Mississippi and Governor George Wallace of Alabama.

In each instance, the men in Washington naively believed that reason alone could produce change. Only when their hopes were dashed on the rocky shores of racist reality were they forced to come back and apply the power of their office.

I cannot imagine President Botha being able to change. He does not have the political power or the moral authority to effect much change. He needs the outside pressure of the International community even to do those things he knows he must do.

That is why Congress, which is much more attuned to the moral outrage of the American people and is up for re-election in a few months, is likely to act independently of the president.

Republicans will probably go along, for they must save their party from being dragged down with the inevitable demise of apartheid.

Americans understand racism. We have lived through racial trials and to some extent still must struggle with the destructive potential of racism in our midst. Mr Reagan

was in Hollywood during those struggles, but Republicans, North and South, played an important role in our transition under law to a more just society.

The sanctions likely to be imposed by the United States — they may well be voted by the Senate in the next few weeks — will probably be moderate. They will probably seem totally inadequate. But I plead with you and your countrymen to understand why this is so — to recognise that sanctions are effective only if they can be enforced and relaxed.

Sanctions must be seen as a tactic, not an end in themselves. I have always feared that South Africa would actually get stronger and more intransigent under an oil embargo. Nor are such sanctions likely to be effective. Oil shipments are almost impossible to track, and there would surely be leaks all along the Southern African coast.

As for total economic sanctions, they would probably be honoured only in the breach. They could be enforced only with an extensive naval blockade that is unlikely.

Our experience in the late 1960s and early 1970s with sanctions on Rhodesia bears this out to a great extent. All the pressure to impose sanctions was on the United States and Europe, but Japanese, Brazilian, Argentine, Arab and Israeli goods, money and licences continued to make their way into Salisbury to the end.

## Tutu's demands for sanctions criticised

# Natal Anglicans against violence

Own Correspondent

MARITZBURG — The Natal Synod of the Anglican Church has placed on record its opposition to violence as a means of removing apartheid.

The synod, meeting in Maritzburg, passed a motion to this effect, with no dissenting votes. The motion came in response to recent comments in the Press about the church and its attitude to the use of violence to bring change.

The mover, diocesan secretary Mr Neville Greenham, referred specifically to criticism of the church in letters to newspapers. He made no reference to accusations levelled at the

church by King Goodwill of the Zulus and kwaZulu Chief Minister Chief Mangosuthu Buthelezi on the violence issue.

The motion also recorded the synod's opposition to apartheid, "which is itself violence against the freedom of the individual in South Africa".

### More hunger

The archbishop-elect of Cape Town, Bishop Desmond Tutu, came under fire from Umzinto lay delegate Mr Tom Archibald during a debate on a motion concerning the church committing itself to preaching the Gospel to both its regular congregations and those outside the church.

Mr Archibald said Bishop

Tutu travelled round the world making calls for sanctions and disinvestment.

"I believe that call to be un-Christian, because what will flow from sanctions and disinvestment is added misery, added hunger, less jobs — and this will cause added violence.

"People are leaving the church and are withholding their finances because of this."

He believed this was the root cause of the church's trouble, and had caused the spate of letters in newspapers and comments which the Press were printing about the church.

The synod, in other debates, decided against the division of the Natal diocese into two, and called on President Botha to scrap the Group Areas Act.



● TUTU

# I prefer socialist system <sup>B.W. Day</sup> Tutu <sup>11/8/88</sup>

SHANGHAI — Bishop Desmond Tutu, paying his first visit to a communist country, said in Shanghai yesterday he preferred socialism to other political systems.

He told reporters he was impressed by Chinese communism's apparent tolerance of divergent opinions, but added: "I am opposed to communism, I am opposed to anything that is atheistic and I would not myself want to live in a communist society."

Tutu said he also opposed capitalism because it favoured profits over people.

"I abhor capitalism. The way the West has operated by and large in this matter of apartheid gives me no reason to want to change my views about capitalism," he said.

"My own preference would be for

some form of socialism."

Tutu, Nobel Peace Prize winner who is due to become Archbishop of Cape Town next month, arrived in Shanghai on Friday and is expected to meet senior leaders of China's Communist Party in Peking this week.

He said: "I am not an economist or a sociologist. I am but a poor religious leader and all I can do is to try to have a vision of the kind of society I would like to see."

"It would be a compassionate society, one that cares for people more than things."

He added: "A capitalist society has not impressed me as a caring society. But I think a rigidly dialectical, materialistic society would also be one that I cannot accept." — Sapa-Reuter.

# Tutu invites Corretta King and Andrew Young to enthronement

By DENNIS CRUYWAGEN  
Staff Reporter

AKGWS 11/18/86  
28

MRS Corretta Scott King, widow of assassinated American civil rights leader Dr Martin Luther King, and Mr Andrew Young, former United States Ambassador to the United Nations, have been invited to the enthronement of Bishop Desmond Tutu as Archbishop of Cape Town.

A spokesman for Bishop Tutu, who is in Japan, confirmed today that invitations had been posted to Mrs King and Mr Young.

If they accept they will join a host of church and other dignitaries at the ceremony.

The head of the Church of England, Archbishop of Canterbury Dr Robert Runcie, has confirmed that he will be at the enthronement in St George's Cathedral on September 7.

The heads of the Anglican Church in Japan, Australia, Canada, the US and at

least two African states are expected to be present.

Bishop Tutu and Dr Allan Boesak, president of the World Alliance of Reformed Churches, are close friends of Mrs King.

In January Mrs King presented a peace prize to Bishop Tutu at a service in Ebenezer Baptist Church, her late husband's church, in Atlanta, Georgia.

Bishop Tutu is reported to have said when he accepted the award: "I tremble as I stand in the shadow of this great man."

The congregation, including American Vice-President George Bush, linked arms with Mrs King and Bishop Tutu after the service and sang the civil rights anthem *We Shall Overcome*.

Mrs King, regarded as the "Queen Mother" of the American civil rights movement, is a firm opponent of apartheid.



Mrs Corretta King

# Coretta King to attend Tutu's enthronement

By DENNIS CRUYWAGEN  
Staff Reporter

ARGUS 14/8/86  
28

MRS Coretta Scott King has accepted an invitation to attend Bishop Desmond Tutu's enthronement as Archbishop of Cape Town.

Mrs King, wife of slain American civil rights leader Dr Martin Luther King, will join church and other dignitaries at the ceremony in St George's Cathedral on September 7.

Dr Allan Boesak, president of the World Alliance of Reformed Churches, confirmed Mrs King's acceptance in an interview from Jacksonville, Florida.

Dr Boesak, who this week became the first person from Africa to receive the Martin Luther King Junior award, said it would be Mrs King's first visit to South Africa.

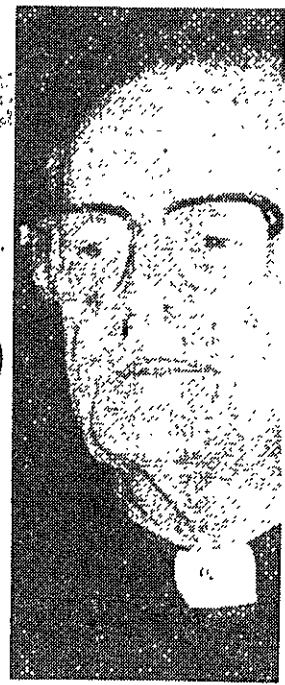
Dr Boesak received the award at the annual convention of the Southern Christian Leadership Conference, a movement started by Dr King, in recognition of his efforts to promote peaceful change in South Africa.

A firm believer in Dr King's non-violence philosophy, he said the award was one of his most treasured possessions.

"I admire Martin Luther King for his work and for the symbol he has become," Dr Boesak said.

Hurley: churches not reaching congregations

# Students told of opposition to apartheid



ARCHBISHOP HURLEY . . . three structures

**DURBAN — English-speaking churches had failed “miserably” in communicating with their black and white congregations the Catholic Archbishop of Durban, Archbishop Denis Hurley, said here yesterday.**

Addressing Natal Technikon students on the role of the church in politics, Archbishop Hurley said while churches had largely failed to convince most whites that apartheid was morally wrong, they had also failed to convince blacks of the strong stand the church had taken on the issue.

“It’s not easy to communicate this from the pulpit.”

Christianity was based on three structures — faith, worship and moral or ethical codes — he said.

It was in the moral domain that the church and politicians clashed and, consequently, he believed it was impossible for the church to keep out of politics, Archbishop Hurley said.

However, one had to distinguish between actually exercising political power and criticising issues on moral grounds. The church was involved in the latter, he said.

As far as English-speaking churches were concerned, apartheid was morally wrong. Yet despite the churches’ fundamental opposition

to the main pillars of apartheid, they had not even been touched in the government’s reforms.

“This is reflected in five basic issues:

“First, the discriminatory constitution.

“Second, the Group Areas Act which severely restricts people of colour.

“Third, education — one of the main causes of dislocation in our society — and the powerful struggle being waged in this regard by black youth.

“Then there are the land laws which limit 86 per cent of the population to 14 per cent of the land.

“Finally, the Population Registration Act which identifies each person with a particular race group and the civil rights that specifies. Christian leaders find this unacceptable to the Christian conscience,” he said.

Although it should have been easy to get the Christian message to black people the church had failed dismally, even though blacks were “crying out” for their rights.

“To get the message of social conscience to whites is more difficult. They have the resistance of privilege and power — there is no stronger resistance,” he said.

The problem for churches was to determine the extent of their opposition to the system they considered unjust. Archbishop Hurley asked whether churches should continue practising civil disobedience or condone violence.

He said the church could not accept violence, even though it did accept violence was inevitable. — Sapa

W/F MSL 16/11/86

# Church to bar SABC<sup>(28)</sup> from Tutu ceremony

Weekend Argus  
Correspondent

JOHANNESBURG. — The SABC will be barred from Bishop Desmond Tutu's enthronement as Archbishop of Cape Town next month — although the event could be seen by up to 200-million viewers worldwide.

But yesterday, the SABC was not aware of the ban and a spokesman said that extensive coverage was planned for the news and "Network" programmes on Sunday, September 7.

The spokesman said the SABC had declined to enter an agreement with the Anglican Church in Cape Town to provide full coverage of the event for international screening via satellite but would be going ahead with coverage on a lesser scale.

## Negotiations

But Archdeacon Steven Oliver, who has been involved in negotiations for TV coverage of the 90-minute cathedral ceremony as well as the two-hour Eucharist which follows at the Goodwood Showground, said the SABC would not be given permission to enter the church or film the later proceedings.

"Negotiations are still continuing with a private company to record the events and transmit them internationally via satellite. If these negotiations are successfully concluded — and it appears that they will be — the company concerned will have exclusive rights. However, they might offer coverage to the SABC."

Archdeacon Oliver said the SABC approached the church after negotiations with the private company had begun.

# Only Trilion to film Tutu on his throne

By KAREN STANBER  
Religion Reporter 28

ONLY one television crew — that of the independent production company Trilion — will be allowed into St George's Cathedral to televise the enthronement of Bishop Desmond Tutu as Archbishop of Cape Town.

Archdeacon Stephen Oliver said a contract had been concluded with Trilion to cover the event on September 7 and they had agreed to make copies available for use by the Anglican Church.

Trilion would have sole rights and any network wanting footage would have to negotiate with them.

Replying to criticism by the SABC that they had not been told they would not be allowed to enter the Cathedral, Archdeacon Oliver said: "They didn't ask."

He said he was sure Trilion would be amenable to approaches by the SABC for coverage.

Mr Leon Shirley, head of SABC public relations, said today that the SABC would cover the enthronement.

The ceremony would be assessed in terms of its newsworthiness for inclusion on news and public affairs programmes.



# Anglicans gave more in spite of controversy over Tutu

Religion Reporter

A 17 percent increase in the income of the Anglican diocese of Johannesburg has dispelled rumours that white parishioners

withheld money in protest against Bishop Desmond Tutu's activities as Bishop of Johannesburg.

In spite of the increase, however, the diocese of Johannesburg is still heading toward financial difficulties.

The church faced a deficit of R109,000 at the end of May, Bishop Tutu said in the monthly magazine of St Mary's Cathedral.

"I want to thank you for increasing your giving last year. Despite the economic recession and threats by some to disinvest from the Church in protest against the bishop's opinions, your giving went up by a whopping 17 percent. That is magnificent," he wrote.

He called on parishioners to increase their giving.

See Post 11/8/86 (28)

## Row threatens to split Sunday school body

Post Correspondent

JOHANNESBURG — A bitter row is threatening to split the multi-denominational South African Sunday School Association (Sanssa) over a Sunday school curriculum series which includes "liberation theology".

The literature which has caused offence within Sanssa's ranks is a series called "Umalusi, Christian Education for Children" which propagates lessons in liberation theology terms.

One of the booklets in the series in which God and Christ are depicted as "liberators" quotes Dr Allan Boesak, president of the World Alliance of Reform Churches. He and the Anglican Archbishop-elect of Cape Town, Bishop Desmond Tutu, are seen as the leading propagators of liberation theology in South Africa.

The storm within Sanssa's ranks arose because of its sponsorship of "Target Timothy" which initially involved a pro-

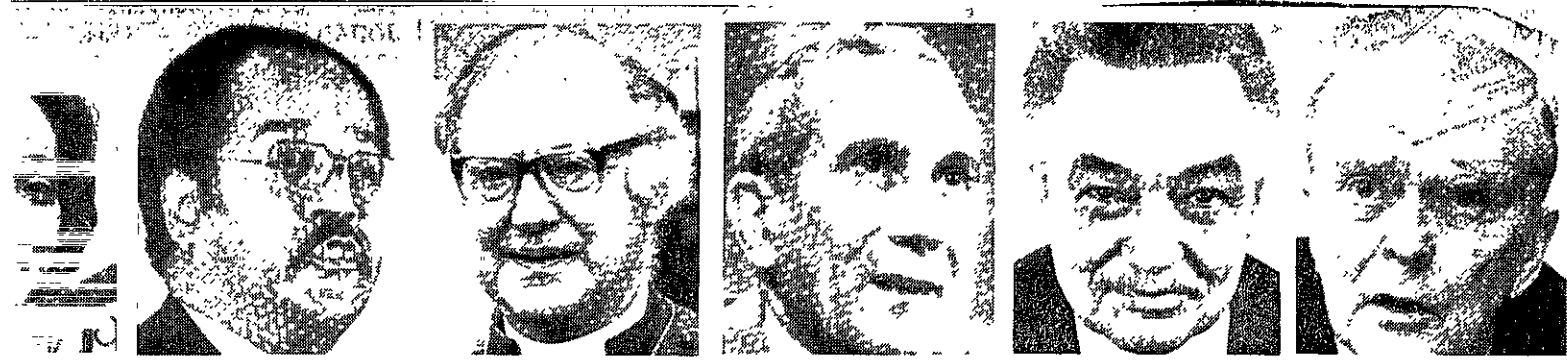
ject to devise a South African-originated Sunday school teaching curriculum of which the Umalusi publications are the end results.

Objections to the material contained in parts of the Umalusi series have been made on various grounds, including that they promote Marxism and humanism, and that the material is "politically biased, racialistic and non-scriptural".

The rift became so serious within Sanssa over the material that it was referred to the organisation's Black Sunday School Commission for a review.

The chairman of Sanssa's Black Sunday School Commission, Mr Austen Massey, said the issue was polarising blacks and whites within the organisation. Most of the fears and complaints expressed were that the Umalusi material, available in English, Afrikaans and black languages, could be targeted at white Sunday schools.

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Mr Coleman Young      Dr Robert Runcie      Mr Emilio Castro      Mr William Gray      Mr Sean MacBride

invited to St George's Cathedral enthronement

*MAGUS 20/8/86*

# L-STAR LIST

Reporter *28*  
 ous personalities has  
 next month for Bishop  
 ent as Archbishop and  
 three million Angli-

live round the world to  
 65 million Anglicans.

Invitations have been sent to  
 stars and singers like Harry  
 Belafonte and Lionel Ritchie  
 and Stevie Wonder; television  
 host Bill Cosby; the mayors of  
 the United States' biggest cities;  
 sportsmen like Arthur Ashe;  
 the Secretary-General of the  
 United Nations, politicians  
 and the spiritual leaders of the  
 world's Anglicans.

Mr Terry Crawford-Brown,  
 convenor of the enthronement,  
 said at a news conference today  
 that the Anglican Church had  
 booked satellite time so the  
 ceremony could be seen  
 around the world.

He confirmed that Cosby,  
 Belafonte, Ritchie and Wonder  
 had been invited.

**Personal guests**

The list released today  
 names those invited as personal  
 guests of Bishop Tutu and includes  
 only those from the United States,  
 Canada and the United Kingdom  
 and is not yet complete.

US politicians include senators  
 Edward Kennedy, Gary Hart,  
 William Gray, Walter Duntroy,  
 Mark Hatfield, Alan Cranston  
 and congressman Edward Wolpe,  
 the chairman of the Africa sub-  
 committee in the United States  
 House of Representatives.

Mr Ted Scott of Canada, a  
 member of the Commonwealth  
 Eminent Persons



Archbishop-elect Desmond Tutu

**TV coverage 'auction' claim denied**

Staff Reporter

THE decision to allow the privately owned TV company Trillion to provide exclusive coverage of the enthronement was not "putting it up for auction", said ceremony convenor Mr Terry Crawford-Brown.

Commenting on the agreement with Trillion for exclusive coverage of the enthronement, he said at a news conference today there had been no financial arrangement between the Cape Town diocese and Trillion, whose first priority was to provide a video record for the church and closed-circuit TV for chapels and adjoining halls on the day.

**CONTRACTED**

Mr Brown was reacting to an allegation that Trillion would hold a gun to the heads of SABC-TV and overseas networks.

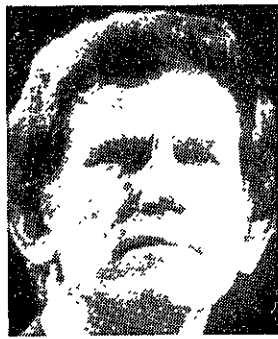
Trillion was contracted to the SABC and other networks to produce coverage.

"But they would not do anything to harm these relations and would therefore not price their coverage out of anybody's reach," he said.

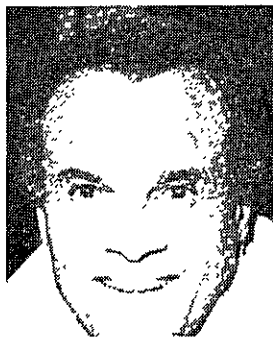
● The ceremony, in St George's Cathedral at 11am on Sunday, September 7, will be attended by 1350 people. Another 300 will watch it on closed-circuit television in the cathedral hall.

*20/8/86*

*CONT. →*



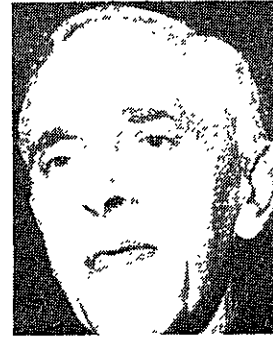
Mr Gary Hart



Harry Belafonte



Arthur Ashe



Trevor Huddleston



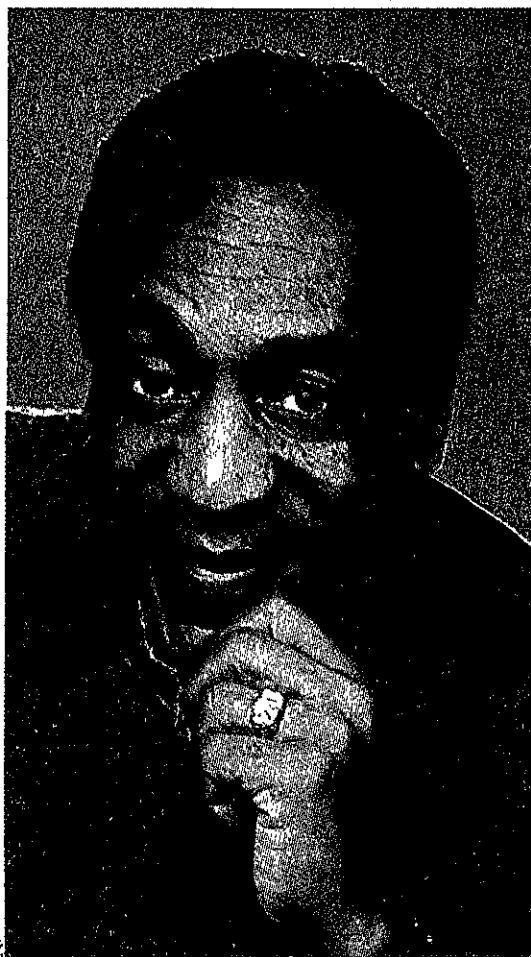
Mrs Corei

Bill Cosby, Stevie Wonder, Lionel Ritchie

# TUTU'S AI

Thousands are expected to  
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**VIP  
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Comedian Bill Cosby

By KAREN STANDER, Religion  
A GALAXY of world-fa  
been invited to Cape Town  
Desmond Tutu's enthroned  
leader of Southern Africa  
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The ceremony will be telev  
an audience of millions — im



Stevie Wonder



Lionel Ritchie



Mr Edward Kennedy



Dr Perez de Cuellar

# Challenge on church stance

African Affairs Correspondent

THE Chief Minister of KwaZulu, Chief Mangosuthu Buthelezi, has asked leaders of the Anglican and Roman Catholic churches to indicate where they stand on the question of violence.

He believes that the planting of a bomb in a shopping centre, hotel or dustbin is an 'atrocious' act to every right-thinking Christian.

Chief Buthelezi made these points in a memorandum handed out to delegates attending a consultation in Durban yesterday called by the Zululand Council of Churches to discuss recent attacks by the Chief Minister on the Anglican and Catholic bishops for allegedly supporting violence and sanctions.

The consultation was delayed because of a difference of opinion as to whether two representatives of the KwaZulu Cabinet should have been allowed to attend.

The Catholic Vicar-General of the Archdiocese of Durban, Monsignor Paul Nadal, subsequently dissociated himself from the meeting after it was agreed that all those who had been invited would be allowed to attend.

The chairman of the consultation, the Rev James Massey of the Methodist Church, later issued a statement saying that delegates had had a 'useful' consultation.

Chief Buthelezi said in his memorandum that it was 'tragically inadequate' for some bishops and some clergy to lament all violence when confronted with the organised attempts on the part of the African National Congress to spread violence.

# Tutu's guests to be screened

Political Staff

Visas will not be issued automatically to all the foreign guests who have been invited to Bishop Desmond Tutu's enthronement in Cape Town on September 7.

This emerges from a statement by the Minister of Home Affairs, Mr Stoffel Botha.

In a letter to the Minister, Bishop Tutu asked for visas for all overseas guests.

Mr Botha said today that up to now his department had received 60 applications for visas and these were receiving attention.

Further applications are expected and these will be handled as they came in, he said.

Although Mr Botha would not comment on this, it appears some of the invited guests who had been refused visas on previous occasions would

not be allowed into the country.

Mr Botha said he had received a letter from Bishop Tutu containing the following request:

"As this is a unique event, many of the primates of the Anglican Church, including the Archbishop of Canterbury, have expressed a desire to be present in Cape Town on September 7. I am writing to get your reassurance that all our invited guests will have no difficulty in obtaining visas to enter South Africa for that occasion. Kindly send a directive to your consular officials to expedite visa applications for those wanting to be present."

Mr Botha said he replied saying he was not in a position to give the assurance that all guests would have no difficulty in obtaining visas.

● See Page 17.

# Tutu's guest list runs into early snags

WASHINGTON — Archbishop-elect Desmond Tutu's plans for a star-studded enthronement in Cape Town next month are running into early problems.

Nearly all the US political figures invited by Tutu are sending their regrets.

Senator Edward Kennedy, Congressmen Howard Wolpe and Walter Fauntroy and mayors Andrew Young of Atlanta and Ed Koch of New York are definitely not going.



● TUTU

## SIMON BARBER

No response has yet been received from comedian Bill Cosby, and singers Lionel Ritchie and Stevie Wonder.

Mayor Marion Barry of Washington appeared unaware that he had been invited to SA in the first place. "Is this a morning, evening or weekend appointment?" a puzzled spokesman asked.

The invitation list concentrates on figures who have supported sanctions, disinvestment and other anti-SA measures.

The individuals who confirmed their non-attendance all cited "pressure of

business".  
2/18/86  
BUSINESS  
(28)

And the SA government has turned down a request by Tutu to waive usual visa controls for the star-studded list of foreign guests.

Tutu requested Home Affairs Minister Stoffel Botha to give him an "assurance" that his guests would have no difficulty in obtaining visas.

This was turned down, but Botha has given instructions that applications should be dealt with as fast as possible.

Now, all the guests will have to apply for visas to enter SA in the normal way through SA missions abroad.

# Some send regrets as Tutu seeks visas for VIP guests

By TOS WENTZEL  
 Political Correspondent  
 and The Argus Foreign Service

28

THE Government is considering visa applications from 60 foreign guests invited to Cape Town by Bishop Desmond Tutu for his enthronement as Archbishop on September 7. However, visas will not be issued automatically.

This emerged today from a statement by the Minister of Home Affairs, Mr Stoffel Botha. Bishop Tutu returns to South Africa from Jamaica this afternoon to

learn that several people on his star-studded personal guest list will be unable to attend the ceremony because of previous engagements.

Among them are singer Harry Belafonte, comedian Bill Cosby, Senator Ted Kennedy, Senator Gary Hart, Congressman Howard Wolpe, Congressman Walter Fauntroy, Mayor Ed Koch of New York, Mayor Andrew Young of Atlanta, Mayor Wilson Goode of Philadelphia, Mayor Marion Barry of Washington DC, Mayor Coleman Young of Detroit and veteran British anti-apartheid

campaigner Bishop Trevor Huddleston. In a letter to Mr Botha, Bishop Tutu asked for visas for all his overseas guests.

Mr Botha said today that so far his department had 60 applications which were receiving attention and more were expected. Mr Botha said he received a letter from Bishop Tutu, who said: "I am writing to get your reassurance that all our invited guests will have no difficulty obtaining visas to enter South Africa. Kindly send a directive to you consular officials to ex-

pedite visa applications for those wanting to be present."

Mr Botha said he replied that he had no objection in principle to the people from overseas travelling to South Africa for the enthronement. He added that in the absence of a list of guests, he was not in a position to give the assurance sought. He told Bishop Tutu that those invited should submit their applications as soon as possible to missions abroad and he had given instructions that applications be dealt with as

(Turn to Page 2, Col 6)

82  
 About 21/8/86

## Tutu seeks visas for VIPs

(Cont. from Page 1)

expeditiously as possible. Neil Lurssen reports from Washington that spokesmen for the Americans unable to attend said their bosses had prior engagements that could not be broken for the trip to Cape Town.

Senator Kennedy's representative said the Senate would be dealing with important matters at that time, including a confirmation vote on Mr William Rehnquist as Chief Justice, which Senator Kennedy will oppose.

Cosby will be taping his television comedy series early in September.

Congressman Bill Gray, a leader of the pro-sanctions campaign in the US and powerful chairman of the US House of Representatives budget committee, may attend. He has put his schedule on hold until he makes up his mind.

Michael Morris reports from London that Bishop Huddleston will not attend because he does not believe the South African authorities would allow him into the country.

● Sapa-Reuter reports that Bishop Tutu has just completed a five-day visit to Jamaica during which he repeatedly called for economic sanctions against South Africa.

## Doctor wins

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# Detentions <sup>28</sup> show strength of opposition — SACBC

By Kym Hamilton,  
Pretoria Bureau

The strength of the opposition to apartheid, and the vigour with which the Government was forced to react to this, was illustrated by the Minister of Law and Order's list of detainees, the South African Catholic Bishops' Conference has said.

The SACBC claimed in a statement released in Pretoria yesterday that well-informed sources believed the total number of detentions in the 70 days of the present state of emergency was higher than 12 000 and that 2 000 people had already been released.

The full extent of the action taken by the Government was becoming into the open with the publication by the Minister of the names of more than 8 500 detainees, the statement said.

## CHURCH PERSONNEL

Among the great number of people that had suffered under the emergency were people closely associated with the church's ministry.

Four of these had already been deported. At one time 42 church personnel were in detention.

This included 12 priests, three deacons, four religious sisters, 20 students at St Joseph's Scholasticate, Cedara, and three lay workers.

Of these, four priests, three deacons and two sisters were still in detention.

Nineteen students of St Joseph's Scholasticate are due to appear in court on August 29 on charges under the Internal Security Act of taking part in an illegal gathering.

A member of the SACBC, Bishop Edward Adams, of Oudsthoorn, had his house searched by security police. Documents and files were removed.

2/18/86 STAR

# Islamic clout <sup>28</sup> 'poses threat'

The Star's Africa  
News Service

The South African Government has always claimed that it is facing a communist threat.

But it now appears the threat is of a totally different nature.

According to the monthly, *Africa Events*, the real threat is that of an Islamic revolution.

*Africa Events*, goes so far as to say that an alliance has been formed between "influential groups in Frontline states and Pretoria's decision makers" to combat the spread of Islam.

"High-level contacts have been made at various venues under different guises in recent years.

"The 'Islamic menace' comes from South Africa and its battle cry is 'One solution, Islamic revolution'."

In an article titled "They Who Have The Clout", the magazine said that "three leading African statesmen" were known to share fears with Pretoria of an Islamic revolution.

The article claimed there had been an growing number of defections from "the mainstream South African churches" and an increase in the number of those converting to Islam.

"Slowly but surely, ethnic groups hitherto lying outside the reach of Islam are now being drawn into the fold by the thousands.

"The Zulus are a case in point. They have converted to Islam in large numbers and a translation of the Koran into Zulu had to be made."

Cape Times 21/1/66

# Jewish Board reaffirms anti-apartheid stand

Staff Reporter

THE national executive of the Jewish Board of Deputies, which is the representative body of South African Jewry, has reaffirmed its condemnation of apartheid.

A statement issued after the board's quarterly meeting in Johannesburg, prompted by what were described as "misleading reports" in the Johannesburg press said: "The board's rejection of apartheid was clearly and unequivocally expressed in the unanimous resolution which was passed at the last national congress of the board.

"In reaffirming its attitude, in accordance with its policy of speaking out in humanitarian issues

and matters affecting basic human rights, the board appeals to members of the Jewish community to participate actively in the process of improving race relations and the lot of underprivileged people.

"Furthermore the board once again urges that immediate steps be taken to dismantle unjust and oppressive laws based on racial discrimination."

All major Jewish organizations are affiliated to the board.

● *The statement follows a controversy in the Johannesburg press in which the rabbi of a Houghton congregation said that most Jews in South Africa condoned the evils of apartheid by their silence.*  
*Editor, Cape Times.*

AEROBIX  
AEROBIC SHOES  
WERE R39,95  
NOW R29,95

Tutu

# Tutu: US politicians 'too busy'

CAPE TOWN 21/8/86

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From SIMON BARBER

WASHINGTON. — Nearly all the United States political figures invited to the enthronement of Bishop Desmond Tutu as Archbishop of Cape Town on September 7 are sending their regrets.

Those definitely not coming are Senator Edward Kennedy, Congressmen Howard Wolpe and Walter Fauntroy, Mayor Andrew Young of Atlanta and Mayor Ed Koch of New York. They have cited "press of business" as their reason for non-attendance.

Apart from religious and spiritual leaders such as the Archbishop of Canterbury, the list includes figures in politics and entertainment who have supported sanctions, disinvestment and other measures against South Africa.

## Bill Cosby, Stevie Wonder

Roger Williams reports that a list of the bishop's guests, released yesterday by the conveners of the two major events on the day of the enthronement, includes names of top entertainers such as Bill Cosby, Stevie Wonder, Lionel Richie and Harry Belafonte — all prominent members of the anti-apartheid lobby.

All primates of the 65-million-strong Anglican Communion worldwide have been invited, and the Archbishop of Canterbury, Dr Robert Runcie, will be the preacher at an open-air eucharist at the Cape Showgrounds, Goodwood, at 3pm on September 7, after the enthronement service in St George's Cathedral at 11am.

Satellite transmission time has been booked for September 7 to enable television networks around the world to provide live coverage of the two historic events in Cape Town that day for an estimated 200 million viewers.

## 'No objection' from Botha

● Sapa reports that the Minister of Home Affairs, Mr Stoffel Botha, yesterday said he had no objection to overseas visitors entering South Africa to attend the enthronement.

In a statement released in Cape Town, Mr Botha said he had received a request from Bishop Tutu to give an assurance that all guests would have no difficulty in obtaining visas to attend the ceremony.

Mr Botha said he had no objection in principle to overseas visitors attending the function.

But he added: "In the absence of a list of guests I am not, however, in a position to give the assurance that all invited guests will have no difficulty in obtaining visas to enter South Africa for that occasion."

# Church right-wingers hit at apartheid

MORE than 130 leading evangelicals have broken publicly with their church's conservative tradition and launched a scathing attack on its cock-eyed theological perception.

## Conservative church leaders have broken with tradition and launched a scathing attack on their own churches for soft-peddalling on racism. JO-ANN BEKKER reports

In a document released last week, called Evangelical Witness in South Africa, the group stated: "We wish to confess that our evangelical family has a track record of supporting and legitimating oppressive regimes here and elsewhere."

It concluded: "We have to take a stand even if it may mean persecution by earthly systems. For if we fail now we shall have no legitimacy in the post-liberation period."

The document's history dates back

to September last year when a group of evangelicals — "born-again" Christians from the mainstream, charismatic and pentecostal churches — met to discuss the civil unrest, then a year old.

Several months later the group, calling themselves Concerned Evangelicals, were confronted with the Kairos Document, a revolutionary critique of the church's role in South Africa drawn up by 150 theologians from the mainstream churches.

The Concerned Evangelicals said they felt before critiquing the Kairos Document, they should first address themselves to the *kairos* — the moment of truth or crisis —

After nine months of intense discussion, during which they canvassed evangelicals countrywide, the group produced the document Evangelical Witness in South Africa, which was signed mainly by black evangelicals.

Black Christians, the document

stated, were facing a crisis of faith "caused by the dilemma of being oppressed and exploited by the people who claim to be Christians, especially those who claim to be 'born-again'." It is a dilemma of being detained by these people, tortured and even killed by them in the name of law and order or in the name of combating 'communism'."

The Concerned Evangelicals said many evangelical missions, organised by whites here or in America, "preach the gospel to blacks to make them submissive to the oppressive apartheid system of South Africa. Some preach to blacks to 'make sure they do not steal from their bosses whilst they are

responsible for underpaying them."

What is worse, the group argued, is that "winning souls to capitalism has become equal to winning souls for Christ."

Almost all evangelical groups were dominated by whites "with heavy paternalistic tendencies" and almost all held separate services for different race groups, the document continued.

"But the most blatant symbol of support for apartheid South Africa and American values is that of the two flags hoisted at the Rhema Church in Randburg, Johannesburg," the group stated. "Blacks who tried to go to the centre have been greeted by the American and South African flags rather than the flag of the Kingdom of God."

"The fact is that the flag of America symbolises 'enemy number one' in the minds of most blacks in the townships whilst that of South Africa is an insult to their humanity and dignity."

According to the document, evangelicals regard their life in this world as "an interim measure preparing them for heaven".

"Real life here is meaningless, trying to bring about changes in this world is occupying oneself with earthly things," the group explained.

"Somehow, because of this attitude about the world and this cock-eyed theological perception, evangelicals tend to be conservative."

"The problem is that Jesus was a radical and we are moderates. He was committed to a radical change and we are committed to moderation, to reformist liberal tendencies which leave the system intact."

The document used strong language to attack "racist missionaries" who interpreted Romans Chapter 13 in the New Testament to mean Christians cannot resist or question any government or authority because it comes from God.

"No," the group stated, "Romans 13 does not call for blind obedience to all evil systems. It is racist missionaries, colonialists and theologians of the

Handwritten notes and scribbles at the top of the page.

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# 28 230 221812 SOWETON Visa snags for Tutu's guests



BISHOP Tutu.

THE Government was considering visa applications from 60 foreign guests invited to Cape Town by Bishop Desmond Tutu for his enthronement as Archbishop on September 7.

However, visas would not be issued automatically.

This emerged from a statement by the Minister of Home Affairs, Mr Stoffel Botha.

Bishop Tutu returned to South Africa from Jamaica yesterday to learn that several people on his star-studded personal guest list will be unable to attend the ceremony because of previous engagements.

Among them are singer Harry Belafonte, comedian Bill Cosby, Senator Ted Kennedy, Senator Gary Hart, Congressman Howard Wolfe, Congressman Walter Fauntroy, Mr Ed Koch, mayor of New York, Mr Andrew Young, mayor of Atlanta, Mr Wilson Goode, mayor of Philadelphia, Miss Marion Barry, mayor of Washington DC, Mr Coleman Young, mayor of Detroit and veteran British anti-apartheid campaigner Bishop Trevor Huddleston.

In a letter to Mr Botha, Bishop Tutu asked for visas for all his overseas guests.

Mr Botha said yesterday so far his de-

## SAPA

partment had 60 applications which were receiving attention and more were expected.

Although Mr Botha would not comment, it appears some guests who have been refused visas in the past would not be allowed into the country.

Mr Botha said he received the following request in a letter from Bishop Tutu: "As this is a unique event many of the primates of the Anglican Church, including the Archbishop of Canterbury and others, have expressed a desire to be present in Cape Town on September 7.

"I am writing to get your reassurance that all our invited guests will have no difficulty obtaining visas to enter South Africa.

"Kindly send a directive to your consular officials to expedite visa applications for those wanting to be present."

Mr Botha said he replied that he had no objection in principle to the people from overseas coming to South Africa for the enthronement.

CAPE TOWN 22/8/86  
 Tutu:  
 (78) have said  
 it before'

Own Correspondent

JOHANNESBURG. — Bishop Desmond Tutu arrived back here last night and commented that he had not said anything overseas he had not said before or had not said in South Africa.

Returning from a trip to Japan, China and Jamaica, the Anglican Archbishop-designate of Cape Town was welcomed by about 30 friends — and about 50 journalists.

Asked whether he knew that some cabinet ministers had said his call for sanctions and other statements bordered on treason, he replied: "They are always coming with the same ploy. I have said it all before."

Bishop Tutu and his wife, Leah, had to fight their way through a strong press contingent and a large group of singing church members in the arrivals hall.

When asked about criticism of his invitation list for the enthronement — which includes Harry Belafonte, Lionel Ritchie and Bill Cosby — Bishop Tutu said he would not be dictated by anybody on who he could invite. "They are my friends."

● Tutu: 'Straight coverage' of event by SABC, page 7

CAPE TOWN 22/8/86  
 Barbed-wire  
 'pay beach'  
 takes shape

By PETER DENNEHY  
 Municipal Reporter

FISH HOEK municipality has begun to erect a barbed-wire fence enclosing the entire length of its beach, which is to become a "pay beach" when it is opened soon to people of all races.

An entrance fee of R2 a day is to be levied on adult visitors to the beach, while Fish/Hoek residents and a few others will be eligible for R1-a-year "season tickets", the town clerk, Mr Eric Fry, said yesterday.

The Mayor of Fish Hoek, Mr Howard Wood, said the fence was a "crowd-control measure".

"We see no other way of controlling crowds."

Mr Wood said a public meeting had been held in January and a "substantial majority had voted in favour of having a fence. Now they have forgotten about it all".

Mr Andrew Cunningham, chairman of Fish Hoek Residents' Association, disagreed with Mr Wood and said less than a quarter of the audience of 300 at the association's January meeting had voted for a pay beach.

'Split down the middle'

"More than half put up their hands for no fences and no pay beach, it's in the minutes," Mr Cunningham said. "People are overwhelmingly against the fence and having to pay."

"As far as the open beach is concerned, the town was fairly split down the middle. At that meeting, residents voted in favour of opening to all races by 120 votes to 100. If a vote were held today, more would want it open to all."

A random sample of yesterday's Fish Hoek beach users showed no overt race prejudice, and most were in favour of a free beach.

Mr Fry said the Fish Hoek Town Council had applied to the Administrator in December for permission to open its beach to people of all races, and was implementing control measures for this season "in anticipation of a favourable reply". The fence would be in place by November 1.

The project would cost R70 000, Mr Fry said.

**"We'll make it the best, bloody production done here"  
TV going all out on Tutu**

W. G. M. B. S. 23/11/88

TONY JACKMAN  
Weekend Argus Reporter

KOOS HATTINGH, the man who will produce the television coverage of Bishop Desmond Tutu's enthronement as Archbishop next month, intends to make it "the best bloody production that's ever been done here".

As a producer for Trilion, which has acquired the exclusive rights to cover the ceremony, Mr Hattingh's credits include an award-winning Juluka special and a series of jazz concerts at Oude Libertas for TV2's popular *Izingcweti Zakithi*.

Mr Hattingh said: "The nicest, most-exciting thing for us is that, as a private concern, we have the opportunity to go live worldwide. As far as I know, we are the first independent company to do that."

**Church approach**

The Trilion project began when they were approached by the church to film the ceremony for them. There were no plans at that stage for a worldwide satellite link.

"Obviously a job of that magnitude would cost a hell of a lot of money," said Mr Hattingh, "and for the church to lay out that kind of sum would be difficult. So, we decided to take the risk ourselves. We're paying for it."

As a way of recouping costs, he set about contacting some 260 television networks and stations world-wide. "I phoned the world," he said.

He expects negotiations with as many as possible of the networks to be concluded next week.

"Outside of the SABC, we are the only people who can manage a project of this size," he said, although Trilion would



Bishop Desmond Tutu ... enthronement a news item.

still have to rely on certain key SABC equipment.

"We're booking the SABC's normal link from Cape Town to Johannesburg and the signal will be beamed to the satellite from the tracking station at Hartebeeshoek.

"We have no flak with the SABC, as has been suggested. We will pay to hire their engineers who will put up the links."

Depending on the number of networks who want to take satellite coverage, Mr Hattingh expects to use five fixed cameras in St George's Cathedral.

Trilion - which is marketed as "the largest, most-advanced independent video facility in Africa" and the only one with

its own outside broadcast units - will use its own equipment.

The company has a wide variety of sophisticated equipment for computer editing, digital effects, opticals and the like.

In Johannesburg, Trilion has a 350sq m television studio with audience seating for 300 people, as well as wardrobe and make-up rooms.

The company is based in Johannesburg, but also has offices and studios in Cape Town and, if any overseas networks ask for edited recordings of the ceremony, this will be done "immediately" in Cape Town and sent by air courier.

"Basically, it is a news item," said Mr Hattingh.

CONT... →



# Church body challenges Tutu

28  
S.M.  
26/11/86  
Pretoria Correspondent

An influential group of lay members of the Church of the Province of South Africa (CPSA) — Anglicans Concerned for Truth and Spirituality (ACTS) — has disassociated itself from renewed calls by Archbishop-elect Desmond Tutu for punitive economic sanctions against the Government, according to a statement released yesterday.

"The CPSA has long preached through its bishops and synods that the political realm cannot be separated from the spiritual," said the statement.

It goes on to challenge CPSA bishops to "express their minds on the vital topic" and say whether or not they agree with Bishop Tutu.

"Anglican lay people remain confused by the silence of their bishops and their seeming reluctance to enter the political realm on this vital issue, when they have rightly been condemnatory about the injustices of apartheid for many years.

"For its part, ACTS has no doubt where the true morality of the issue lies. Is it moral that a breadwinner's right to work and earn a living be jeopardised by the pursuit of policies of a dubious morality which are intended to result in mass unemployment and so create a situation of instability?

"The identification of the CPSA with such cynical expediency, through the pronouncements of Bishop Tutu, can only bring it into disrepute," the statement concludes.

# Court bid over priest

Apk Tink  
26/8/86

PRETORIA. — An application for a Supreme Court order to restrain police from "further assaulting, and/or torturing" the secretary-general of the SA Catholic Bishops Conference, Father Smangaliso Mkhathshwa, is expected to be made this week.

A spokesman for the SACBC said here yesterday that the State Attorney's office had told Father Mkhathshwa's lawyer, Mr Brian Currin, on Friday that he and two doctors could visit the cleric.

Father Mkhathshwa is a state-of-emergency detainee.

The spokesman said that since Mr Currin and the doctors had visited Father Mkhathshwa, the urgency of matter had been lessened.

However, he said the application would go ahead. — Sapa



BISHOP NKOANE

A DETECTIVE sergeant and three other members of the South African Police were responsible for the petrol bomb attacks on several houses, including that of the Anglican Bishop Simeon Nkoane in KwaThema, Springs, last year, a court heard yesterday.

This evidence emerged in the Pretoria Supreme Court yesterday during the trial of Mr Joseph Titus Mazibuko, Mr John Mlangeni, Mr Samuel Lekatsa, Mr Humphrey Tshabalala, Mr

Johannes Veli Mazibuko, all of Duda, and Mr Hosea Lengoane and Mr Cedric Dladla both of Tsakane, Brakpan.

They have pleaded not guilty before Mr Justice Stafford and two assessors to charges of terrorism, attempted murder, possession of hand grenades and a bomb and of malicious damage to property.

Defence counsel Mr Nick de Vos yesterday presented a letter in court from lawyers engaged by the Anglican

diocese in Johannesburg — Bell, Dewar and Hall — stating that a Mr Patrick Mahlangu had made a statement to them early this year indicating that Sergeant Sithole of the Kwa-Thema police and three other policemen were responsible for the firebomb attacks on the houses of Bishop Nkoane, Mrs Daphne Malinga and Mrs Debra Makabela in Springs last year.

Mr Mahlangu, the lawyer said, was no longer staying in Springs "out of fear for his life, having been told that Sergeant Sithole has hired a number of men to kill him".

The letter, dated April 23 this year, was addressed to the Attorney-General of the Witwatersrand, Mr K C von Lieres, SC, informing him that they had been instructed to assist Bishop Nkoane in pressing for a full police investigation into two firebomb attacks on his house.

**Urgent**

The letter added: "Please will you give these statements your urgent attention and consider whether taken together, they provide sufficient prima facie evidence that Sergeant Sithole and other members of the SAP may have been engaged in criminal activities. We respectfully submit that they do."

Captain Alfred Dyke, chief of the Security Branch (Terrorism Unit) in Springs, said under cross-examination by Mr de Vos that he did not know why the attacks on Bishop Nkoane's house were not reported in the occurrence book register despite the fact that they were reported to the police.

**'SGT, COPS MADE FIREBOMB RAIDS'**

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SOWETAN, Tuesday, August 26, 1986

Emergency regulation invalid — claim

# Church worker in freedom bid

## Pretoria Correspondent

A field worker for the Northern Transvaal Council of Churches and five University of the North students have applied to the Pretoria Supreme Court to have the provisions of Regulation 3(1) of the emergency regulations declared invalid.

Mr Robert Molatela Moini, Mr Thabo Makunyane, Mr Peter Mapheha Maake, Mr Goodman Socikwa, Mr Teboho Moloi and Mr Enoch Ntsere also seek their release from detention.

Yesterday, by agreement, Mr Justice Harms postponed the action to September 4.

In an affidavit Mr Moini, who works for the Northern Transvaal Council of Churches in Pietersburg, said he was detained on June 30.

He said he had obtained a list of about 12 detainees from a Johannesburg attorney on June 20 with instructions to find where they were being held and to give them R350.

On June 30 Captain Andries Johannes Gerhardus Erwee searched Mr Moini's offices, found the list of detainees and took Mr Moini to the Pietersburg security offices where he was questioned about the list.

Captain Erwee then told me he was not satisfied with my replies and that he was detaining me in terms of the emergency regulations. This was the only ground he offered for my detention.

## Affidavit

In reply, Captain Erwee denied getting angry with Mr Moini or asking if the attorney was a foreigner.

He said he arrested Mr Moini in terms of the emergency regulations before searching the offices and denied the arrest was due to the discovery of the list of detainees.

In an affidavit, Warrant Officer Johannes Abraham van der Westhuizen said he decided to have Mr Moini arrested as he

has contact with the various youth congresses.

WO van der Westhuizen then described the work of the congresses, in organising consumer and school boycotts and general revolt. He said Mr Moini advised on how to convince those at meetings to join boycotts.

The University of the North students were all arrested on June 12. When detained Mr Thabo Makunyane, who had served eight years imprisonment for political crimes, was told he was being detained because "I had previously served a term of imprisonment for ANC activities although the security policeman did not know what I was up to now."

The police denied arresting Mr Makunyane's because he had been imprisoned but did not deny saying they did not know what he was "up to now".

The police said Mr Thabo Makunyane was involved in organising a consumer boycott in the Pietersburg area and had sold T-shirts and placards bearing activist slogans and pictures to students.

These items "had the effect of inflaming black feelings against the white population and led to violent actions against the white population as well as against fellow blacks who did not wish to participate".

The police said Mr Maake, Mr Socikwa, Mr Moloi and Mr Ntsere were members of the Azanian Students' Organisation and gifted in persuading crowds to commit violence and arson.

ath: [REDACTED]

# Tutu's foreign guests to tour city highlights

## Religion Reporter

FOREIGN guests attending the enthronement of Bishop Desmond Tutu will be taken on a tour of Cape Town and will be entertained by the Mayor, Mr Leon Markovitz, at a buffet supper in their honour.

Diplomats from 21 countries and at least 25 church leaders have so far accepted invitations.

Mr Markovitz said yesterday the reception was not in honour of Bishop Tutu but "the normal type of thing the city does for overseas visitors to Cape Town".

Guests at the buffet supper on the evening of the enthronement on September 7, including city councillors and other Cape Town VIPs, would be invited at his discretion.

## Townships

Deputy-mayor Mr Peter Muller announced that Captour, of which he is chairman, would take guests on a "whistle-stop" tour of the main sights such as Table Mountain and Kirstenbosch.

The Church may arrange a tour of the black townships.

Mr Mike Thornton, press officer for the enthronement, said Bishop Tutu had estimated that 200 guests would attend the supper.

According to a list given to the Press, diplomats who have accepted invitations include those from the United States, Britain, Brazil, Canada, Spain, Portugal, Italy, France, Belgium, Israel, Germany, the Nether-

lands, Denmark, Sweden, Norway, Finland, Greece, Switzerland, Austria, Australia and the Republic of China (Taiwan).

Some of the church leaders who have accepted are Dr Robert Runcie, the Archbishop of Canterbury, Bishop Edmund Browning, presiding bishop of the United States Episcopal Church, and Archbishop Michael Peers, the Anglican Primate of Canada.

Dr Runcie's personal representative, Mr Terry Waite, who visited South Africa earlier this year, has also accepted.

Other senior churchmen who hope to attend are the Primus of Scotland, the Primates of Japan and New Zealand and the archbishops of Central Africa and Brisbane.

Representatives of the Church of Norway, the National Council of the Church of Christ in New York, the Australian Anglican Synod, the Anglican Church in the Solomon Islands and congregations in Ireland, Wales, Hamburg, Canada and the US have also accepted.

● The nine concelebrants at the open-air eucharist at the Cape Showground, Goodwood, in the afternoon will be Bishop Tutu, the retiring Archbishop Philip Russell, Dr Runcie, Bishop Browning, the Primate of Japan Christopher Ichiro Kikawada, the Archbishop of Central Africa Khotso Makhulu, Cape Town's two bishop suffragans, Patrick Matolengwe and Charles Albertyn, and the Dean of St George's Cathedral, Edward King.

CAC. Times 28/8/86

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# Tutu expects up to 25 000 at open-air service

By ROGER WILLIAMS  
Chief Reporter

PLANS were announced yesterday for the serving of a celebratory Holy Communion to between 15 000 and 25 000 people at Goodwood after the enthronement of Bishop Desmond Tutu in St George's Cathedral on Sunday September 7.

Prominent Anglicans from at least 12 countries have accepted invitations to attend the two major events that day, in which the Archbishop of Canterbury, Dr Robert Runcie, will take part.

The Mayor of Cape Town, Mr Leon Markovitz, said in a separate announcement yesterday that he would be host at a civic reception on the evening of September 7 for special guests from overseas attending the enthronement.

"There is nothing exceptional about this," he added. "It is the normal way we show hospitality to distinguished visitors to our City".

The Deputy Mayor, Mr Peter Muller, said in his capacity as chairman of Captour that a 2½-hour "whistle-stop" tour of the Peninsula had been arranged for the overseas visitors on Saturday

September 6.

The media liaison officer for the Goodwood event, Mr Michael Thornton, said yesterday that 150 litres of communion wine and 25 000 bread-wafers had been ordered for the open-air eucharist at the Cape Showgrounds, at which there would be a historic blending of Western and African liturgical worship.

Massed choirs under Barry Smith, the cathedral organist and master of choristers, would be accompanied by the Diocesan College brass band and the St Bede's Theological College Marimba Group.

## Altar

A temporary pavilion, designed by Cape Town architect Mr Maciek Miszewski, was to be erected in the arena at Goodwood, the focal point of which would be a four-metre-long altar at which nine celebrants, from different parts of the world, would serve communion.

Apart from Dr Runcie, other leaders of the world-wide Anglican Communion who have accepted Bishop Tutu's invitation to attend his enthronement include

the primates of Japan, Scotland, Canada, Australia, New Zealand and Central Africa, and the Presiding Bishop of the Episcopal Church of the USA, Bishop Edmund Browning.

Churchmen from Norway, West Germany, Ireland and the Solomon Islands will also be present.

Diplomatic representatives of 21 countries including Britain, the United States, France, West Germany, the Netherlands and the Republic of China have indicated they will attend the enthronement.

● It was not yet clear yesterday which people other than churchmen had accepted Bishop Tutu's invitations.

The processing of visa applications of people wishing to attend the enthronement should be completed by the end of the week, the director-general of Home Affairs, Mr Gerrie van Zyl, said.

By Tuesday night 69 applications had been received, but the stream seemed to be easing up, he added.

A few applications may still be in the pipeline from South Africa's foreign missions, however.

Argus 29/8/86

# No-torture order after priest's allegations

The Argus Correspondent

PRETORIA. — Orders restraining members of the security forces from assaulting or torturing emergency detainee Father Smangaliso Mkhathswa have been issued by the Minister of Law and Order, Mr Louis le Grange.

Mr le Grange gave an undertaking in the Pretoria Supreme Court yesterday that the allegations detailed in a handwritten affidavit by Father Mkhathswa would also be investigated and the "necessary steps taken" if proved true.

But the correctness of the allegations was not admitted.

Mr Justice W van der Merwe postponed the hearing to Tuesday to give the police the opportunity of filing answering affidavits.

Father Mkhathswa was the general secretary of the South African Catholic Bishops' Conference (SACBC) before his detention on June 12 under the state of emergency.

The SACBC brought the urgent application for an interdict restraining the police from "further assaulting or torturing" the priest.

### DETAILED

Father Mkhathswa has been held at the Hercules police station in Pretoria.

In a statement submitted to the court the priest detailed the torture he was allegedly subjected to this month.

He said two men in track-suits arrived at his cell early on August 20. He was blindfolded and driven in a car for 50 minutes. When the car stopped he was guided by one of the men to a shelter.

For 30 hours he was kept standing, blindfolded and handcuffed, while the men "hurled hostile, rhetorical questions" at him.

Father Mkhathswa alleged his interrogators forced him to stand with his genitals and buttocks exposed and a discomfiting watery substance was smeared on his legs.

Twice during this time shots were fired above his head and he said he was insulted and humiliated.

He alleged that afterwards his feet were swollen and he had difficulty walking.

# SOVETJAN

FRIDAY, AUGUST 29, 1986

27c + 3c GST (PwV) Prices elsewhere on back page

**Harrow's** 18 WA  
 Barker  
**Carducci**  
 Pongle

## My ordeal by Fr Mkhatsywa

BY MONK NKOMO

DETAINED Roman Catholic priest, Father Sngangiso Mkhatsywa, was stripped of his trousers and had his private parts and buttocks exposed for 29 hours while being interrogated and insulted by five security force members, it was alleged in the Pretoria Supreme Court yesterday.

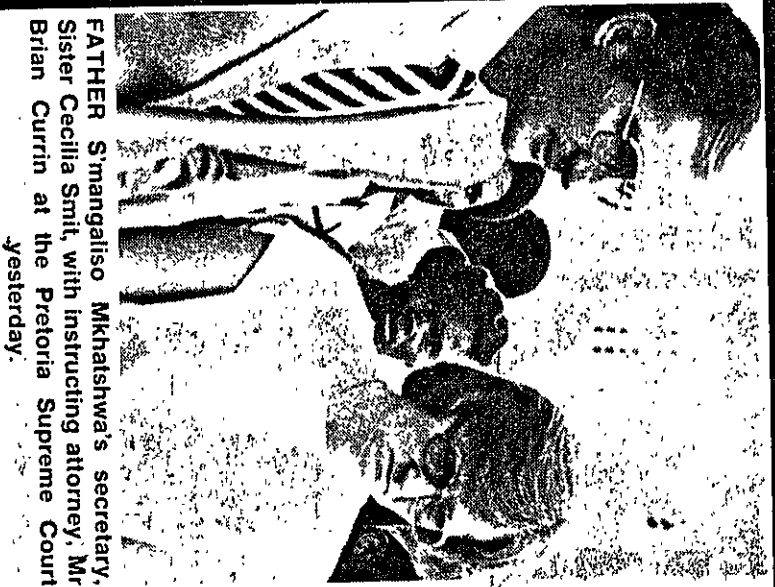
The Southern African Catholic Bishops Conference (SACBC), of which Father Mkhatsywa is secretary-general, brought an urgent application before Mr Justice van der Merwe seeking an order restraining the security force members from "further assaulting or torturing him".

The Minister of Law and Order, Mr Louis le Grange and the station commander at the Hercules police station in Pretoria have been cited as respondents.

Advocate H I Fabricius, who is appearing for the SACBC, submitted a written statement by Mr le Grange who, without admitting the allegations, stated that no member of the security forces was allowed to act in an unlawful manner against the detained priest.

Mr Le Grange also stated that he had given instructions that the allegations be investigated and if they are proved to be partially or completely true, the necessary action will be taken.

The judge, following an agreement between Mr Fabricius and Mr S J Maritz, who appeared for the respondents, postponed the hearing to September 2 and ordered Mr le Grange to file replying affidavits



FATHER Sngangiso Mkhatsywa's secretary, Sister Cecilia Smit, with instructing attorney, Mr Brian Curran at the Pretoria Supreme Court yesterday.

To Page 2



# Mayoral guest list for Tutu party defended

By JOHN YELD  
Municipal Reporter

THE Cape Town City Council has unanimously condemned a Cape Town Afrikaans newspaper for suggesting that the Government had been insulted ("afjak") by not being invited to a mayoral reception for distinguished foreign guests visiting the city for Bishop Desmond Tutu's enthronement as Archbishop.

During a sometimes heated debate at yesterday's meeting the council also reaffirmed the Mayor's prerogative to arrange private functions at his own discretion.

A special motion to this effect was proposed by Dr John Sonnenberg, who had earlier been ruled out of order after an objection by Mr Tony Powell.

Dr Sonnenberg, who said he did not agree with Bishop Tutu's "vision", described the newspaper article as "mischief-making" and an attempt to embarrass the Mayor and councillors.

"I believe the Government has lost no opportunity to use its own electronic media to present him (Bishop Tutu) as an ogre, a turbulent priest and a non-patriotic South African," he said.

"He is an international figure of great renown, a citizen of the world, and I would have thought he should be honoured as an illustrious son of this country."

Mr Frank van der Velde said he believed the article was "scurrilous, to say the least".

## Not an apologist

"This is a continuation of organised propaganda to besmirch the name of the Archbishop-elect of Cape Town and by association it is the Burger's attempt to besmirch the name of the Mayor and council," he said.

The Mayor, Mr Leon Markovitz, said it was important to choose guests in such a way that there was no "possibility of friction". His decision not to invite members of the Government was that people should not feel "uncomfortable".

"There will be a broad section of the community but certainly it

is not a political day at all," he said.

Mr Kosie van Zyl said he was sorry there was a debate and that the Mayor had called a Press conference. He was not acting as an apologist for the Burger but apart from the headline and part of one paragraph the article appeared accurate.

"We can't debate away the fact that a lot of Bishop Tutu's guests are outspoken enemies of South Africa," he said.

"Enemies of the Government, not of South Africa," interjected Mr van der Velde.

"Someone who supports sanctions and disinvestment is not a friend of South Africa or the Government," Mr van Zyl insisted.

● In response to a question, Mr Markovitz said that because Parliament was sitting he had thought it correct to invite the State President and all Cabinet Ministers and Deputy Ministers to the mayoral installation ceremony next week.

The requested date for replies had passed and only one Deputy Minister had accepted his invitation.

## Police agree not to assault bishop

29/8/86  
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25  
THE Minister of Law and Order yesterday submitted an undertaking to the Pretoria Supreme Court that no further police assaults would be carried out on the secretary general of the Catholic Bishops' Conference, Father Smangalis Mkhathshwa.

Mkhathshwa, who is being detained at Hercules Police Station, said in an affidavit he had been tortured on August 20 and 21. He said he was blindfolded and handcuffed, taken to an unknown site and forced to stand while five men interrogated him for 30 hours. He was stripped naked, he said, and subjected to hostile rhetorical questions. — Sapa

## Unrest at Wits

UNIVERSITY of the Witwatersrand students yesterday marched off campus after a meeting to mourn those who died in Tuesday's violence in Soweto. weewm

29/8/86  
270  
Students stoned cars on Jan Smuts Avenue after a police light van had roared through the crowd, narrowly missing students, according to Students' Representative Council president, Etienne Marais. 29/8/86  
Later, students withdrew to campus where about 50 police and 400 students confronted each other.

A student apparently panicked while trying to move his car from the midst of the crowd and fired a shot in the air. — Sapa



# This is the inside story Showbiz Bishop who

## AND WHAT WILL HAPPEN IN ST GEORGE'S CATHEDRAL.

**KNOCK... KNOCK... KNOCK...**

*"Most Reverend Father in God, we welcome you in the Name of the Lord..."*

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He shrugs and grins: "Bishop Tutu likes showbiz; it's one of the really nice things about him and it's a sincere expression of his personality and warmth. He's not a clergyman trying to get in on the act. It's absolutely genuine, as is his guest list."

Referring to who's been invited and who hasn't, the Dean chuckles: "As far as I know there are no communists among them. Anyway, like any party, you ask the people you know and like."

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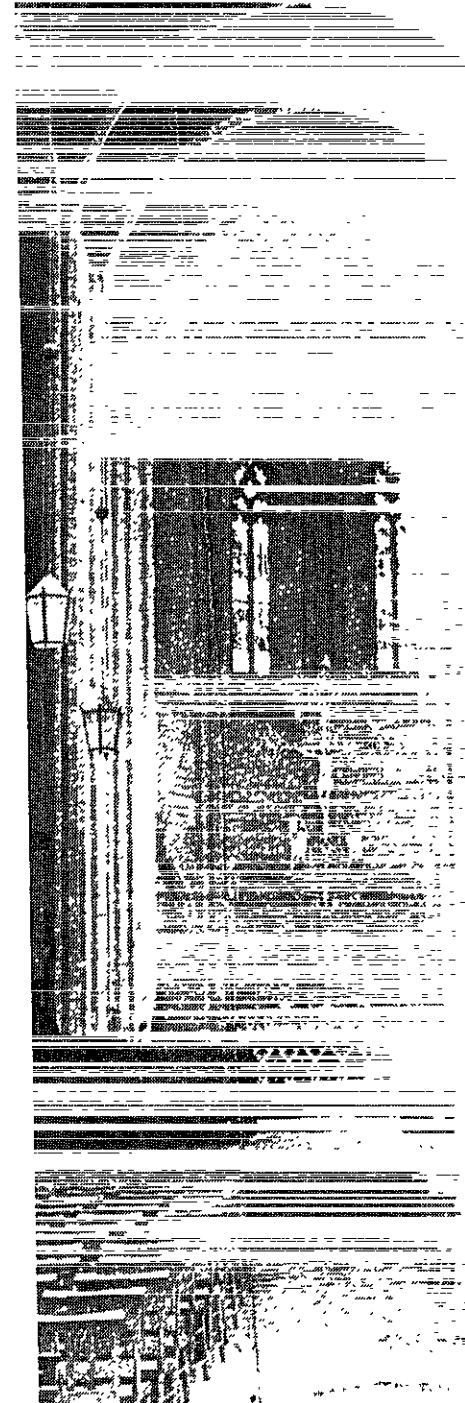
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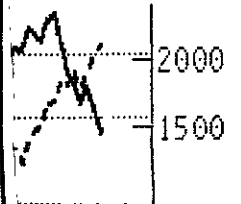
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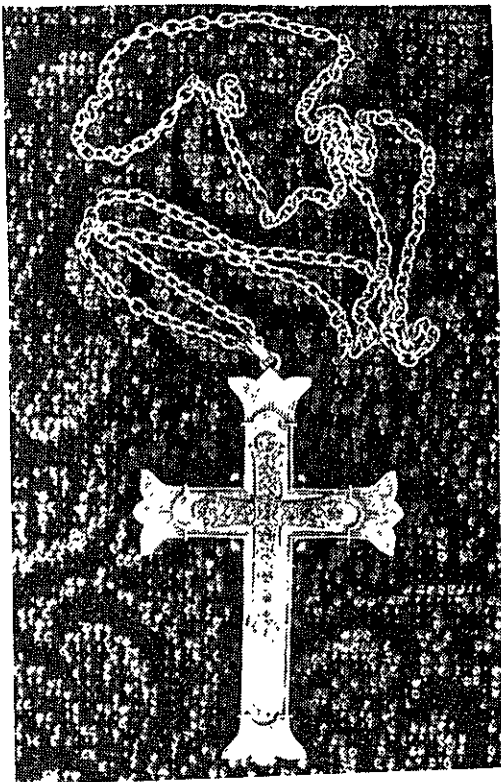
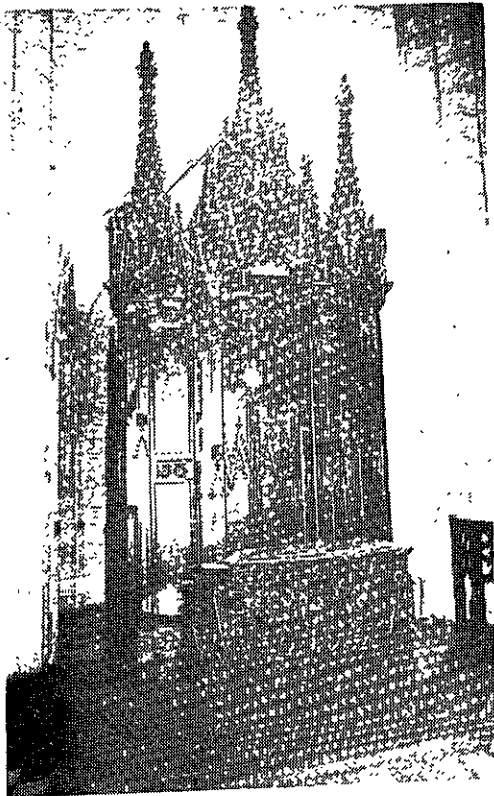
30/8/86 W/End Argus 28



**FOR THOSE WHO HAVE NOT BEEN INVITED**

## The man

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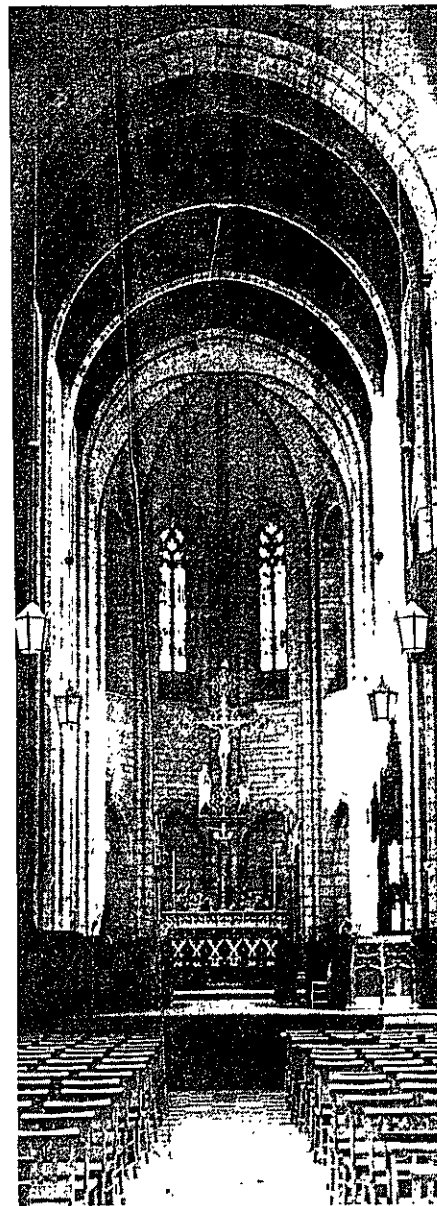
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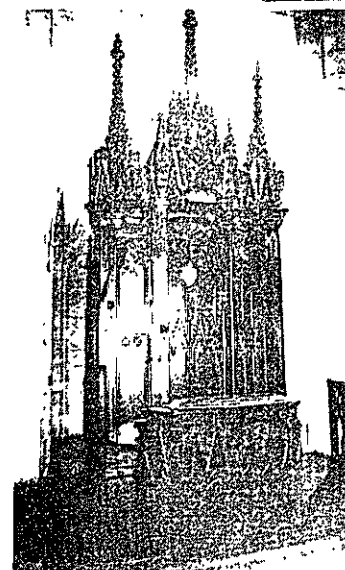
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The Thanksgiving hymn

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# A subdued Tutu takes his leave

Cape Times 1/9/86 (28)

JOHANNESBURG. — Bishop Desmond Tutu, visibly subdued, preached his last sermon as Bishop of Johannesburg yesterday, telling a Soweto congregation of about 1 000 blacks and whites: "We are going to be free."

Bishop Tutu, who returned recently from an extended trip to Japan and China, is due to be enthroned in Cape Town

on Sunday as Archbishop and leader of the Anglican Church in South Africa.

"I come to assure you that God is with us. That despite all that the powers of the world might do, we are going to be free," he said.

The bishop blessed dozens of black and white children, touching their heads as they filed past to say farewell.

Hundreds of whites,

many of them carrying bunches of yellow flowers for their departing bishop, were in the congregation in Soweto's Ipeleg Anglican Church.

Tutu said his departure after 18 months as Bishop of Johannesburg was made sadder by the violence in Soweto's White City area last Tuesday.

"This particular occurrence hurts us more deeply for being close to us physically. There are members of our congregation who have been very deeply affected by what has happened ... people who have lost children."

Telling of a visit to a mother who lost one son in Tuesday's shootings and had another critically wounded, he said: "What do you say to these people? How do you tell them about the love of God?"

"The price we have paid already is a heavy price," he said. "We will go on, paying yet more in lives. If God is for us, who can be against us?"

As he spoke, more than 100 police in armoured vehicles blocked streets in Soweto's Senoane district, keeping reporters away from the burial of an unidentified victim of recent violence.

A Soweto resident said the funeral, attended by about 300 people, was for one of three youths shot and killed at a school.

And in the White City area, "comrades" halted a funeral for a youth allegedly shot by police on Tuesday. Soweto resi-

# Mkhatshwa: Pope protests in telegram

CAPE TOWN 1/9/86  
28

VATICAN CITY. — Pope John Paul II protested at the weekend at the detention and "mistreatment" of a high-ranking Roman Catholic priest in South Africa and accused Pretoria of abusing power.

The pontiff, in a strongly worded telegram issued in his name by the Vatican Secretary of State, Cardinal Agostino Casaroli, referred to the case of Father Smangaliso Mkhatshwa, whose lawyers last week sought a Supreme Court order forbidding assault or torture of the general secretary of the Southern African Catholic Bishops' Conference (SACBC).

The Pope expressed his solidarity with the SACBC in a telegram sent on his behalf to its president, Archbishop Denis Hurley.

## Respect

Father Mkhatshwa was detained on June 12, the day emergency rule was imposed in South Africa, and has claimed to have been tortured while in captivity.

Neither the papal telegram nor Vatican officials specifically referred to Father Mkhatshwa's allegations of police torture and assault. The Vatican spoke only of "mistreatment".

The telegram said: "It is his Holiness's fervent hope that the present violence and abuse of power, will cease and that respect for personal dignity and legal guarantees will be ensured for all."

Lawyers for Father Mkhatshwa sought a Supreme Court order on Thursday banning police from assaulting or torturing him.

After the Minister of Law and Order, Mr Louis Le Grange, through attorneys, told the court Father Mkhatshwa would not be tortured or assaulted and that police had been instructed to that effect, the priest's attorneys withdrew their request for a court order banning such treatment. The government did not, however, concede the torture allegations.

● The pontiff has repeatedly condemned apartheid. After a private audience with President P W Botha in 1984, the Vatican issued a stinging condemnation of his government. Last August, on the eve of his third trip to Africa, the Pope called apartheid "inhuman" and said: "Our repudiation of every form of racial discrimination is convinced and total." — Sapa-Reuters and UPI

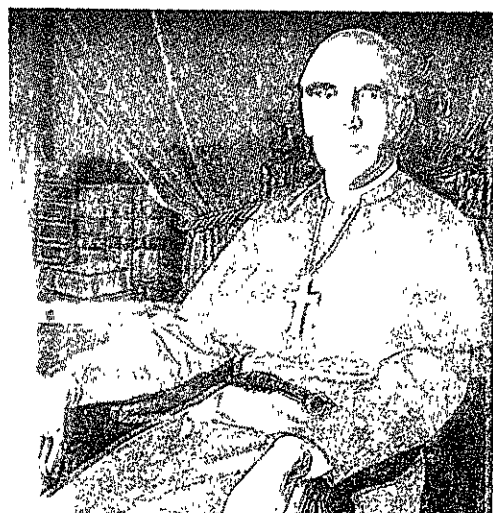


□ Darbyshire, □ Clayton, □ De Blank, □ Taylor — and others — more outspoken than the Bishop-elect is today. They were . . .

# The men before Tutu



Bishop Gray



Archbishop Selby-Taylor



Archbishop Burnett



Archbishop Russell

By KAREN STANDER Religion Reporter

WHEN Desmond Mpilo Tutu takes the Archbishop's throne in St George's Cathedral next Sunday morning, he joins a line of 10 Anglican spiritual leaders, most of whom, like him, were uncompromising critics of apartheid.

When the critics of Cape Town's newest Archbishop complain that he is "too political", they are forgetting previous primates like John Darbyshire, Geoffrey Clayton and the colourful Joost de Blank who were, for their time, far more outspoken and "political" than he is.

There is no doubt that discrimination was practised in the Anglican Church in earlier years, but there is no history of segregated congregations or separate churches.

Anglican leaders saw the dangers and spoke out against the evil of racial prejudice long before it became enshrined in law.

THE first primates — Bishop Robert Gray (1847), Bishop William West Jones (1874), who became the first Archbishop in 1897, Archbishop William Marlborough Carter (1909), and Archbishop Francis Robinson Phelps (1931) — led their flocks at a time when race was not yet an issue.

John Russell Darbyshire, enthroned in 1938, was at the helm when the church took issue with the Government over racial prejudice for the first time.

He was criticised by the Afrikaans Press for "meddling with affairs of state" and "busying himself with party politics".

An editorial in the Transvaal in 1948 said the Anglican Church was being "exhorted to oppose any action

## SPECIAL REPORT

the Government may take to implement its (Native) policy although the Herenigde Party's attitude has been endorsed by the electorate".

DR Geoffrey Hare Clayton was elected Archbishop after the death of Darbyshire in 1948.

An editorial in The Argus soon after Dr Clayton's election commented: "Somehow or other, whenever anyone sets out to advocate the repression of non-Europeans or the taking away of rights he finds himself sliding into an attack on the Church."

At his enthronement, Dr Clayton said: "If the Church is to be true to her Master, she must be especially the friend and champion of the underprivileged."

Within months of his enthronement Dr Clayton had condemned the Mixed Marriages Bill and apartheid.

In October 1949 he warned that the "worst thing" that could happen was that the church should be divided racially.

Taking a stand on civil disobedience in November 1952, he said: "It has been the traditional teaching of the Christian Church that there is no obligation on a man as a Christian to obey unjust laws.

"It has been the traditional teaching of the Christian Church that there is no obligation on a man as a Christian to obey unjust laws. There is an obligation on every churchman to be a law-abiding citizen of his country, yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law." — BISHOP CLAYTON, November 1952.

"There is an obligation on every churchman to be a law-abiding citizen of his country, yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law."

A law could only rightly be disobeyed if one's conscience forbade one to obey it, or if a particular law was judged to be inconsistent with fundamental human rights, he said.

COLOURFUL, outspoken and controversial, Dr Joost de Blank was enthroned in 1957 after the death of Dr Clayton.

Soon after his arrival in Cape Town he visited the squatters' shanties at Windermere which were being demolished by the authorities. This angered him and he felt that it showed the real nature of the Government's policies.

In February 1958, Archbishop De Blank issued the stern warning that he would not tolerate discrimination in the church.

He wrote in the Archbishop's journal *Good Hope*: "I have to admit with shame that I have been told of certain congregations where apartheid operates. I do not and cannot believe it, but if it were ever proved to me that apartheid does

in fact operate in any church in this diocese, let me state with all the emphasis at my command that I should do everything in my power to eradicate it. In the intervening period while it existed I should have to refuse any episcopal ministrations on behalf of the congregation concerned."

Archbishop De Blank drew fire from the National Party for his views and was criticised in Parliament.

He was concerned about the effects of separate education and put his full support behind the policy of open schools.

In fact it was only in 1976 that the Anglican Church passed a motion — proposed by Bishop Tutu — making multi-racial schools official policy.

In 1964 De Blank was installed as one of four resident canons at Westminster Abbey and Dr Robert Selby Taylor took his place.

IN Archbishop Taylor's first interview at Bishops Court he condemned detention without trial and made it clear that he believed that apartheid was inconsistent with the teachings of Christ.



Bishop Desmond Tutu

Asked whether he felt that politics should play a part in the church, he replied: "Politics are the life of any country and the church has to bring its influence on every aspect of human relations."

Throughout the years of Archbishop Taylor's ministry, he voiced his opinion freely and frankly on all current political issues, including detentions and bannings (which he deplored) and black consciousness (which he applauded).

He was one of the high-ranking churchmen who joined the boycott of the whites-only Nico Malan Theatre.

ARCHBISHOP Taylor retired in 1974 and Archbishop Bill Burnett was elected.

Less outspoken than some of his predecessors, Burnett nevertheless spoke his mind when the occasion demanded. In 1980 he issued a stern warning that change, although inevitable, seemed beyond peaceful means.

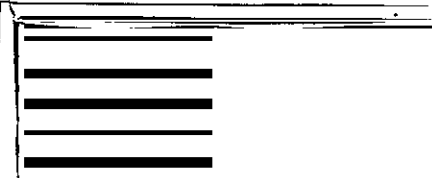
He made no secret of his opposition to apartheid and described the Mixed Marriages Act as "an affront to man and God".

ARCHBISHOP Philip Russell was elected when Burnett retired in 1981 and was the first Archbishop to break the tradition of inviting Government representatives to the enthronement.

He said it was a way of saying that Christians were being hurt by the South African political situation.

From the beginning Archbishop Russell made it clear that he felt the church could not divorce itself from politics and in 1982 offered to help the Government launch a national convention.

Last year he led a delegation of church leaders to meet President P W Botha to ask for the state of emergency to be lifted, the dismantling of apartheid to be announced and a national convention to be called for all groups to negotiate a constitutional formula.







Albans 7/9/86

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NATIONAL/INTERNATIONAL

# Priest 'in hands of army' at time of alleged torture

The Argus Correspondent

PRETORIA. — The general secretary of the South African Catholic Bishops' Conference, Father Smangaliso Mkhathswa, was in the hands of the army during the time he alleges he was tortured by his interrogators.

This was said in papers before the Pretoria Supreme Court yesterday.

The Minister of Law and Order, Mr Louis le Grange, said in an affidavit that the priest — who has been in detention since the emergency was declared on June 12 — was being interrogated by the Defence Force and not

the police on August 20 and 21.

The SACBC last week brought an urgent application for an order interdicting the police from assaulting or torturing Father Mkhathswa and for his release. It was postponed until today.

Father Mkhathswa said he was kept standing, blindfolded and handcuffed for 30 hours. He was also insulted and abused physically and verbally. His buttocks and genitals were exposed for most of the time.

Mr le Grange said in his affidavit that he had already ordered an investigation into the claims. If any member of the forces was found to have assaulted the prelate, a departmental or criminal inquiry would be held.

On August 25 Father Mkhathswa was transferred from the Hercules police station and was now being held at Pretoria Central Prison.

Mr le Grange said he did not feel the allegation of torture warranted the release of the priest.

He claimed that Father Mkhathswa was an active supporter of the African National Congress and was still a threat to public peace and order.

Since 1973 the security police had been aware that Father Mkhathswa was working to overthrow the Government and had played an active role in the unrest, claimed Mr le Grange.

(Proceeding)

# Tickets only for enthronement

By CLARE HARPER

CLERGYMEN from 106 parishes in the Cape Town diocese — stretching from the City to Namaqualand — will reschedule church services this Sunday to attend the enthronement of Bishop Desmond Tutu as head of the Anglican Church in South Africa.

About 1 050 Anglican laymen and priests will make up the bulk of the congregation at the enthronement, while about 300 seats have been allocated to visiting clergymen and personal guests of Bishop Tutu.

All Anglican clergy within the diocese are expected to attend the enthronement. The vast majority of parishes will hold their services earlier and country parishes may have to forego services on Sunday.

Between four and eight tickets, depending on congregation size, have been issued to lay Anglicans in every parish in the diocese.

Only those issued with tickets will be able to be present at the enthronement.



Architect Mr Maciek Miszewski with a model of the pavilion he has designed for the arena at the Cape Showgrounds, where an open-air Eucharist will be held after the enthronement on Sunday of Bishop Desmond Tutu as Archbishop of Cape Town.

ment. However, anyone can attend the service at the Cape Showgrounds, Goodwood, in the afternoon.

Archdeacon of the Anglican Church of the Southern Peninsula, the Very Rev Louis Bank, said yesterday there

would be "an opportunity for the broader Christian community to celebrate the Eucharist at the arena".

All the bishops of the province will be present on a specially erected pavilion as well as nine concelebrants, who will prepare and serve the communion.

## Concelebrants

The nine concelebrants include Bishop Tutu, Dr Robert Runcie, Bishop Philip Russell, the Archbishops of Japan and Central African Province, Dean Edward King, Bishop Patrick Matolengwe, Bishop Charles Albertyn and Bishop Edward Browning, presiding bishop of the Episcopal Church of the United States.

Hilary Venables reports that work on the pavilion had not yet begun yesterday. There was a large police presence on the showgrounds.

An Anglican Church spokesman said the police presence had "nothing to do with the service on Sunday".



DESMOND Tutu was introduced to the mixed pleasures of caddying at Killarney Golf Course to supplement his meagre allowances. It was during one such outing that the future Nobel Peace laureate had his first brush

# 'Gambler' who became Archbishop

FROM a "scrawny, spindly-legged kid" nick-named "Professor" for his skill at cheating at cards, he grew up to be honoured by the world and awarded its most prestigious prize.

In spite of his most recent triumph over his disadvantages — his election as spiritual leader of three-million Anglicans — Nobel Peace prizewinner Bishop Desmond Tutu has no vote in the country of his birth.

His lifelong friend, Mr Stan Motjuwadi, editor of Drum magazine, described the days when he and the Anglican Archbishop-elect gambled while travelling to school by train.

"Like a typical township urchin, Des seemed to thrive on adversity. We picked up some tricks that made Des and I the best card sharps on the train travelling to school.

"We would take on workers commuting with us and we never lost. A deft scratching of the heart was a hint to Des to call hearts. A scooping with the open hand was spades and three outstretched fingers meant clubs.

"According to strict ethics this was cheating, but deprived boys have to survive, was our logic then. The workers we were fleecing did not seem to mind."

DESMOND Mpho Tutu was born on October 7, 1931 in Klerksdorp, the son of a schoolteacher father. His mother had little education.

The friends met on their first day at the Madibane High School in old Western Native Township.

"Perhaps because we shared many disadvantages, we took to each other immediately. We were scrawny, spindly-legged kids, both wore shorts and did not have shoes for our first day at high school."

Stan introduced Des to the mixed pleasures of caddying at Killarney Golf Course to supplement their meagre allowances. It was during one such outing that the future Nobel Peace Laureate had his first brush with the law.

"One morning we had to meet at the old Park Station to go to the golf course.

"When I arrived, Des was bawling and in the clutches of a towering cop who had mistaken him for a vagrant. It took some pleading before the man from the law would release him."

During his high school career young Desmond contracted tuberculosis and spent 20 months in hospital.

It was during this time that he made contact with an influence which was to change the course of his life.

This was veteran anti-apartheid activist Trevor Huddleston — later Archbishop of the Indian Ocean and Bishop of Mauritius — then parish priest of Sophiatown

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SPECIAL REPORT

By  
KAREN STANDER  
Religion Reporter



Mr Stanley Motjuwadi, editor of Drum magazine, and life-long friend of Bishop Tutu.

and Orlando. Huddleston visited the youngster in hospital every day of those 20 months and took him books.

Mr Motjuwadi said he could only guess what influenced his friend to later leave teaching and join the church, but he imagined that Huddleston had a lot to do with it.

The friends wrote their matric examinations and in spite of having lost more than a year of school, Desmond came top of his class as always.

They both obtained teaching diplomas from the Pretoria Bantu Normal College, and Desmond was awarded a BA degree from the University of South Africa the following year.

IN 1955 the friends began teaching at the Munsieville High School in Krugersdorp.

It was during their first year that Desmond met and married "the beautiful Leah" Nomalizo Shenxane, who had been a pupil of his father.

Mr Motjuwadi recalled the day his friend stood at the window of the staffroom and called him over.

"Leah and a friend were passing. We used to look out and see them pass every morning. Des started falling in love. Eventually he found

the courage to propose and I was his best man."

In 1957 Stan left teaching for journalism and the following year Desmond decided that Bantu education was not for him. He enrolled at St Peter's Theological College in Rosettenville, Johannesburg.

He became a deacon in December 1960 and served in the Benoni township. The following year he was ordained as a priest.

BETWEEN 1962-66 the Tutu family lived at Golder's Green in London and the Bishop was a part-time curate at St Alban's from 1962-65, obtaining his bachelor's degree in 1965 and a master's degree in theology the following year.

They returned to South Africa and he joined the teaching staff of the Federal Theological Seminary in Alice until it was closed by the Government. He then lectured for two years in theology at Roma University in Lesotho.

In 1972 he was appointed associate director of the Theological Education Fund of the World Council of Churches based in Bromley, Kent, and the family lived in Grove Park, London until 1975. "Father" Tutu was the honorary curate of St Augustine's.

In 1975 he was recalled to South Africa and appointed the first black Dean, in the Diocese of Johannesburg. It was at this time that he first refused to live in The Deanery in Lower Houghton, preferring to live with his family in Soweto.

A year later he declined nomination as Bishop of Lesotho, but the elective assembly, meeting in Maseru, went ahead and nominated him and he accepted.

AN elderly Johannesburg woman, hearing that the popular dean would soon be leaving for the mountain kingdom, angrily approached him in April 1976 and said she wished the Government would impound his passport to prevent his departure. Her friendly jest was transformed into sober fact four years later, almost to the day, under entirely different circumstances.

In 1978 the church permitted him to take the job of secretary-general of the South African Council of Churches, which he had declined three months after moving to Lesotho.

In 1980 his passport was withdrawn by the Government after his famous "Danish coal boycott" remarks. This was the first time he had called for restrictions on investments.

In 1981 his passport was withdrawn again but he beat the travel ban by speaking to an audience of top American black anti-apartheid activists



Bishop Desmond Tutu — nicknamed 'The Professor'.



Bishop Tutu — 11 years ago.

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In 1983 he offered to be a go-between between the Government and the African National Congress, repeating this offer last year.

Last year he was consecrated Bishop of Johannesburg.

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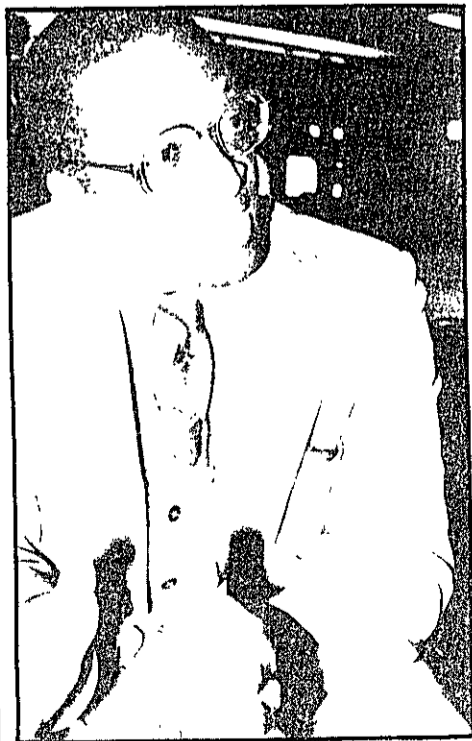
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In April he was elected Archbishop of Cape Town and head of the Anglican Church in Southern Africa.

Since his election he has met President Botha twice. In June they met for 90 minutes of talks on the declaration of the emergency, Crossroads and the 10th anniversary of the 1976 Soweto riots. During a two-hour meeting in July they discussed the state of emergency, detentions and the crisis in black education.

**TOMORROW:  
The story of  
Bishopscourt**



Another early picture of Bishop Tutu, in earnest discussions at Jan Smuts airport after arriving back in South Africa from an overseas conference.

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students will live under immense strain,  
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# Legality of priest's detention to be tried

By Kym Hamilton  
Pretoria Bureau

The lawfulness of the detention of Catholic priest Father Sman-galiso Mkhathswa was referred to trial at a hearing in the Pretoria Supreme Court yesterday. Attorney Mr. Brian Currin said yesterday he hoped a date would be set without delay. It was the first time detentions in terms of security legislation would be the subject of a trial.

However, it was still uncertain late yesterday how long Father Mkhathswa's case would take to come to trial.

Mr Justice Esselen yesterday ruled that the application for the release from detention of Father Mkhathswa be referred to trial and that the registrar set the soonest available date.

Father Mkhathswa is the general secretary of the South African Catholic Bishop's Conference and a parish priest in So-shanguve. He was detained at his home on June 12 this year hours before the state of emergency was publicly declared.

An urgent application was launched last week seeking an interdict stopping the security forces from assaulting or torturing the prelate. Father Mkhathswa submitted an affidavit to the court detailing how he was forced to stand, blindfolded and handcuffed, for about 30 hours on August 20 and 21.

He also told of how his interrogators abused and tortured him physically in various ways.

## MINISTER'S AFFIDAVIT

The Minister of Law and Order, Mr Louis le Grange, said in an affidavit that Father Mkhathswa had been in the hands of an interrogation team from the South African Defence force during this period.

Mr le Grange has undertaken to have the allegations of torture investigated — but submitted the torture allegations did not warrant the release of the priest from detention.

The Minister claimed in court that Father Mkhathswa was an active supporter of the African National Congress and had actively worked to undermine law and order and overthrow the present government.

He accused the priest of promoting boycotts, teaching activists how to manufacture petrol bombs and helping finance organisations who were behind the present unrest.

In a replying affidavit, Father Mkhathswa denied the allegations and said that it was the Minister's legal and public duty to charge him if there was any substance in the allegations.

Father Mkhathswa said he was willing to be cross-examined in open court on his allegations of torture. He denied he was a supporter of the ANC and said he abhorred violence, particularly against innocent people.



OMG. Trip 3/9/86

# Bishops' 'urgent message'

Staff Reporter

THE Southern African Catholic Bishops' Conference (SACBC) has sent an eight-page letter to the State President, Mr P W Botha, criticizing the state of emergency and calling for the total dismantling of apartheid.

The letter was given to the press yesterday and bore the names of all Southern African archbishops and bishops, including the president of the SACBC, Archbishop Denis Hurley.

It said the letter arose from a compulsion to express the bishops' views on the South African situation of conflict, violence and bloodshed.

Headed "An Urgent Message to the State President", the letter said the state of emergency was one of the principal obstacles to the process of rapprochement and negotiation between the contending parties in South Africa.

Although the emergency might, as an interim measure, suppress conflict to some extent, it was treating symptoms and not causes.

emergency was based on experience gained from personal knowledge of its effects and from reports from various parts of the country where oppression and reaction to it had been most intense. It said that a disturbing picture emerged.

The SACBC deplored the actions of the security forces against people opposed to government policy, especially church personnel.

"We are dismayed too by the instances of the violation of religious freedom, such as interference with church services, disregard for the sacred character of church buildings and the detention of whole congregations."

One of the consequences of the present state of emergency was the people's reaction to primary violence on the part of the state.

"We deplore in the strongest possible terms the summary trial and 'execution' of those suspected of collaborating with the state. Sadly, the unspeakable cruelty of the 'necklace' continues. These tragic developments emphasize how mistrust grows and po-

# Anglicans denounce anti-Tutu 'front' body

Cape Times 3/9/86 28

By ROGER WILLIAMS  
Chief Reporter

THE Anglican Church yesterday denounced an apparent attempt by the Gospel Defence League to discredit the new Archbishop of Cape Town, the Most Rev Desmond Tutu, on the eve of his enthronement — and implied that the League might be a "front" organization.

Mrs Dorothea Scarborough, secretary of the League, confirmed that 10 000 copies of the League's booklet, "The Archbishop and the Bible", were to be distributed at the open-air celebration eucharist at Goodwood on Sunday afternoon, following the enthronement in St

George's Cathedral.

But she denied that the booklet had been funded from outside sources and that the League was a front for a government or other agency. She would not say how much it had cost to produce the booklet but said: "It's not all that expensive — but I can't tell you why it's not expensive."

The booklet was printed by Mills Litho of Maitland.

A statement issued at a press conference at Church House yesterday said the literature of the Gospel Defence League and its tenor "is remarkably similar to that distributed a few years ago by the thoroughly-dis-

credited Christian Action League, which during the so-called 'Information Scandal' was revealed to have been funded by the Department of Information.

"Again we query, who and what is the Gospel Defence League — and who funds it?"

"We are fairly sure of the answers."

Mrs Scarborough, speaking from the League's office in Regent Road, Sea Point, conceded that a newsletter issued a few months ago by the League contained a cartoon depicting "a little clergyman" carrying an AK-47 rifle

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over his shoulder, but she denied this was meant to be Archbishop Tutu.

At the Church House press conference Mr Terry Crawford-Browne, media liaison officer for the enthronement, said the cartoon had been interpreted as depicting Archbishop Tutu.

The statement he issued said copies of "The Archbishop and the Bible" had been distributed last Sunday outside the cathedral, and copies had also been mailed to clergy of the Church of the Province of Southern Africa (CPSA).

"This booklet is a very much more expensively produced version of crude leaflets distributed by the Gospel Defence League earlier this year," the statement added.

"The Anglican Church is not embarrassed by, nor do we intend to apologise for, any of the sayings attributed to Archbishop Desmond Tutu. More particularly, the Anglican Church holds that the Gospel stands on its own and needs no defending, least of all by organiza-

tions such as the Gospel Defence League."

Questioned by the Cape Times about the League, Mrs Scarborough said it had no fixed membership, but was "a loose, interdenominational association of Christians concerned about alien ideological thinking which is coming into the church of Jesus Christ, and to direct Christians to the fact that they must not tamper with the word of the Bible and interpret it in humanistic and political terms".

● Archbishop Tutu, who officially became Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa on Monday, will attend a private "collation" in St George's Cathedral this morning.

CAF 11/15  
3/9/86 (28)

## Priest's case is referred to trial

PRETORIA. — The Supreme Court case here involving Father Smangaliso Mkhathshwa, who alleged that he had been tortured while in detention, resulting in a counter-allegation by the Minister of Law and Order that the priest had trained youths to make petrol bombs, was referred to trial by a Pretoria judge yesterday.

Mr Justice Louis Esselen referred the case to trial when Mr Denis Kuy, SC, who said he would apply to have Father Mkhathshwa's detention declared unlawful, said he wished to present evidence in answer to points raised by Mr J D M Swart, SC, who appeared for Mr Louis le Grange and the Hercules police station commander.

Mr Le Grange said in an affidavit that members of the SA Police had disclosed confidential information to him that Father Mkhathshwa, general secretary of the Southern African Catholic Bishops' Conference, had on numerous occasions trained youthful black activists in the manufacturing of petrol bombs.

Mr Le Grange made these allegations in an answering affidavit following the lodging of an urgent application last week to stop the "further assaulting" of Father Mkhathshwa, and to have his detention declared unlawful if it was confirmed that he had been assaulted. — Sapa

CMK Times 3/19/86

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One of the consequences of the present state of emergency was the people's reaction to primary violence on the part of the state.

"We deplore in the strongest possible terms the summary trial and 'execution' of those suspected of collaborating with the state. Sadly, the unspeakable cruelty of the 'necklace' continues. These tragic developments emphasize how mistrust grows and polarization intensifies," the letter said.

# Allegations 'nonsense' Mkhatshwa

3/9/86 (28)  
SOWETOWN

FATHER Smangaliso Mkhatshwa was an active supporter of the banned ANC and had trained "youthful" black activists how to make bombs, it was alleged in the Pretoria Supreme Court yesterday.

The Minister of Law and Order, Mr Louis le Grange, in an affidavit also claimed that Father Mkhatshwa had played an active role in the organising of work, consumer and school boycotts.

Father Mkhatshwa who is in detention, described as "sheer nonsense" the allegations that since 1976 he was actively involved in a campaign to overthrow the Government.

The Southern African Catholic Bishops' Conference, of which Fr Mkhatshwa is secretary general, yesterday brought an application before Mr Justice Esselen demanding that Mr

le Grange release him because his continued detention was in bad faith.

Father Mkhatshwa alleged he was stripped of his trousers and had his private parts exposed for 29 hours while being interrogated and insulted by security force members on August 20 and 21.

Both the Minister and the station commander at Hercules police station have been cited as respondents.

Father Mkhatshwa, in a replying affidavit submitted in court yesterday, denied Mr le Grange's allegations and said it was disgraceful that he had not yet been charged.

"In fact," he added, "I challenged him directly to charge me with the countless charges that would arise if the allegations were true

To Page 2

## PRIEST DENIES CLAIM

even on a prima facie basis."

Father Mkhatshwa said: "Not only does respondent owe the public this duty, but it is also his legal duty to do so. In fact, if there is any substance at all in either one or more of the allegations, respondent is guilty of a gross dereliction of duty."

The priest also challenged Mr le Grange to charge "those involved in the debasing and un-Christian treatment meted out to me in open court".

Mr Justice Esselen yesterday referred the whole matter for trial where evidence will be

From Page 1

led on the allegations by both parties. The date of trial has not yet been determined.

Replying to allegations that since 1973 he was involved in a campaign to overthrow the Government, Father Mkhatshwa said: "This is denied and is sheer nonsense. The allegation is vague, unsubstantiated and cowardly defamatory."

Concerning allegations that he supported the ANC, Father Mkhatshwa replied: "Supporting certain of the aims of the ANC like removal of apartheid, a

non-racial democratic society and equality and justice does not mean and have never meant that I support all their methods to achieve this, In fact, I abhor violence, particularly as against innocent people and no matter who the perpetrator was."

Father Mkhatshwa, who has been in detention since June 12, said he took note of Mr le Grange's submissions that he will investigate his allegations of assault and torture and that he has now been transferred from the Hercules police station to the Central Prison in Pretoria.

## Spectrum



**BOSCHEUWEL** — now known as Bishops court, the residence-to-be of Archbishop Desmond Tutu. It first belonged to Jan van Riebeeck, and then, in the 18th Century, changed hands often. Owners included Jacob Friedrich Nöthling, a hatter and watchmaker; Peter Henkes, a tanner, and Johannes Roep, a wealthy farmer who did extensive renovations to the house, and Later to Sir Lowry Cole and then Bishop Gray. It is a veritable . . .

# House of history

Argus 3/9/86  
28

**BISHOPSCOURT**, home of the first Anglican Bishop of Cape Town and successive Archbishops for 135 years, is possibly the only 17th Century private dwelling still standing in South Africa.

The property has a long and fascinating history and occupants include farmers, a publican, a wine merchant, a hatter, a tanner, and governor Sir Lowry Cole.

With that selection, the foundations shouldn't tremble at the historic moment when the first black Archbishop crosses the threshold.

At first sight, the double-storey building with sash windows and corrugated iron roof next to a gravel parking area, is unimpressive.

It is from the back of the house that one appreciates the magnificence of Bishops court.

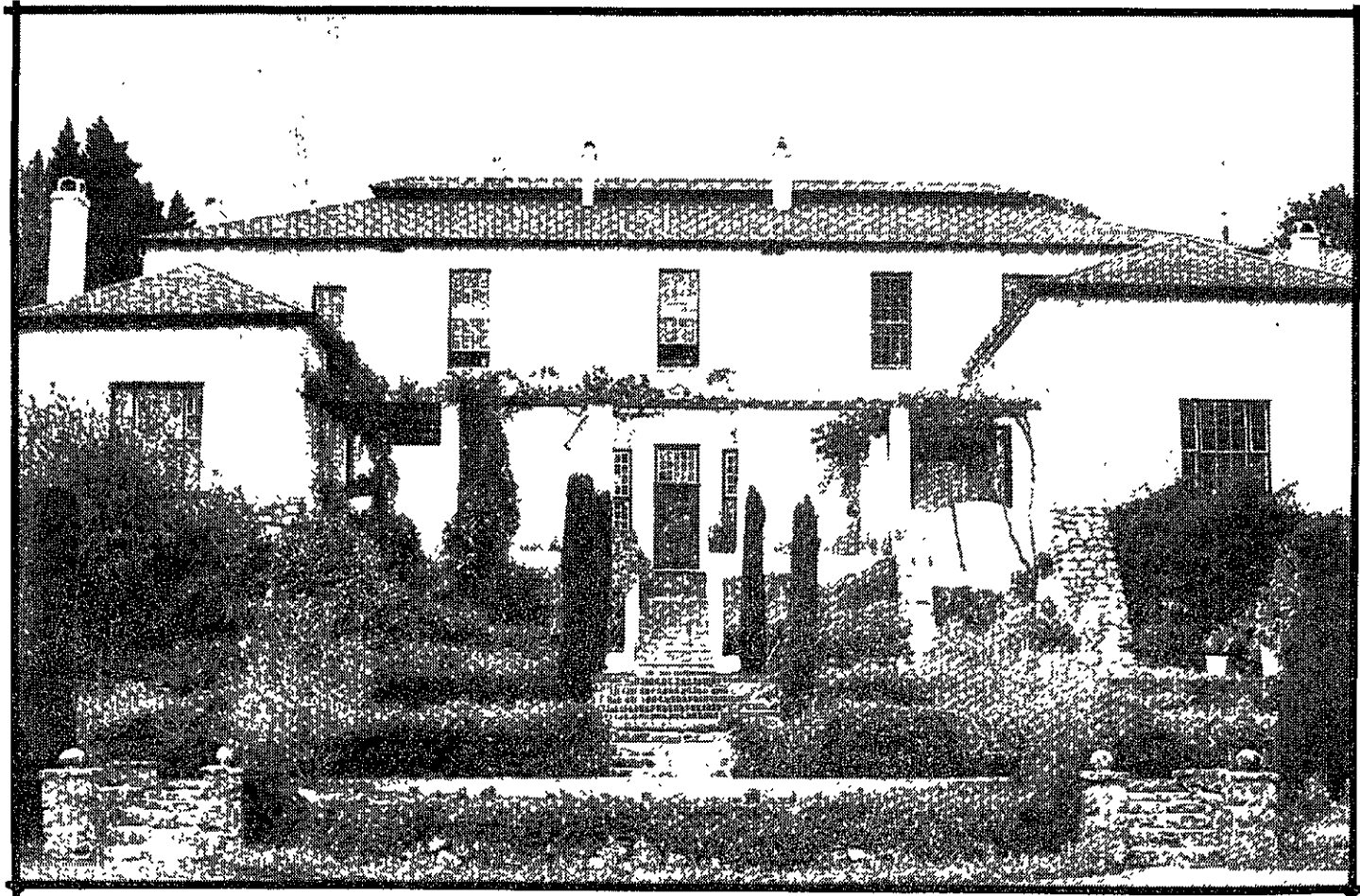
The eye moves over the beautiful, well-kept grounds, a terraced patio tiled in intricate design, sprawling lawns and the towering mountain. A swimming pool is tucked out of sight behind a hedge.

**THE** atmosphere of the stately mansion, with its dozen main rooms, is likely to change when its new occupant moves in.

Soon after his election Bishop Desmond Tutu who, for many years, refused to ask for permission to live in church houses in white group areas, told me his instincts were that he should live in a Cape Town township.

But he changed his mind. "Perhaps the best would be to bring township character to Bishops court," he said jocularly.

The ground floor consists of large high-ceilinged reception



The impressive facade of Bishops court, now home to Archbishop-elect Desmond Tutu, who will be the 11th bishop and 10th Archbishop of Cape Town.

**SPECIAL REPORT**

By  
**KAREN STANDER**  
Religion Reporter

Pictures: PIERRE OOSTHUYSEN, The Argus

rooms — hallway, drawing room, dining room, library, the Archbishop's study and an office for his secretary.

Upstairs there are five bedrooms and several box-rooms.

The furnishings, collected by successive occupants, emphasise comfort and quiet taste and the crockery and cutlery are strictly "chain-store functional".

Portraits of previous Archbishops hang in the library. By tradition, the incumbent's

portrait hangs in the board room in Church House and is moved to Bishops court only when the next Archbishop moves in.

Two wings house domestic staff and the families of the Provincial Executive Officer, Bishop Fred Amoore and the Archbishop's chaplain, Father Heinz Wolf.

**THE** property's first owner was Jan van Riebeeck, who named it Boscheuwel.

The original grant by the Dutch East India Company in 1658 was 101 morgen, and in those days the estate stretched from the banks of the Liesbeek river to Wynberg Hill.

Part of the original hedge, planted in 1660 to mark the top boundary on Wynberg Hill, still exists and has been declared a national monument.

Van Riebeeck never lived there as the house he built burned down in 1659 soon after it was completed.

But when he left the Cape three years later, Boscheuwel had flourishing vineyards, an orchard famed its great variety and a flower garden — somewhat unusual for the time.

The property was sold between 1662 and 1665 to Jacob Cornelis van Rosendaal, of Amsterdam, at a price said to be well below its value.

In a mysterious, but fascinating, document in the South African Library, the price is given as "the equivalent of about £110".

The paper is undated and the only indication of the author is a pencil inscription below the title Boscheuwel which reads "by Dr Mary Cooke" — presumably Dr Mary Alexander Cooke, who was a leading authority on the history and restoration of old buildings.

Van Rosendaal made wine from his grapes. He kept a "canteen" or bar in Cape Town and was the only pri-

vate individual allowed to sell wine on board the ship that called in Table Bay.

**I**N 1691 Boscheuwel was bought by a rich Flemish wine and brandy merchant Guillaume Heems, who is believed to have put up the most substantial building there.

The Cooke document says "It is very possible that the walls of this house are actually incorporated in the house of Bishops court; if so Bishops court has a good claim to be, in part, the only 17th Century private dwelling still standing."

In the 18th Century, the property changed hands often, and owners included Jacob Friedrich Nöthling, a hatter and watchmaker; Peter Henkes, a tanner and Johannes Roep, a wealthy farmer who did extensive renovations to the house.

In 1805 it was transferred to Honoratius Christian David Maynier who changed the name to Protea and added the second storey.

Sir Lowry Cole rented the property as his country retreat when Maynier fell on hard times.

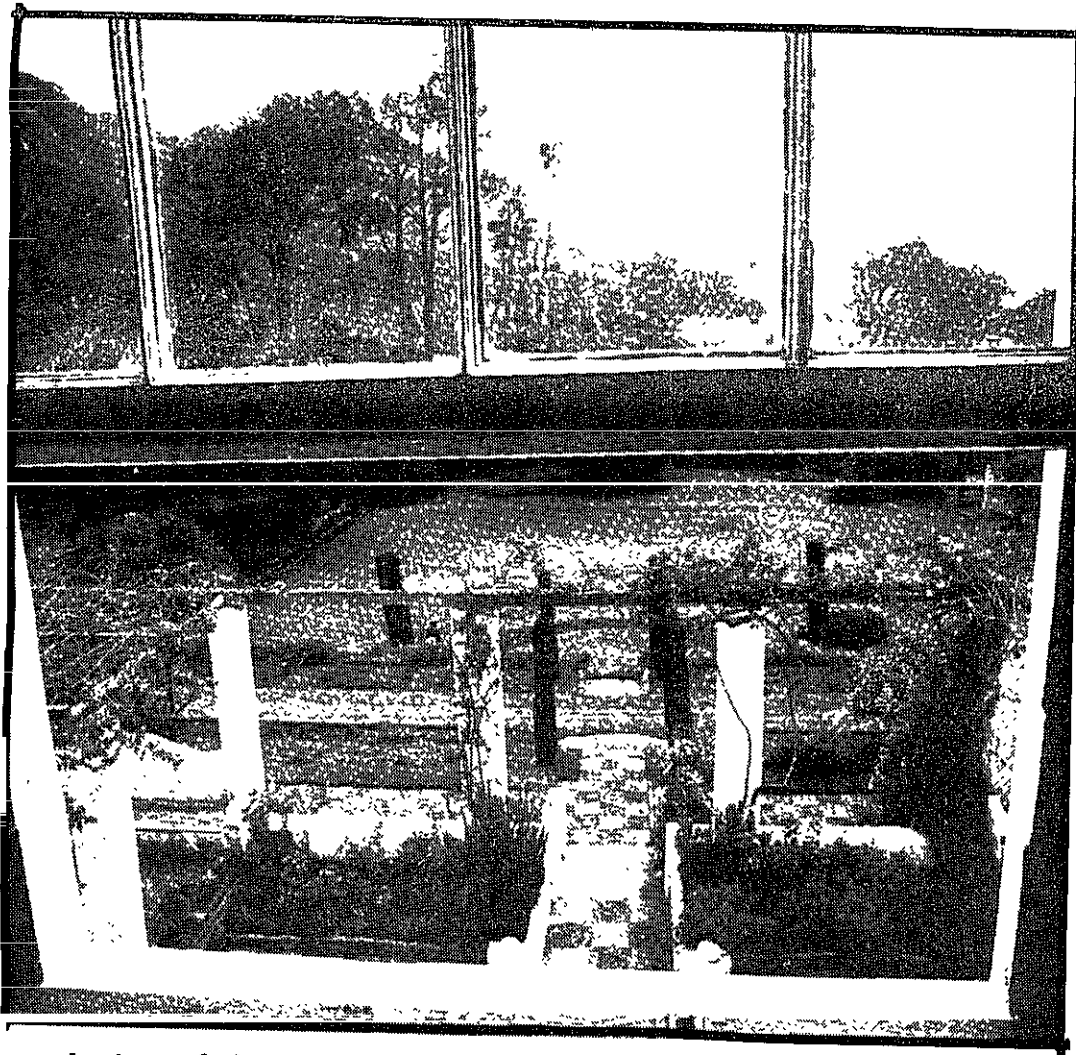
Bishop Robert Gray arrived in Cape Town in 1822 and rented Protea.

One of Bishop Gray's achievements was the establishment of church schools and Diocesan College (Bishops) was housed on the estate until it moved to its present site in Rondebosch.

The Victorian philanthropist, Lady Burdett Coutt, who gave Bishop Gray financial support throughout his ministry, contributed £4 000 to the Colonial Bishops Fund, later renamed the Overseas Bishopric Fund, to buy the estate.

In 1851 the final transfer took place — and Bishop Gray renamed the house Bishops court.

**TOMORROW**  
**Inside St George's**  
**Cathedral**



A view of the immaculate grounds from a bedroom on the upper floor.



The steps leading to the patio. A trick of the imagination and the eye sees the newest inhabitant in his regal purple robes sweeping up the steps superimposed on the picture.

## Religion Reporter

At least 60 overseas guests and scores of South Africans will descend on the city this week for the enthronement of Desmond Tutu as Archbishop of Cape Town.

The Anglican church announced at a Press conference today that 60 overseas guests — mainly clergy — had been granted visas by the Government and would attend.

The list is provisional and other names may be added.

Countries represented include the United States, England, Scotland, Canada, Japan, Norway, Sweden, Germany, Botswana, Australia, New Zealand, Zimbabwe and Uganda.

South African guests include Mrs Winnie Mandela, wife of jailed African National Congress leader Nelson Mandela; Prince and Princess Dhlamini of the Swazi royal family; Soweto activist Dr N T Motlana; Mrs Ellen Kuzwayo author and social worker; journalists Allister Sparks (former editor of the Rand Daily Mail) and Percy Qoboza (editor of City Press).

Guests also include civil rights lawyers Mr George Bizos, Mr Dullah Omar, Mr A Chaskelson and Mr Sydney Kentridge.

Academies include Dr Richard van der Ross, rector of the University of the Western Cape; Dr Stuart Saunders, vice-chancellor of the University of Cape Town; Professor John de Gruchy, Professor Charles Villa-Vicencio and Professor Francis Wilson.

Others include political figures Dr Alex Boraine who recently resigned from Parliament, veteran civil rights activist Mrs Helen Joseph, Progressive Federal Party MPs Mrs Helen Suzman and Mr Peter Soal, and Mrs Di Bishop of the Black Sash.

The full guest list:

● South African Anglican clergy: Former Archbishop Philip Russell, Bishop Kenneth Oram, 11 Diocesan bishops, five suffragan bishops, two Cape Town suffragan bishops, five retired bishops, Bishop John Carter.

● South African clergy (other denominations): Catholics Cardinal Owen McCann, Archbishop Stephen Naidoo with a chaplain, Archbishop Denis Hurley, Bishop Orsmond; Greek Orthodox Archbishop Paulos

with Father Balafas; the Rev Peter Storey and the Rev Abel Hendricks of the Methodist Church; Dr D Hattingh of the Ned Geref Kerk; the Rev N Rhoher of the Lutheran Church; the Rev Bernard Spong.

The Rev S Smuts; the Rev Lionel Louw of the Western Province Council of Churches; Bishop Buthelezi, the Rev Bukashe of the Congregational Church; Dr Allan Boesak the President of the World Alliance of Reformed Churches; the Rev Neville Riley of the Baptist Church, the Rev Beyers Naude of the South African Council of Churches; Bishop J J Ulster.

● Overseas clergy (Anglican and other denominations) include:

The Most Rev Robert Runcie, the Archbishop of Canterbury; Bishop Amos Waiaru; Bishop Edmond Browning, the presiding bishop of the Protestant Episcopal Church in the USA; the Primate of Scotland; the Right Rev John Walker of the USA; the Right Rev Maurice Benitez of the USA; the Right Rev Rustin Kimsey of the USA; the Primate of Japan, Christopher Ichiro Kikawada.

The Primate of Canada, the Most Rev Michael Peers; Bishop Ted Scott of Canada; Bishop Vaughan of Swansea and Brechan; the Archbishop of Brisbane, John Grindrod; the Rev Chester Taiton of New York; Canon Roger Symon of the UK; the Rev Charles Ciceretti of the USA; the Rev Michael du Plessis who will represent the Bishop of Newark; the Rev Trond Bakkevig and Bishop Bjorn Bue of Norway; the Primate of Central Africa, Archbishop Walter Makhulu; the Rev G W Brandt, Provincial Secretary of Botswana; Bishop Krister Stendahl of Sweden; Bishop William Swing of California; the Primate of New Zealand, Archbishop Paul Reeves; the Rev Humphrey Taylor of the UK.

Dr Alan Megahay of Harare; the Rev Earl Neil of the USA; the Venerable Arthur William of the USA; the Rev Martin Runge of Hamburg; Canon Lloyd Casson of New York; Bishop J Auld of the Reform Church in New York; the Rev J Hooch of the Method-

ist Church in Texas; the Rev Opis Moss of the Baptist Church in Ohio; the Right Rev V Anderson of the USA; the Rev O Moff, the Rev W Walker and the Rev E Moore all of the USA; the Bishop of Kampala, Uganda, the Canon of Uganda.

● Overseas (non-clerical) guests: Mr Arie Brouwer, General Secretary of the Church of Christ in the USA; Mr Leonard Coleman, Mrs Marcy Walsh, Mr Harry Hovemeyer, Dr Marcy Lawrence and Professor and Mrs Donald Schieker, all of the USA; Mrs Alice du Plessis of Newark in the USA; Mr and Mrs John Denton, Diocesan Secretary of Australia; Mrs Symon of the UK; Mrs Ruth Runge of Hamburg; Brant Davis and Carl Ware of the USA.

Mr Terry Waite, representative of the Archbishop of Canterbury; Gerrie and Nadine Dunsey of Boston; Mr Martin Kenyon of the UK; Mr and Mrs Frank Ferrari of the USA; Mr Robert Byers of the UK, Ms Erna Henderson, president of the Detroit City Council; Mrs Shirley de Boulay of the UK, Dr and Mrs Shriver of the USA; Dr Polk of the USA and Mrs Corretta Scott-King and her party of four from the USA.

● Those on the South African guest list who have accepted are: Mrs Winnie Mandela, Prince and Princess Dhlamini, Mr and Mrs G Fowler, Mr and Mrs Himese, Mr and Mrs A Wentzel, Mr George Bizos, Father Njumbuxa, Mrs Sigisbert Ndawande, Dr and Mrs van der Ross, Rev. J Patreck, Mr and Mrs P Tshwane, Sister Grace, Mrs McBredde, Prof and Mrs Setlhoane, Prof and Mrs P Tobias, Dr and Mrs Nkomo, Dr and Mrs Lubbe, Mr and Mrs J Serencane, Mrs H Mortimer, Mr and Mrs D Dyson, Dr N T Motlana, Mr and Mrs Merwyn Powys, the Rev and Mrs Bukashe, Mrs L Louw, Sir Rupert and Lady Bromley, Mrs Mkhize, the Rev Mogoba, Mr and Mrs Naik.

Mr and Mrs A M Omar, Mrs P Chalmers, Mrs W Jacobsen, Mr Michael Taylor, Prof and Mrs de Gruchy, Mr and Mrs Esply, Mr and Mrs O Faser, Mr and Mrs P Bryon, Prof and Mrs M Bam, Mr and Mrs A Chaskelson, Mr and Mrs Bob Tucker, Mr and Mrs P

Qoboza, Mr and Mrs Fred Meyer, Mrs Q Vilahazi, Mrs M Loluwane, Mr and Mrs A Sparks, Mr and Mrs Magubane, Mr M Korch, Mrs Mahlaba, Mr and Mrs L Sisulu, The Mayor and Mayoress of Cape Town, Mr and Mrs Ranpumeen, Dr and Mrs Rathebe, Mr and Mrs Mashenee, Mrs D Maljhe, Mrs S Mozibuko, Mr and Mrs Mazwue, Mr and Mrs Mcengareye, Mr and Mrs Moljuwaele, Mr and Mrs G Pitje.

Mr L Malecepelce, Mrs C Nkose, Mr and Mrs Y Surtes, Mrs E Kuzwayo, Mr and Mrs N Ramphomone, Mrs Seroke, Mr and Mrs Syd Kentridge, Prof. and Mrs Francis Wilson, Miss A Hughes, Dr and Mrs Alex Boraime, Mr and Mrs W MacFarlane, Rev and Mrs S Jacobs, Rabbe Ben Isaacson, Mrs M R Marmelci, Mr and Mrs Yenn, Mr and Mrs Ellis, Dr and Mrs Wilson, Mr and Mrs Mogdingoana, Mr B Manthanta, Rev and Mrs Isele, Mr and Mrs Sklaar, Mr and Mrs Samvel, Mr and Mrs Rathebe, Mrs Zulu, Mrs Sehgapone, Rev and Mrs J Mosulu, Mr and Mrs Vilahoze, Mr and Mrs Mutoatse, Mr and Mrs P Govallu, Mr and Mrs J Titus, Mr and Mrs B Pizer.

Mr and Mrs Pool, Mr and Mrs Webber, Mr Robert Byers, Mrs D Makare, Mr John Allward, Mr and Mrs Ngwenya, Rabbi Franklin, Mr W Adams, Mrs Moira Henderson, Mrs S Moulder, Mr and Mrs Penke, Dr and Mrs Duff, Mr and Mrs Cartwright, Mr and Mrs Cannon, Mrs Sylvester, Mrs Ogilvie, Mrs Frye, Col Adams, Mrs van Breda, Mr and Mrs W Dodgen, Bishop and Mrs Mark Nye, Prof and Mrs Villa Vicencio, Rev J du S Read, Mrs Frieslaar, Mrs P Storey, Mr J Ramsdale, Mrs Hales, Mrs King.

Mr Langham Carter, Mr and Mrs Harper, Mr Basil Langeveld, Mrs O'Connor Fenton, Mr and Mrs Guy Ellis, Mrs Helen Joseph, Mrs Helen Suzman, MP, Mr and Mrs M Thornton, Mrs D Bishop, Sir Richard and Lady Layt, Prof Saunders, Father Widdecombe, Mr and Mrs S Colam, Mrs S Luckett, Mr and Mrs G Jansen, Mrs P Lyle, Miss M Fouten, Mrs Baumann, Mr Peter Soal, MP, Dr and Mrs T Wilson, Mr B Manthata, Mr J Allwood, Mrs Mkhize.

# Bishop Tutu's guest list

THIRTY EIGHT

One does not talk her roads and white areas. Occasionally it may spill for several weeks before violence Unrest in towns There may also be disc contain the unrest. acquire sufficient legitma working within governme scant hope that the Black a local issue to the limits. T — there will be people pre siders, students, criminals In every class and status economic system. bitter struggle against the la may rapidly become politic of bustares, house rents or and violence where issues politan areas may often be Thus the townships in the dominated sociehes and discrimination character Blacks will continue to suffer Blacks over the next sixteen opening up of the White rest townships. One does not exy will not really be able to escal At the same time the Black the free market system) despite the states intention of units in Black urban areas will shortage of approximately 60 those of desperate outsiders, may see their shacks demolis because they cannot find or rooms to illegal tenants. Thos be fined for pass law offences the receiving end of these dny inevitably the urban insider tenants backyard shacks and the snuff of urban squatter camps, the taking the form of pass raids, the state will impose rigorous influx control metropolitan areas and keep up the appearance of South Africa as a developed country keep down the rate of urbanisation in the four South African citizens. In its determination to abandon its insistence that Blacks are not or serious challenge to the overall ability of the state but of localised, episodic turmoil and metropolitan areas over the next fifteen years of at least 10 million rural Blacks, most of them hungry and desperate, will have major

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**The All**

**RACING**

**fields**

# SACBC lashes out at emergency <sup>3/9/86 BUS DAY</sup> 28

THE Southern African Catholic Bishops' Conference (SACBC) has sent an eight-page letter to State President P W Botha criticising the state of emergency and calling for the total dismantling of apartheid.

The letter — bearing the names of all Southern African archbishops and bishops, including SACBC president Archbishop Denis Hurley of Durban — arose, it said, from a compulsion to express the bishops' views on the SA situation of conflict, violence and bloodshed.

Headed "An Urgent Message to the State President", the letter said the state of emergency was one of the principal obstacles to the process of rapproche-

Own Correspondent

ment and negotiation between SA contending parties. Although the emergency might, as an interim measure, suppress conflict to some extent, it was treating symptoms and not causes.

The conference's assessment of the state of emergency — based on experience gained from personal knowledge of its effects and from reports from various parts of the country where oppression and reaction to it had been most intense — was that a very disturbing picture emerged.

The major feature of the state of emergency was increased, even extreme repression", the letter said.

The SACBC deplored the actions of the security forces against people opposed to government policy, especially church personnel.

"We are dismayed, too, by the instances of the violation of religious freedom."



# Archdeacon loses court battle over mass funeral

By Estelle Trengove

A Soweto clergyman has failed in his Rand Supreme Court bid to set aside restrictions on today's planned mass funeral, but in an affidavit he indicated he and other ministers were set to proceed with the funeral, whatever the ruling of the court.

In the urgent application brought yesterday evening, Anglican Archdeacon the Ven David Nkwe challenged an order made by the Divisional Commissioner of Police in Soweto laying down conditions for funerals of people killed in security action.

The order, made under the emergency regulations, states that no joint funerals may be held for two or more people; that funerals may not be attended by more than 200 people; and that ceremonies may not

be conducted in the open air.

Father Nkwe said in an affidavit he was the co-ordinating minister of the clergymen who would be officiating at the mass funeral of 24 people who were killed last week during conflict between members of the security forces and Soweto residents.

"The concept that there should be no ceremony out of doors or at the burial place is contrary to my upbringing as a Christian minister. I consider such a restriction on my functions as a minister in a Christian country to be intolerable. I will have no alternative but to obey the word of God in performing a proper burial ceremony at the graveside."

Father Nkwe warned that delaying the funeral would escalate feelings of tension in the township.

"It is necessary to defuse feelings of anger in Soweto as soon as possible. This can best be done by an orderly religious service which has been planned," he said.

The order restricting funerals of people killed in security action was "vague and overreaching in its operation and grossly unreasonable", he said, asking the court to set it aside.

In his judgment, Mr Justice O'Donovan said that it was not sufficient to say that the order was unreasonable.

The court could only interfere if it could be shown that the person who had made the order had acted *mala fide* or with an ulterior motive, or had not applied his mind to the situation.

"In the present case, whether one agrees with the desirability and reasonableness of the order or not, the matter is not justiciable in this court unless one can show that the Minister of Law and Order or the commissioner acted *mala fide* or had an ulterior motive or did not apply his mind.

"In the circumstances I am constrained to dismiss the application with costs," he said.

# Tutu signs, becomes archbishop

CAM thinks  
4/9/86

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By **ROGER WILLAMS**  
Chief Reporter

THE Most Rev Desmond Tutu was legally pronounced Archbishop of Cape Town late yesterday in a short, private procedure in St George's Cathedral known as "collation".

At a brief meeting with the press outside the cathedral afterwards, the Nobel Peace Prize laureate and former Bishop of Johannesburg said he had been required to sign a legal document.

He said he and his wife Leah were happy to be in Cape Town and greatly appreciated the warm reception they had had been given here.

The couple arrived in the City earlier in the day, by train.

## King widow arrives

Thelma Tuch reports from Johannesburg that Mrs Coretta Scott King — the wife of assassinated US civil-rights leader Dr Martin Luther King — arrived at Jan Smuts Airport yesterday to attend Bishop Tutu's enthronement and meet South African leaders.

She is the president of the Martin Luther King Jr Centre for Non-violent Social Change.

Mrs King flew into Johannesburg from Zimbabwe where she has visited the summit of the Non-Aligned Movement in Harare.

Meanwhile, UPI reports from Washington that the Rev Jesse Jackson said yesterday he was given permission to attend Sunday's enthronement, but only under unacceptably severe restrictions.

Unless he is given more flexibility, Mr Jackson said, such a visit "would not be a good use of time".

He said he had scheduled a meeting for today with South African Ambassador Mr Herbert Beukes "to see what flexibility" can be worked out and would then make a decision on whether to make the trip.

He said he had been offered a visa that would allow him to fly in on Saturday, attend Archbishop Tutu's inauguration and depart on Monday morning, while Pretoria was now offering others five-day visas.

Mr Jackson said he would not be allowed to visit churches, speak out publicly, attend anti-government demonstrations or visit Mrs Winnie Mandela.

"They offer us no guarantees of security," he added.

A spokesman for the South African Embassy, Mr Manus le Roux, said he was not aware that Mr Jackson had been offered a visa. "If a visa is granted to Mr Jackson, it would be on the same understanding as the other people that are going," he said.

● Tutu's guests named, page 7

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# Tutu's guests <sup>28</sup> named

By **ROGER WILLIAMS**  
Chief Reporter

**PROMINENT** businessmen, academics, politicians and civil-rights activists are among those who have accepted invitations to attend the enthronement on Sunday of the Most Rev Desmond Tutu as the 11th Archbishop of Cape Town.

Those who have indicated they will be present at the historic service in St George's Cathedral represent a cross-section of society.

But most, if not all, the showbiz celebrities invited personally by the archbishop appear to have declined mainly because of a "conflict of schedules".

### Mrs King

One of the acceptances, in a list of more than 250 handed out yesterday, was from Mrs Coretta King, widow of American civil-rights leader Dr Martin Luther King.

Businessmen who have accepted invitations include Mr Bob Tucker, managing director of the SA Perm, and Mr Fred Meyer, manager of Coca-Cola for Southern and Central Africa.

Academics include Professor Stuart Saunders, principal of the University of Cape Town, and his predecessor Sir Richard Luyt, Dr R E van der Ross, rector of the University of the Western Cape, Professor Philip Tobias, head of the department of anatomy at the University of the Witwatersrand, and Professor John de Gruchy, professor of Christian Studies at UCT.

Two prominent black

newspapermen, Mr Percy Qoboza (editor) and Mr Peter Magubane (photographer), are on the list, as well as Progressive Federal Party MPs Mrs Helen Suzman and Mr Peter Soal.

Civil-rights activists Mrs Helen Joseph and Mrs Di Bishop are also there.

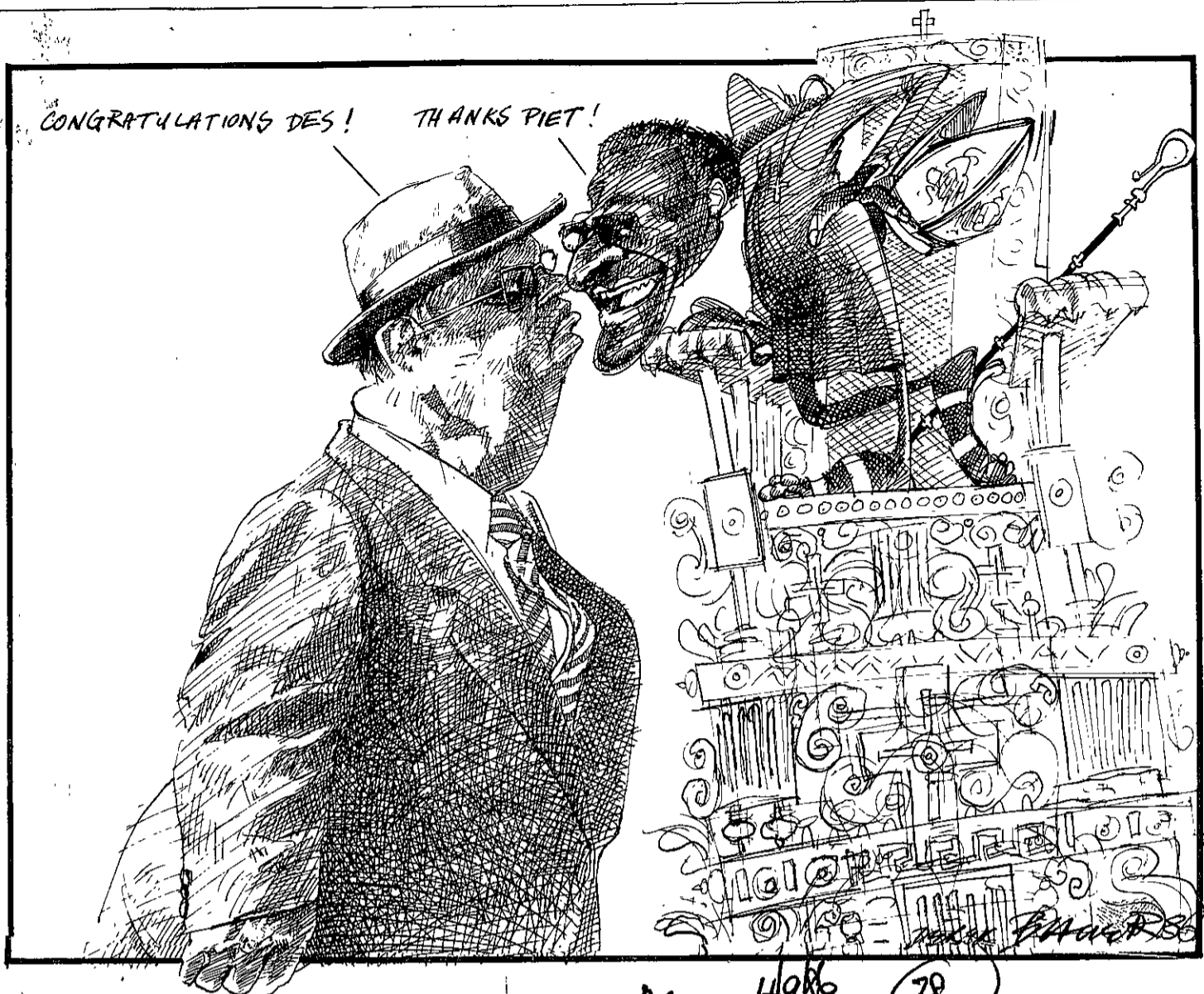
Prominent churchmen other than Anglicans include Owen Cardinal McCann and the Roman Catholic Archbishop of Cape Town, the Most Rev Stephen Naidoo, Archbishop Denis Hurley of Durban, the Rev D Hattingh of the Ned Geref Kerk, Archbishop Paulos of the Greek Orthodox Church and representatives of the Methodist, Presbyterian, Lutheran, Congregational, Baptist and Moravian churches.

Dr Beyers Naude, general secretary of the SA Council of Churches, and Dr Allan Boesak, president of the World Alliance of Reformed Churches and patron of the United Democratic Front, will also attend.

### Dr Runcie

The Archbishop of Canterbury, Dr Robert Runcie, accompanied by his special assistant Mr Terry Waite, the Most Rev Edmond Browning, Presiding Bishop of the Episcopal Church of the USA, and other top churchmen from overseas are expected to arrive on Saturday.

The City of Cape Town will be represented by the Mayor, Mr Leon Markovitz, who will be host at a civic reception for the distinguished visitors on Sunday evening, after an open-air celebration of eucharist at the Cape Showgrounds.



## Facing up to Tutu

**T**HE overwhelming majority of letters written to The Argus about Archbishop Desmond Tutu during August were antagonistic to him in varying degrees. Many were not published because, among other reasons, they were defamatory, in poor taste, were sent anonymously or made unfunny play on the Archbishop's surname or physical stature.

Such consistent hostility is unusual. But equally unusual was the fact that all but three of the letters received were from people residing in white areas. The same dislike of the Archbishop apparently just does not exist among people of colour.

If one sets aside those letters which disapproved only of the Archbishop's views on sanctions (and which were generally restrained and well reasoned), the residue revealed an interesting trend.

They expressed almost the identical views which, I am assured by friends of Polish extraction, are expressed frequently in letters to the state-owned Press in Poland against Pope John Paul II and other clergy.

**R**ECENT reports in American newspapers also showed a striking resemblance between the anti-Tutu letters and attacks by Nicaragua's communist leaders on the clergy in that



### ISSUES

By Hugh Robertson

country — particularly a troublesome Archbishop in Managua, who was the subject of scornful abuse (and glowing praise) in the letters columns of *La Prensa*, an independent newspaper which was shut down by the communist authorities some weeks ago.

A friend who works for the Italian newspaper *Corriera della Sera* once showed me his first by-lined report — an interview with a Milanese cardinal in reply to a blitz of letters to *Corriera* admonishing the cardinal for his repeated criticism of Mussolini.

And I recall strident letters in *The Herald* when Harare was still Salisbury, denouncing Bishop Abel Muzorewa (remember him?); letters which abruptly stopped when Ian Smith tempted the loquacious bishop into becoming "Prime Minister" of Zimbabwe-Rhodesia.

All through the world, it seems, countries in crisis produce the same dichotomy between those who believe that religion should be kept out of politics, and those who insist that religion *cannot* be kept out of politics.

As an almost invariable law, those who dislike the clergy uttering on public affairs generally tend also to support the governing establishment, albeit not always wholeheartedly or openly.

**I**T would be an illuminating exercise to ask some of Archbishop Tutu's critics, whom one suspects are staunchly anti-communist in their outlook, whether their argument against his "meddling" in politics would also apply to Pope John Paul II, and other Catholic clergy, in Poland?

Or whether the Archbishop of Managua should be silent, as he has been "advised" to be by Nicaragua's communist establishment (which, incidentally, like our own, professes to be Christian), rather than sermonise in support of freedom of expression in his country?

Or whether Pastor Martin Niemoller, and the others who stood up to Adolf Hitler and his cronies were wrong to "meddle in politics" but instead should have "rendered unto Caesar the things that are his" as many of the laity in pre-war Germany demanded?

It would be instructive, too, to examine

the phenomenon of protest against a black Archbishop's attacks on apartheid taking place while scant disagreement was uttered against white dominees who recently have defended apartheid.

In the past some white dominees have gone far beyond anything Archbishop Tutu appears to contemplate and have become MPs, leaders of whites-only political parties and even Prime Ministers.

While Desmond Tutu was being chastised, an ordained black clergyman, the Reverend Allan Hendrickse, was free to deliver sermons while also working as a member of the apartheid Cabinet — but not a word came from those now crying for Desmond Tutu's blood. Why the inconsistency?

**W**HY of all human activities should politics alone be sacrosanct? If the clergy can speak out on all the evils of the modern world, why not on apartheid?

And why has Desmond Tutu, more than most other clergyman, borne the brunt of attacks? My guess is that as Archbishop of Cape Town he will have a stature which frightens those who disagree with his political views.

He has become the personification of the unofficial opposition to apartheid, and he has acquired the high office and influence which makes him less vulnerable to the sort of official pressures which the ordinary parish priest might be prone to.

Already the Government's threats against Desmond Tutu reflect a nervousness about him and his influence.

Rather than face up to the things Desmond Tutu says, his detractors deny his right to say them. Rather than counter his arguments, the authorities simply warn him that he is in danger of "going too far."

These are poor answers to the challenge which Desmond Tutu presents to racial bigotry and inequality; they are responses which always have failed in history — their brief ascendancies notwithstanding — and they seem destined to fail yet again in South Africa.

**T**O oppose Desmond Tutu means having to find a defence of apartheid. And if we are to believe President P W Botha and other leaders of the Government, apartheid has become an "outdated" concept.

If this is true, if we all have to sit down and talk about an alternative, it is surely far more productive to take the hand which the genial and good-natured new Archbishop of Cape Town has extended than to stand shrilly denouncing him.



## MAGNIFICENT SPLENDOUR OF ST GEORGE'S CATHEDRAL

THE splendour of Sir Herbert Baker's 13th Century French Gothic plan for St George's Cathedral was never to be realised.

But the final design — the result of a compromise between vision and the reality of the cost involved — is no less magnificent.

Although minuscule when compared with some of Europe's great cathedrals, St George's — where the Church of the Province of Southern Africa will enthrone its first black leader on Sunday — has lost none of the atmosphere of peace and is a haven from the hustle and bustle of central Cape Town.

THE original cathedral, on the same site in Wale Street, was demolished bit by bit as the new building grew until 1952 when the last section disappeared.

In spite of the long struggle involved in building the first cathedral — the first Anglican church in Cape Town — it was found unsuitable soon after it was completed and the first bishop, Dr Robert Gray, appointed in 1847, was never happy with the building.

It was constructed in the Greek style, fashionable at the time, but there had since been a Gothic revival. Its interior was severely plain and lacked the many beautiful ornaments of an English cathedral.

The first recorded service at the Cape of the "English" church was for the crew of Admiral Boscawen's ship which called on its way back to England from India in 1749.

After the British occupation in 1806, military chaplains held services in the Castle for English troops, and civilians could also attend. From 1807, regular services were held in the Dutch church, now known as Grootte Kerk, in Adderley Street.

Mr R R Langham-Carter, deputy archivist of the Church of the Province of Southern Africa, said in his book *Old St George's*: "... they were put to shame by the English non-conformist sects. These had received little or no encouragement or help from Government, and their members were few and poor. But Presbyterians, Methodists and others had managed to erect their places of worship.

"The Cape English were not very interested in having their own church — and still less enthusiastic about having to pay for it."

## Bishop of Calcutta



IN 1827, the new Bishop of Calcutta visited the Cape on his way to India, bringing the news that land for a church would be granted free, and the Cape government would contribute half the cost of the building.

The proposed site was part of the slave lodge in the Government gardens to the north

# Haven of peace



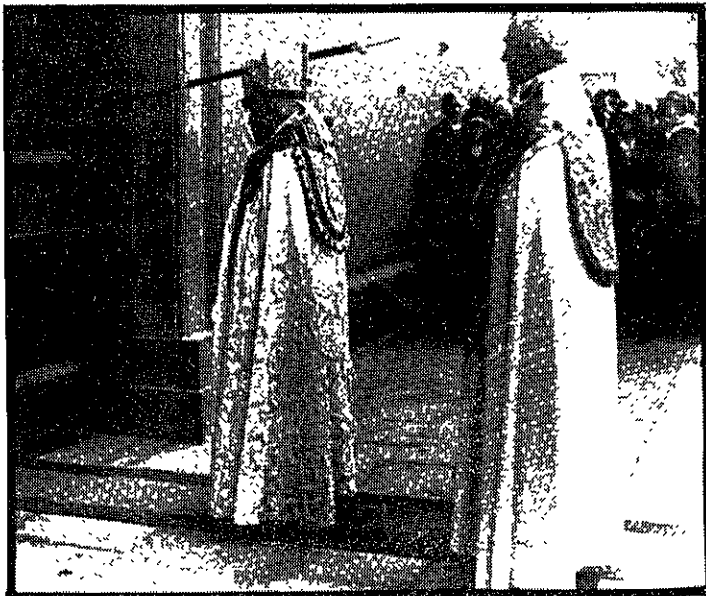
'ON passing through the gate into the church grounds one came to the great flight of steps, made of Robben Island slate, which survives as an entrance to the new cathedral. At the top were six columns, each 34ft high and weighing nearly 25 tons.

"The tower was built of brick in tapering stages. Each of the two main stages had four windows, protected by shutters and plaster ornaments of honeysuckle and pine cones set between columns of English brick with Corinthian capitals. There were beams of English oak inside the tower." — DESCRIPTION OF THE FIRST CATHEDRAL.

SPECIAL REPORT

By  
KAREN STANDER  
Religion Reporter

### Flashback...



Dr E R Phelps, Archbishop of Cape Town, knocks on the door of St George's Cathedral before entering for the enthronement, according to ancient precedent. The year was 1931.

the church grounds one came to the great flight of steps, made of Robben Island slate, which survives as an entrance to the new cathedral. At the top were six columns, each 34ft high and weighing nearly 25 tons.

"The pediment above the columns was of teak, painted to look like stonework, and the portico had a slate roof.

"One crossed the platform beyond the columns and entered the portico room by a tall teak double door. The portico had flags of Robben Island slate and its walls and the domed vaulting overhead were of brick.

"The tower was built of

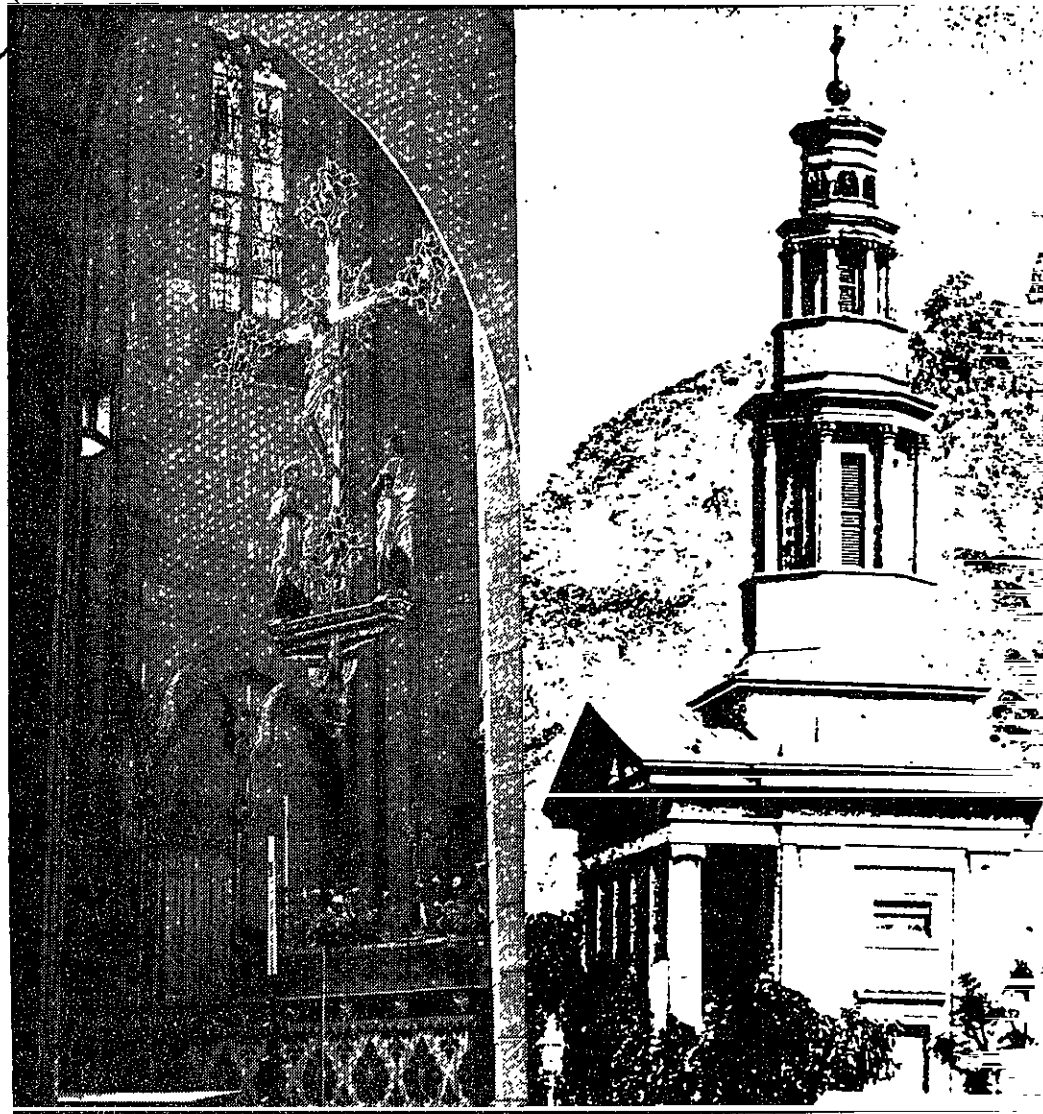
the first Dean and Chapter were constituted.

William West Jones, the second Bishop of Cape Town, enthroned in 1874, agreed with his predecessor that St George's was inadequate as a cathedral.

In 1890 a synod committee decided that a new cathedral would be built on the old site.

On August 22 1901 the Duke of Cornwall and York (later to become King George V) laid the foundation stone in the easternmost projection of the apse.

Still at



## The new, and the old

ABOVE LEFT: The magnificent crucifix inside the new St George's Cathedral. RIGHT: St George's Cathedral in 1852. It had classical lines, with massive columns and a bell tower. The church stood impressively at the top of St George's Street, but was demolished in 1952. It was built in the Greek style, fashionable at the time, but there had since been a Gothic revival. Its interior was severely plain and lacked the many beautiful ornaments of an English cathedral. BELOW: St George's cathedral, a view from Queen Victoria street. This is an architect's model.

TOMORROW  
The International  
Anglican Communion.



west of Government House.

The church was designed by Lieutenant Colonel Bell, who used numerous suggestions made over several years by different architects, and his design was based on various churches in England.

In 1830, the contract was awarded to Durham and Co for £12 000, later increased to £12 490.

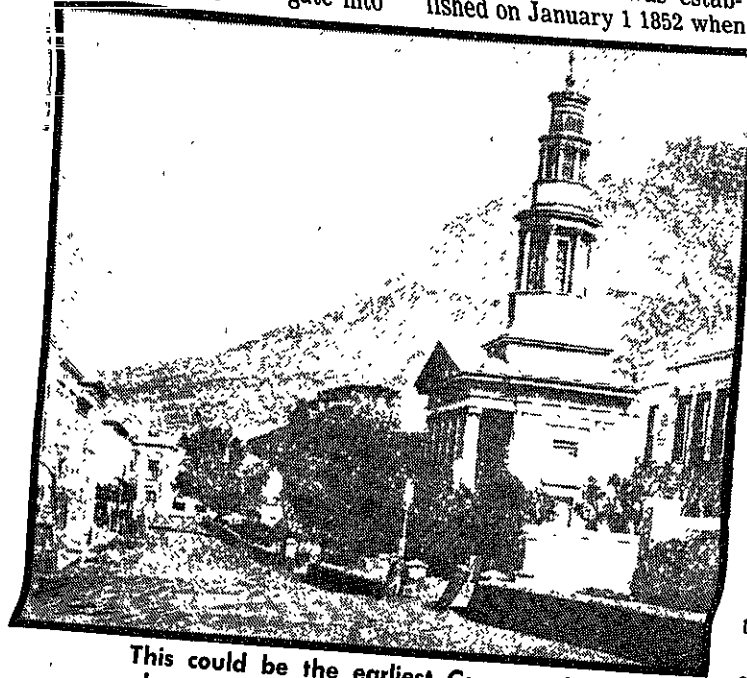
The foundation stone was laid on April 23 1830, the church was opened in 1834, bells were added in 1835, and the building was finally completed in 1836.

Mr Langham-Carter has the following description: "On passing through the gate into

brick in tapering stages. Each of the two main stages had four windows, protected by shutters and plaster ornaments of honeysuckle and pine cones set between columns of English brick with Corinthian capitals. There were beams of English oak inside the tower."

The membership of the Anglican church in South Africa had been steadily rising. On June 25 1847 the British Government issued a Letters Patent appointing Dr Gray the first bishop, and declaring St George's a cathedral and bishop's seat.

The new governing body for the cathedral was established on January 1 1852 when



This could be the earliest Cape outdoor photograph in existence — and it shows the old St George's cathedral. It is signed and dated W Groom, 1852.

## WAR

**B**UT South Africa was still at war, and in the post-war era the foundation stone stood in splendid isolation.

Sir Herbert Baker, who was appointed cathedral architect in 1894, designed a new Grammar School — erected a little further up the Avenue — after the old school was demolished to make space for the east end of the new cathedral.

The first section completed was the crypt, which in miniature mirrored the vaulted design of the chancel that was to rise above.

Said Archbishop William Langham-Carter: "All this time the new cathedral had been extending towards the old. It reached it in 1913 when a door was cut in the east wall of the old St George's to establish a connection between them. From now on, the services were held in the new cathedral.

"Old St George's was to keep the 'the Old Cathedral' as its official name, but in practice it became the cathedral hall and, in this guise, had a further 18 years of useful life.

"The immediate cause of its destruction was not the new cathedral, but the new Church House which was built on the southern part of the site in 1931.

"Only the tower and portico and the northern bay of the nave remained."

**I**N the meantime, another war had broken out, and it

was not until 1930 that the memorial stone for the north transept was laid by the Earl of Athlone.

According to a cathedral guide book: "The completion of the transept in 1936 brought reality to Sir Herbert Baker's grand design, giving Capetonians a feeling they had a Cathedral to be proud of.

"In fact, the gains in architectural beauty were so evident that the work escaped one criticism which might have been expected: Though costing thousands of pounds, it added but a handful of seats to the accommodation in the church."

In the 1930s, it was estimated that the cathedral would cost £100 000.

Then the widening of Wale Street made impossible the building of the majestic bell tower which was to have dominated the end of St. George's Street, and the cost rose to about R10-million.

In 1978 it was agreed to go ahead with an amended design by Revel Fox and Partners.

The first phase of the plan has been completed, providing additional seating and an exhibition area in the link and the belfry with its peal of bells.

The final phase is to be a two-tier octagon, reminiscent of the Chapter House adjoining many European cathedrals, at the west end of link. It will provide office seminar, conference and exhibition accommodation as well as seating for services and festivals.

# Tutu: Call for live coverage

By ROGER WILLIAMS

Chief Reporter

THE St George's Cathedral committee arranging details of the enthronement of Archbishop Desmond Tutu on Sunday appealed to the SABC yesterday "for reasons of public safety" to reconsider its decision not to provide live coverage of the event.

Crowds of people would want to watch the arrival of the archbishop and his guests, the committee added, and live coverage by the SABC would help reduce congestion in the City area.

There was world-wide inter-

est in the enthronement, and the fact that almost 100 journalists had applied for accreditation indicated this.

● It was previously stated that because of limited space available in the cathedral, and because of the solemnity of the occasion, only one independent television production company, Trillion, would be allowed to film the enthronement.

At a press conference at Church House yesterday it was stated that no financial arrangement had been entered into between the cathedral authorities and Trillion.

Asked how the cathedral authorities felt about a private company making money out of the enthronement, by selling TV footage to the media, Mr Terry Crawford-Browne, media liaison officer for the enthronement, said:

"If they do well out of it, it's surely an indication of the world-wide interest in this event."

Mr Koos Hattingh of Trillion said the charges that would be made for footage would be "at internationally-accepted prices" and would be used to cover the considerable costs his company would be in-

involved in, in recording the enthronement.

● A visa issued to Bishop Ding Guangxun, head of the Protestant Church in mainland China, to enable him to attend the enthronement had been withdrawn 24 hours after being issued in Hong Kong, it was stated in Cape Town yesterday.

Mr Crawford-Browne said this information had been passed on to the cathedral authorities yesterday afternoon, by the South China Morning Post, in Hong Kong.

Bishop Guangxun was Archbishop Tutu's host during his recent visit to China.

WEGGELIJ NAK s/2/86.

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## OTHER PEOPLE

# It's trouble once more for the 'torture' Bishop

FATHER Smangaliso Patrick Mkhathshwa does not fall into the category of Newsmaker of the Year. He is too modest for that.

But still the ebullient Secretary General of the powerful Southern African Catholic Bishops' Conference never fails to make the headlines.

Two weeks ago the prelate brought an urgent application in the Pretoria Supreme Court restraining the Security Forces from assaulting him.

Mkhathshwa's allegations that he had been stripped and tortured while being interrogated for 30 hours non-stop brought a sense of outrage and numb shock to those who know him.

In replying affidavits, the Minister of Law and Order, Louis le Grange, said "It had been known to the Security Police since 1973 that Mkhathshwa had actively endeavoured to overthrow the existing order in South Africa."

But it is Mkhathshwa's uncompromising, lifelong resistance to injustice that has earned him the respect of political, trade union and community leaders throughout the country.

Born in Barberton in the Eastern Transvaal 47 years ago, Mkhathshwa is a widely travelled man, having attended international congresses and addressed seminars in South Africa and abroad.

Ordained in 1965 in Lydenburg, he studied at the University of Louvain in Belgium, where he obtained his Master's degree in Theology in 1973.

In 1974 he became organising secretary of the Black Renaissance Convention, a meeting of black church leaders.

Although an active supporter of Black Consciousness movements, Mkhathshwa warned that leftwing thinking among black people in South Africa had shallow roots and little substance.

"Youthful bellicose howlers who yell slogans and words devoid of coldly analysed ideological content are not leftists.

"A leftist's qualification is not only a good pair of lungs, but a fine analytic mind and total ideo-political commitment," he told journalists after a Black Renaissance Convention gathering in 1974 at Hammanskraal.

**A powerful Catholic Bishop has accused police of torture. A cabinet minister has in turn accused him of undermining the state. Father Smangaliso Mkhathshwa has won both the respect of black unionists and community leaders and the enmity of the government, who have detained him several times and banned him twice. SEFAKO NYAKA reports**

In August 1976 he was detained for the first time and held without trial for 136 days at Modderbee prison.

In June 1977 Mkhathshwa was served with a five-year banning order, confining him to the magisterial district of Pretoria and Soshanguve. The order placed him under house arrest between 6pm and 6am and restricted him from attending social gatherings as well as entering educational institutions or publishing houses.

In October the same year, Mkhathshwa was detained during the clampdown on Black Consciousness organisations and spent five months at Modderbee.

Two years later, he successfully appealed against a R50 fine for the possession of banned literature.

There was a time in 1979 when Mkhathshwa owed the Soshanguve authorities rent totalling R136. He was locked out of his house for four days, but his eviction order was rescinded by the township manager. Mkhathshwa had refused to pay rent on the grounds that he was staying in the house forcibly because applications to stay elsewhere had failed.

In 1980 he was charged with having contravened his banning order, but the charges were dropped two months later.

Mkhathshwa has been the target of the right-wing Wit Kommando. In August 1980 he received an anonymous death threat.

The same year he was refused permission to attend the funeral of Bishop Mandlenkosi Zwane in Swaziland.

Apart from the fact that he was to officiate, his sister is married to Dr Ambrose Zwane, a former Swaziland

politician and brother of the late bishop.

His first banning order was to have expired in 1982, but in April it was extended for another three years.

The same year he was refused permission to say Mass at St John Vianney seminary in Pretoria.

On May 1, 1983 he was appointed Secretary-General of the Catholic Bishops' Conference, which serves 33 dioceses and a Catholic population of over two million.

In 1983 Mkhathshwa spent four months in the Mdantsane Prison cells in Ciskei. This was after he had addressed a prayer service at Fort Hare. He was accused of subversion, incitement and addressing an unlawful gathering. He was later acquitted on all charges.

In addition to his pastoral duties and his role as a patron of the United Democratic Front, Mkhathshwa played a pivotal role in getting pupils to return to class when schools reopened this year.

Delivering the keynote address at the Education Crisis Committee meeting at the University of the Witwatersrand last December, Mkhathshwa told delegates that "We have a chance to experiment and create and exploit a truly civilised and democratic system of education.

"The current schools must be taken over and transformed, but ultimately this cannot be done without access to national resources and power to plan on a national basis for a new education."

Early this year Mkhathshwa was charged with unlawful possession of a fire-arm. The charges were dropped because by then Mkhathshwa was a detainee under the Emergency regulations.

### THE WEEKLY MAIL SUBSCRIPTION COMPLAINTS

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JOHANNESBURG



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ANGLICAN Archbishop-elect Desmond Mpilo Tutu could — under specific conditions — give his support to a call for a “just war” against the South African government.

“My position has an inner consistency. I am not a pacifist. I have always made it clear that I believe there can come a time when it will be justifiable to use violence. That position will not change,” he said during a pre-enthronement interview last week.

“You have two evils: violence and an unjust system. Sometimes you have to decide which is the lesser evil. There are times when, say, reactive violence, or violence to overthrow an unjust system can be justified under specific conditions”.

Are we getting any closer to these conditions? If we do not get sanctions, or if they do not work, I don't see what else is left?” he said.

But almost in the same breath as his talk of a “just war”, Tutu spoke positively about his meeting with the State President, PW Botha, last month.

He believes the value of the extraordinary meeting lay in the eye-contact, the gestures and the opportunity to see each others' facial expressions.

“I'm a religious person — and I don't mean a silly person — who takes seriously the notion that this is God's world and he does operate in a way that appears to us to be mysterious.

That is why I have wanted a one-to-one, face-to-face meeting with the State President. Because often what matters is not what you say, but a glance, a gesture, a rapport that neither of you might have expected.”

Tutu's view is not likely to be easily accepted by the less devout or by those “comrades” for whom the primary symbol of authority is the balaclava, designed to hide all facial expressions and glances.

But it is difficult to ignore because it comes from Tutu, a man whose special skill is winning people over and defusing anger with a combination of wit and warmth.

The interview itself was evidence of this. It took one Tutuism to destroy the anger that had built up over months of my trying in vain to get past the endless queues of foreign television crews demanding quotes from him.

I had decided to arrive unexpectedly at his office and simply wait outside till I saw him. Within five minutes he called me into his office. “You're whitemailing me,” he said.

One can see why the government has kept this man off our television screens and relied on press sniping against him. Whatever one thinks of his politics, he has an extraordinary ability to win people over in direct contact.

If anyone else had taken out a small brush and a tin of polish and shined his shoes during an interview, one would have been taken aback. But Tutu, with a wisecrack or two, turned it into a gesture of informality.

So one thinks twice about his confidence in the power of direct contact. But was that really all one could hope for from such an important meeting with the State President?

“I know you would say what did it accomplish in tangible results? It accomplished the fact that

# ‘You have two evils: violence and an unjust system. Sometimes you have to decide which is the lesser evil’

In the week of his enthronement as Archbishop, Desmond Tutu talks to ANTON HARBÉR about sanctions, violence and why he met with President PW Botha



it showed that we are still willing to take any chance we have to talk. It achieves the consequence that, whatever most white people say and think about me, the truth of the matter is that one has tried (to talk).

“And they can see one is not the fire-eating, rabid extremist that people write about,” he said.

Maybe it showed whites a thing or two, but did it go down well in the black community?

“I was sure I would be criticised. We were criticised when we met the State President in 1980; in fact, it was much more vociferous then.

“But I was not going to represent anyone, except basically the Church.”

Tutu believes it was more useful to enter such meetings without a mandate because he was a “free agent”.

The fact that he did not consult any organisation other than his diocesan committee before or after the meeting is a frequent source of criticism. But he believes firmly that he can achieve more by acting without answerability to anyone except, broadly speaking, the Church.

“There is merit in talking to people, but what is the purpose of going to see someone to say your line is not one I can ever take? It is far better if I am not seen as a front for anyone.

“I would say that being black on the whole makes one know what things should be taken up. If people ask me what did I say, I say there are standard positions that none of them would disagree with.”

What are these positions? “Basically I was trying to get acceptance of the idea that we won't get anywhere until he talks to the acknowledged, genuine representatives of the people and that won't happen without lifting the

dismantled, then I would oppose sanctions.”

Part of the routine disclaimer is a put-down of those who oppose sanctions. “I think it is well and good for white people especially to say no to sanctions. Can they suggest what should happen if we do not have sanctions?”

But, I asked, surely this was not enough of an answer to the important questions raised about those who would lose their jobs and who would suffer as a result of sanctions?

“People have lost their jobs long before sanctions. You know about the structural unemployment and the suffering there has been because of apartheid.

“Suddenly they (opponents of sanctions) are talking to us about possible future suffering and they have not raised a whimper about suffering in the past.”

Surely Tutu had given careful thought to who would suffer as a result of sanctions?

“All I'm saying is that if not sanctions, then what? What other method is there that we have not yet tried to bring about change?”

“I think the onus is on them (those who oppose sanctions) to say what there is that we have not tried.”

And will sanctions work?

“The right kind — yes, such as the simple one we asked the banks for in February, not to renew the country's loans. You remember what the action of one bank did to the rand last year and how that concentrated the minds of the private sector.”

Tutu also spoke briefly about the prospect of being an Archbishop. He expressed bewilderment at the fuss over the invitation list to his enthronement on Sunday. “It is very silly,” he said. “The vast majority of those invited are church people. You can count on the fingers of one hand those who are political animals — and they are people I know well.”

Tutu wants to be a symbol of unity as a church leader. But he expresses deep concern about attacks on him in the media.

“A lot of things are happening to me at the present time. I am meant as a bishop to be a focus of unity.

“There is maybe a certain kind of unity. South Africa is always as a country, more especially in the white community, looking for scapegoats. I fit the bill perfectly at the moment,” he said.

And on the eve of the great razzmatazz enthronement of them all, Tutu was adamant that he did not play to a gallery. “That day in Brakpan when I said if you don't stop the killing, I would leave South Africa — that was unpremeditated. I wouldn't leave South Africa. I need never have come back.

“Constantly harping on these issues does annoy many of these youngsters who want to be given free reign. I don't think they are waiting for my approval, but one does seem to be standing up against a popular tide. That is what I mean when I say I do not play to a gallery.”

Tutu will be in front of his biggest gallery ever on Sunday. Oddly enough, though, there are a great deal of people — not least of all the young “comrades” — who will agree that he is standing up against a popular tide and will not take so kindly to his position as a “free agent”.

State of Emergency, removal of troops, the release of detainees and political prisoners, the return of exiles, the unbanning of organisations.”

Tutu would not go on the record with any details of how the State President responded. But judging from his off-the-record remarks, it was surprising that he emerged from the meeting with any optimism at all.

Surely then he has a duty to tell his constituency what was said?

“What do we exist for as a Church? I am not going to give people false hope. And can you imagine what is likely to happen if I tell people there is no hope?”

“You can ask what I am doing for the country if I keep quiet. But what am I doing for the country if I speak out? They are going great guns for me at the moment and I don't want to appear to be getting my own back,” he said.

But he was willing to talk about the encounter in generalisations: “In many ways, it was like all other meetings. He didn't lose his temper. Maybe one was scrambling around for positive things to say, but we laughed together.”

Tutu will release further details of the meeting when he thinks the time is right.

Questions about sanctions made Tutu sit straight up in his chair, putting aside his shoe-shine brush. He made the routine disclaimer. “Nobody in their right mind wants sanctions. I don't.”

“If the government were to do the things we are asking for — this is what I said in 1985 — if there were evidence that apartheid was being



Traditional ceremonies will have a distinctly African influence

By  
KAREN STANDER  
Religion Reporter

**S**UNDAY'S enthronement will reflect the influence of African culture on a centuries-old European tradition of pomp and ceremony in religious services

While keeping the traditional ceremony of the Church of England, the service at which the newest leader of the Church of the Province of Southern Africa will be enthroned, will — fittingly — have a distinctly African flavour

Archbishop Desmond Tutu is likely to begin the day of his enthronement as Archbishop of Cape Town and spiritual and administrative head of the church's three-million members with his usual 4am session of private prayer and meditation.

It will be an busy and exhausting day for the diminutive churchman, who has incensed the Government and many white South Africans with his calls for sanctions, while insisting that the majority of blacks support his call.

The day will be a festival of colour, brightened by the presence of the Archbishop's personal guests, many of whom are distinguished international celebrities who will have travelled from all parts of the world to join him.

**T**HE formal ceremony in St George's Cathedral will be characterised by centuries-old tradition of Anglican worship — but with the fitting addition, by special request of the Archbishop, of the 80-member Imilonji Kantu Choral Group from Soweto.

This will add an African feel to the highest ceremony of a church which has a membership made up of about 85 percent black members and

# A touch of Africa . . .

ARGUS 5/9/86 (28)



## Tutu among the 'equals'

By KAREN STANDER, Religion Reporter

**T**HE relationship between the Church of England and the rest of the Anglican communion around the world is often compared with the relationship between the United Kingdom and the countries of the Commonwealth.

The churches and provinces of the Anglican communion are autonomous, but are in communion with the See of Canterbury, and with one other. They are bound together, not by a central legislative and executive authority, but by mutual loyalty.

The relationship between them is based on recognition of a common history derived from the Church of England, a common tradition of doctrine, discipline and worship and mutual responsibility and interdependence.

## Cathedral of light . . .

"I am the Light . . ." An ethereal St George's cathedral, full of majesty and splendour, as the harsh African sun streams through the stained glass window. It is here the pomp and ceremony will take place this Sunday when Archbishop Desmond Mpilo Tutu is enthroned before an invited audience of clergy and laity, including the Archbishop of Canterbury, the Most Rev Right Honourable Robert A K Runcie.

Picture: PETER STANFORD, The Argus

is celebrating the election of its first black leader.

The service will begin when the Archbishop — in his traditional regalia of a cope (robe), a mitre on his head and carrying a pastoral staff (the sign of his authority as bishop of the diocese) which has a primatial cross (the sign of his authority as Archbishop) — knocks on the north-west door of the cathedral and is welcomed by the Dean of the Province, the Very Rev Kenneth Oram and a procession of senior clergymen and officials.

**T**HE eucharist at the Cape Showground at Goodwood at 3pm will be a joyous celebration, more informal and deeply rooted in tradition indigenous to Africa.

The music will be a combination of traditional hymns from both cultures and will be provided by the all-male St George's Cathedral choir, the Imilonju Kantu Choir, a massed choir assembled from the parishes of the Cape Town Diocese and the marimba group from St Bede's Theological College.

Towards the end of the service the hymn *Nkosi Sikelel' iAfrika* (God bless Africa), which has become the anthem of many anti-apartheid groups, will be sung.

**T**HE lessons will be repeated in three languages — English, Afrikaans and Xhosa and the sermon delivered by the Archbishop of Canterbury, Dr Robert Runcie, will be summarised in Xhosa by the Rev S L Msengane.

*"... Then what can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? We are done to death for thy sake all day long, as Scripture says: 'we have been treated like sheep for slaughter' — and yet, in spite of all, overwhelming victory is ours through him who loves us.*

*"For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths — nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."*

(The New Testament lesson from the letter of St Paul to the Romans, Chapter 8.)

Communion will be administered to all those present — between 15 000 and 25 000 are expected — and 25 000 communion wafers and 150 litres of wine have been ordered.

A uniformity of direction is secured through the Lambeth conference, a deliberative assembly of the diocesan bishops of the whole Anglican communion, which meets every 10 years at Lambeth Palace at the invitation of the Archbishop of Canterbury.

As the present Archbishop of Canterbury, Dr Robert Runcie is the figurehead leader of the Anglican communion, a position which has been described as the "first among equals".

And as Archbishop of Cape Town and head of one of the independent churches in the Anglican communion, the Most Rev Desmond Tutu becomes one of those equals.

The conference has neither synodical nor legislative powers nor any power to bind the consciences of Anglican clergy.

Nevertheless, its considered expressions of opinion carry immense weight and have influenced opinion, and policy, far beyond the Anglican communion itself.

The Anglican communion consists of the Church of England; the Scottish Episcopal Church; the Church of Ireland; the Church in Wales; the Protestant Episcopal Church in the USA; the Church of India, Pakistan, Burma and Ceylon; the Church of the Province of Southern Africa; the Anglican church of Canada (four provinces); the Anglican Church of Australia; the Church of the Province of New Zealand;

The Church in the Province of the West Indies; the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China); the Nippon Sei Ko Kai (Japan Holy Catholic Church); the Church of the Province of East Africa; the Church of the Province of West Africa; the Church of the Province of Central Africa; the Church of Uganda, Rwanda and Burundi; the Church of the Province of the Indian Ocean;

The Jerusalem Archbishopric (with responsibilities extending from Iran to the Sudan); the Anglican Church of the Southern Cone of America and the Episcopal Church of Brazil.

The Church of the Province of Southern Africa — of which Archbishop Tutu is now head — includes the whole of South Africa, Lesotho, Swaziland, Namibia, Mozambique and the island of St Helena.

## Man who faced death

Religion Reporter

**D**R ROBERT Runcie, figurehead leader of 65-million Anglicans worldwide, seldom attends enthronements of Primates of the Anglican Communion unless the country involved is in some kind of crisis.

The presence of the Archbishop of Canterbury at the enthronement of Archbishop Desmond Tutu this week is an indication of how seriously he regards the deterioration of the South African situation.

Dr Runcie became a priest after his experiences during World War 2, in which he was awarded the Military Cross for rescuing comrades from a blazing tank under fire.

During the war he saw people he knew being killed, and faced death himself. But, more significantly perhaps, he was forced to kill other humans ... and this was where his Christian commitment began.

He later said that for him there was only one solution to the miseries of human life, and that was to become an Anglican priest.

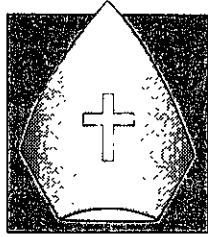
Dr Runcie is the 102nd Archbishop of Canterbury, enthroned in 1980 after a middle-class upbringing and a classical education at a minor public school and Brasenose College in Oxford.

He has been described as "a deeply spiritual man to whom faith does not come easily".

Dr Runcie has described himself as "a man at civil war with himself" — a tendency which drives him to be excessively hard on himself, shouldering long hours and a heavy work-load uncomplainingly, and with little time left over for his unexpected hobby: raising pigs.

# The faces of Desmond Tutu

FINANCIAL  
28



There is a story about Pope John XXIII which goes that when he woke up during the night and thought about a serious problem, he would decide he ought to tell the Pope about it. When

he woke up in the morning, he'd remember that he was the Pope.

When he wakes on Monday morning, we pray that the Very Reverend Desmond Tutu will find himself in a somewhat analogous situation. For as Archbishop of Cape Town and Anglican Metropolitan in this country, he takes on grave responsibilities. He will be the spiritual leader of about 2m Christians, of whom less than 20% are white.

If Pope Pius XII is right in saying that a man is great only when he is kneeling, then the new Archbishop's enthronement celebrations on Sunday do not augur well for his salvation. For they are far from being an expression of humility.

The irony is that if those Western leaders whom Tutu consigned to hell had acted as swiftly on sanctions as he wished, the export of film of the ceremony — and inflow of syndication profits — would not have been possible.

Be that as it may, the world will see in this event the now familiar face of the pious man of the cloth who preaches passionately of the wickedness of racism in this country and of the agony of his fellow blacks. Our government has made sure that he will find a sympathetic and receptive audience.

Tutu will be preaching to those who respond to him best — foreign television viewers, most of whom know little of the complexities of this country and who care even less. But they have clearly succumbed to his wit, evangelising zeal, and justifiable indignation at apartheid.

For those who do know and care of our problems, but who (like Senator Nancy Kassebaum) still support sanctions against us, he will provide an outlet for frustration at Pretoria's intransigence and some measure of moral self-righteousness.

Small wonder, therefore, that Tutu invited to his enthronement so many foreigners; the rented hearts of show business, the media, organised religion and so on. Small wonder too, that having to pay their own way, or record their latest songs or comedies, so few are actually coming.

But, nonetheless, 1 350 will pack Cape Town's historic cathedral (provided they have "tickets"). For the Anglican congregation itself, there will be 150l of wine and 25 000 wafers, at a four-metre-long altar at the Cape showgrounds, supported by mass choirs, Bishop's brass band and St Bede's

The present Archbishop-elect of Cape Town is many things to many people. On Sunday he takes on new and grave spiritual responsibilities. Yet his enthronement has all the elements of an American election about it.

marimba group.

Perhaps it is the incongruity of the band of the Cape's most fashionable boys' private school alongside a marimba group that epitomises the divided attitudes of his own flock.

The tragic face of Tutu is that his white parishioners are drifting off. They are doing so, by and large, not because they support



Desmond Tutu ... an enigma of our time

apartheid, but because Tutu's advocacy of sanctions is to them a wicked manifestation of Christianity. It goes beyond the righting of a plain wrong. Sanctions, they reason, will despoil the whole community, threaten the social fabric, sacrifice material progress, especially of blacks, and inhibit rather than facilitate reform.

Tutu's argument is that affluent whites are not aware of the suffering of blacks in the townships. If they were, they'd realise that blacks are prepared to suffer more to achieve their liberation from the agony of the highest black incomes in sub-Saharan Africa. The violence that this might entail would be less than if there were to be outright revolution and, in any case, is a justifiable response to the institutionalised "violence" of government's social engineering.

It is a tricky argument and hardly surprising that some white Anglicans reject it as spurious. If blacks wanted revolution here, with all the bloodshed and destruction it entails, they have long had it within their means to achieve it.

As the FM has pointed out before, all they have to do is stay at home and withhold their labour. That alone would paralyse the means of production and distribution — if not also the means of exchange — in a matter of weeks. The country would be deprived of the means of basic sustenance very quickly. Perhaps it is significant that they have not done so.

Differences over aspects of faith within the Anglican Church are not new, either here or abroad. But most Anglicans do share a common core of belief that is recognisably orthodox. Tutu and his liberation theology has eroded that core. That the verities of its faith are in question by its parishioners, suggests that the pastoral work of the Church of the Province of SA might have been neglected. After all, Tutu himself is seldom at home.

Have the Anglican bishops been too busy to nourish their flocks with the spiritual sustenance of their faith? Or has apartheid made their work impossible?

In a document called *The Nature of Christian Belief*, which is a recent statement and exposition by the bishops of the Mother Church, the Church of England, there is this warning which Tutu and his bishops would do well to heed: "Care . . . is needed not to introduce fatal distortions of the Gospel, nor to resort to words and images which merely reduce revelation to the narrow limits of unredeemed human vision."

Most young Anglicans in this country are taught, broadly speaking, that the essence of their faith is belief in the Trinity and, in their personal relationship with others and daily lives, the need to be compassionate and fair. Tutu and his liberation theologians instead hold out what amounts to revolutionary socialism as a prerequisite to salvation.

In advocating sanctions, Tutu claims he is speaking *ex cathedra* and not for the Church. And that conveniently brings us to the face of Tutu as a politician. Along with many other clergymen, Tutu argues that religion and politics are inseparable. The logic is simple: by the nature of his faith, a Christian must apply it to every aspect of his life. We would not demur, despite Thomas Jefferson's remark on the "loathesome combination of Church and State."

But it is Tutu himself who deviates. Whether he can speak *ex cathedra* on sanctions is dubious. As Archbishop now, he is the embodiment of the Church, placed there, or so he believes, by the will of God. He, least of all, can draw a line between religion and



Tutu as politician, preacher, pastor and protester

politics.

It is also clearly politics that has targeted Tutu into liberation theology. He has very little support or credibility among the black communities of this country. It is different among black clergymen, but they have a vested interest in supporting him.

Tutu's constituency is abroad. Not even among the black Anglican flock in SA are there many who would put him forward as a credible black political leader. Anglican archbishops are just not of any moment to ordinary black folk. Tutu must be aware of this and disappointed, which is why he is prepared to twist the canons of Anglican faith and be less than punctilious in his condemnation of black violence.

Another face of Tutu is that, while he protests to the contrary, he is patently not without ambition. He did not want to be Archbishop of Cape Town, he said, when his name was first mooted; but if it were God's will he would go. Presumably God's will has prevailed.

Yet in an interview in the *Sowetan* recently, he is quoted as saying that his appointment as Anglican Metropolitan "should serve as an inspiration to young blacks that the sky was the limit."

Well, is ambition in a clergyman reprehensible? Probably not, if he is frank about

it. But he might have mentioned too that this ascent to "the sky" was despite apartheid. Deplorable though it may be, clearly the weight of its yoke fell less heavily on the ambitious new Archbishop than it does on others.

Finally, there is the face of Tutu that government and its supporters see. To a significant degree, Tutu is a creation of Pretoria's policies. Government has ensured that Tutu would attract the attention of the foreign press by denying him a passport for so long, heightening expectations of reform and failing to live up to them, and by its earlier reluctance to talk to him.

Against that background, Tutu has proved fiendishly clever at exploiting the media. When it comes to ambiguity, slogans and double-speak, he leaves even Chris Heunis behind. Certainly, he is a star performer compared with the State President and Pik Botha and, well, let us not embarrass Pietie du Plessis and Louis Nel.

His mistaken ideas on sanctions in particular, propagated so skilfully in the media abroad, have done much to ensure that they will become a reality, and yet another hindrance to political reform. By leading many to the belief that this country is on the brink of revolution, needing only the spark of sanctions to ignite it, he has done his cause, his

flock and his country great disservice.

We know from his time as general secretary of the South African Council of Churches, that Tutu has no head in financial or business affairs. He is patently a man of the cloth and a skilled, if mischievous, communicator who does not understand the implications of his stand on sanctions.

There is little doubt that Tutu's enthronement on Sunday will thrust him even deeper into direct conflict with government. It is inevitable that the elevated role as leader of his Church in SA will mean an equally elevated political role. But the clash will not be new. There is a long history of friction between Anglican Archbishops of Cape Town and government, stretching back to Geoffrey Clayton in 1948, who was enthroned in the year the Nationalists came to power.

He immediately clashed with government over the proposed Prohibition of Mixed Marriages Act and other key apartheid laws. He was succeeded in 1957 by an equally controversial figure, Joost de Blanck. Robert Selby-Taylor continued the fight in 1964.

Tutu is clearly in the mould of those who went before him, a confrontationist rather than a bridge builder. We would guess that he is unlikely to be any more successful than his predecessors. ■

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# Visitors greet Tutu VIPS

ries no guarantee remains one of the debated of the me

19

In 1983, a nation half the country's every single more than half Britain's

Then, last year, finished that most a sion scrapped and night-time program

But, in June this tion of floating up the stock market from the brink of years ago. The r flected the confide

The BBC's B Time pioneers, De Anna Ford, Angel Michael Parkinson media-folk all aimed high wh were good, and on whom stooped they weren't, a were old scores th

There were hi frings, disastrous budgeting, sched sniping — and eve one of the founder



Leah, and his chaplain Father foreign and local Press at D F Malan today.

## Weekend Argus Reporters

ARCHBISHOP Desmond Tutu and his wife Leah were overrun in the crush as media representatives stormed towards the Archbishop of Canterbury, Dr Robert Runnicke, and his personal representative, Mr Terry Waite, on their arrival in the Cape Town today.

The Tutus were at D F Malan Airport to meet the large group of foreign dignitaries who are their guests at the Archbishop's enthronement tomorrow.

It is unlikely that Cape Town's small airport has yet been the scene of such intense television lighting and media interest as this morning when aircraft arrived almost simultaneously from Johannesburg and London.

The enthronement has been described as "Cape Town's own royal wedding" and has attracted VIPs in greater numbers than perhaps the Mother

## City has seen before.

Dr Runnicke and scores of other distinguished visitors disembarked from a British Airways jumbo jet at 11.30am, and minutes later an SAA Boeing from Johannesburg brought Mrs Winnie Mandela, her daughter Zenani and a handful of other guests, mainly clergymen.

Other arrivals included the Mayor of Detroit, Mr Coleman Young, Father George Brandt, provincial secretary of the Anglican Church in Central Africa (based in Botswana), and Bishop Maurice Benitez of the Episcopal Church in America.

The primates of Australia, John Grindrod, and Japan, Christopher Ichu Kikawada, Mrs Coretta Scott King, widow of slain American civil rights activist Martin Luther King, and their son, Martin Luther King III, all arrived yesterday.

Mrs Mandela was met by daughter Zinzi, a UCT student, and Mrs A Lenora Tait-Magubane, a New York-based social services executive, who is also in Cape Town for the enthronement.

In a brief interview afterwards, Dr Runnicke said he had flown into Cape Town "through a rainbow, which I took to be a sign".

The international arrivals terminal at the airport was packed with the world's television networks and newspapers and the local media.

While the Press waited at one door Dr Runnicke and Mr Waite were unexpectedly ush-

ered through another and Archbishop and Mrs Tutu were jostled by newsmen as they rushed towards the guests.

Dr Runnicke said he had been asked what he thought of apartheid.

"I said I'm against it and that's the shortest possible answer I could give to a very complicated problem."

It was his first visit to the country and he was happy to be here.

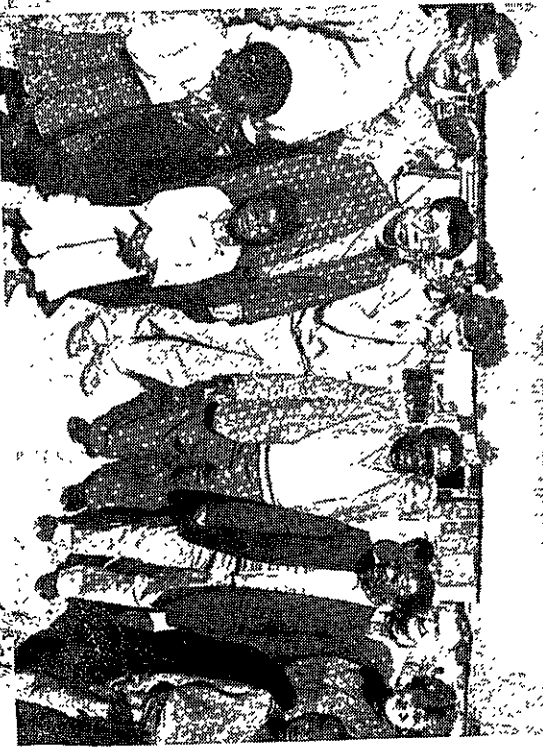
"I've wanted to come for a long time but various reasons have prevented it, various

grounds that it might be inappropriate.

"I could not refuse the invitation from the Church and from Archbishop Tutu at the start of a new chapter for him."

The Mayor of Detroit, Mr Coleman Young, who was on the same flight from London, said Archbishop Tutu had been "taken to the hearts of the people of our city".

"We in the United States, especially as blacks, are particularly interested in the struggle here and it is associated to our own struggle for freedom."



Pictures: DOUG PITHEY and PETER STANFORD, Weekend Argus The Rev Sid Luckett, middle, pictured at KTC with the Primate of Japan, Christopher Ichu Kikawada, and other guests to the enthronement.

# Traffic arrangements for Tutu's big day

Chief Reporter 28

TIGHT security has been arranged in and around St George's Cathedral for the enthronement of Archbishop Desmond Tutu tomorrow, and the Cape Town traffic department has agreed to close streets around the cathedral to traffic from 7am to 2pm.

The enthronement service starts at 11am and admission to the cathedral will be by ticket only.

Only accredited vehicles — those conveying VIPs and special guests, St John Ambulance vehicles and radio and TV agency vehicles — will be permitted to enter and park in the closed-off areas.

All such vehicles will be required to display special parking stickers.

The streets that will be closed are:

● Keerom Street, between Wale and Dorp streets.

● Queen Victoria Street between Wale and Bloem streets.

● Wale Street between Long Street and the corner of Adderley and Bureau streets.

● Burg Street between Wale and Longmarket streets.

● St George's Street between Wale and Longmarket streets.

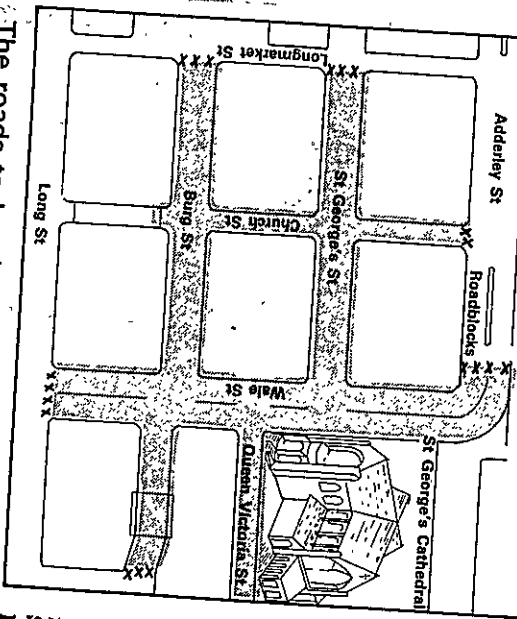
● Church Street, between Adderley and Burg streets.

All buses and taxis will be required to park on the Grand Parade.

1. TITEL  
2. LEIDENDE WERK  
3. TITEL  
4. LEIDENDE WERK  
5. TITEL  
6. LEIDENDE WERK  
7. TITEL  
8. LEIDENDE WERK  
9. TITEL  
10. LEIDENDE WERK  
11. TITEL  
12. LEIDENDE WERK

Archbishop Tutu's Enthronement

ROADS CLOSED TOMORROW



The roads to be closed. Report, page 3

*GMK-TV-B 6/9/86 28*  
**Tutu TV boycott planned**

By CHRIS ERASMUS and CHRIS BATEMAN

INTERNATIONAL TV networks are planning to boycott a private video company's exclusive coverage of Archbishop Desmond Tutu's enthronement in St George's Cathedral tomorrow morning.

And SATV yesterday announced that it will not provide live coverage of the event.

Mr Koos Hattingh, a director of Trillion, the South African video company with sole rights to the ceremony, yesterday said: "The enthronement

is not a public but a private affair. No money has changed hands for us to have sole coverage and the fees we are asking are in line with recognized international rates."

Trillion planned to make their profit on sales of "ready-made programmes" to unnamed clients other than the networks.

The Foreign Correspondents' Association (FCA) said Trillion was charging TV networks a minimum of \$1 800 (about R4 500) for the use of even one second of

video tape from the cathedral ceremony.

"Charging a fee to cover a non-commercial news event is unprecedented in the expertise of the association's television members," an FCA spokesman said.

The spokesman said the diocese had "banned direct news coverage and has allowed the imposition of punishing fees that apparently go far beyond the simple recovery of costs involved in taping the ceremony".

The Anglican Dean of Cape Town, the Very Reverend E L King, has

strongly dissociated St George's Cathedral from any attempts to "capitalize" on the filming of the enthronement.

He said Trillion had been unconditionally hired by the church to document the service for diocese records, to relay a closed circuit service to people outside the cathedral and to enable people throughout the world to see the enthronement.

"It sounds to me as if they are putting the screws on," he said.

● Sapa-Renter reports

that the Rev Jesse Jackson has rejected a South African offer of a visa to attend the investiture, saying the government had placed unacceptable limits on his visit.

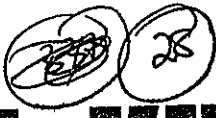
● St George's Cathedral was a hive of activity yesterday as last-minute preparations were made. The first of about 100 overseas guests started arriving yesterday, but most are expected today.

● Senator: Too much of Tutu, page 2

● Traffic arrangements, page 3



7/1/86  
CUT PRESS



# ALL THE KING'S MEN

## Can they put SA back together again?

By MONO BADELA

CORETTA SCOTT KING, widow of US civil rights leader Dr Martin Luther King, jetted into Johannesburg on Wednesday night on a seven-day visit - and immediately said she

would speak to a broad range of South African leaders.

Security was tight as King, president of the Martin Luther King Centre for Non-violent Social Change, and a member of her 12-strong delegation appeared briefly outside the Jan Smuts VIP arrival lounge.

King read a Press statement, but refused to answer questions before being whisked back into the lounge.

She said the purpose of her visit was to engage in "open dialogue" with a broad range of South African leaders - the names of whom would be released at a later stage.

She said she would attend Bishop Desmond Tutu's enthronement as Archbishop of Cape Town on Sunday.

King said that through open dialogue, the delegation would seek ways to use the influence, broad net-

work and resources of the King Centre to assist South Africans in achieving the goals the centre had established for US citizens,

When she returns to America, King plans to meet US Secretary of State George Schultz, members of the US Congress and a wide range of US leaders to share her findings and recommendations.

King: On a seven-day visit

## Countdown begins for Tutu's enthronement

IT'S all systems go for the country's biggest-ever religious ceremony - the enthronement as Archbishop of Cape Town of Bishop Desmond Tutu, just two days away.

Between 1 500 and 2 500 people are expected to attend the enthronement at the King George's Cathedral and between 15 000 and 25 000 are expected to be at the Holy Communion service at the Goodwood Showground on Sunday.

Scores of prominent overseas personalities are expected. Winnie Mandela will lead a list of guests from Soweto including *City Press* editor Percy Qoboza, Soweto Civic Association chairman Ntatho Motlana, veteran civic leader Ellen Kuzwayo, Lutheran Church head Bishop Manas Buthelezi, SACC general secretary Beyers Naude, advocate Sydney Kentridge and former *Rand Daily Mail* editor Alister Sparks.

# Crossroads 'dramatically dreary,' <sup>ARGUS 8/9/86</sup> says Runcie

By ANTHONY DOMAN  
Staff Reporter

THE Archbishop of Canterbury, Dr Robert Runcie, found Crossroads "horrifying" and "even more dramatically dreary" than he had expected, during a tour of the area today in a group which included Archbishop Desmond Tutu.

Dr Runcie was speaking after a brief "walkabout" with other visiting church leaders in KTC and Crossroads.

As the party prepared to walk through KTC Archbishop Tutu explained that he had brought them along "to see how our brothers and sisters live".

## SQUALOR

He said: "When we describe overseas that this is what apartheid does it is often not easy, even when people want to believe you. They don't really grasp how horrible it is.

"And now they can see for themselves that, cheek by jowl with the wealth of this country you have this kind of squalor."

Archbishop Edmund Browning, the presiding Bishop of the American Church, said he was moved. "I've just been here for a few minutes but it's

something like what I expected. It's tragic in the deepest sense of the word, having experienced Cape Town and its beauty and then this."

Archbishop Manasses Kuria of Kenya said his country had areas similar to Crossroads. "But people are not harassed there. And when they have worked hard they are able to build better houses for themselves without any trouble. Here they are not being given the opportunity to do that."

## VIOLENT

Dr Runcie said he would not have wanted to miss seeing Crossroads. "This is part of the realities of the total picture," he said.

"This is something which I feel has got to change, otherwise, as you well know, it's a brewing place — it's bound to be — for every sort of violent attitude."

Conditions were "more dramatically dreary" than he had expected.

"For somebody who goes into many different parts of the world it's the detail that I feel is so horrifying. As I say: the squalor and the dirt — and yet I noticed the brave way in which people are trying to stand up and make something of it."

# Sanctions offer by Tutu is ignored

By David Braun, Political Correspondent

28

**Cape Town**  
The Government has not reacted to the offer yesterday by Archbishop Desmond Tutu to call on the world to halt sanctions against South Africa if certain conditions are met.

President Botha's Office said today: "The State President never comments on newspaper reports."

Archbishop Tutu, in his sermon at his enthronement in Cape Town, said he would call on the world not to impose sanctions on South Africa if the Government lifted the state of emergency, removed troops from the townships, released political prisoners and detainees, unbanned political organisations and negotiated a new constitution for an undivided South Africa with the authentic representatives of all sections of the community.

The SABC has come under fire again for distortion and manipulation of the news — this time because of its coverage of Archbishop Tutu's enthronement.

Mr Peter Soal, the Progressive Federal Party spokesman on information, and one of two of the party's MPs to be invited to the enthronement, said the SABC had once again done a hatchet job on an opponent of the Government.

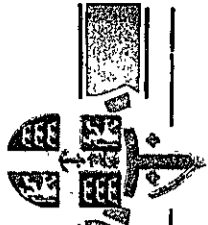
SABC radio services totally ignored yesterday's event, while TV gave prominence to some women who tried to hand over a wreath in protest at the archbishop's political stance.

Mr Soal said the archbishop's sermon, which was handed to the media, was ignored by the SABC. "There should have been a live crossing on radio and TV because the event was of major interest and significance to millions of South Africans.

"The passing reference given the event was typical of the way the SABC normally distorts and manipulates the news."

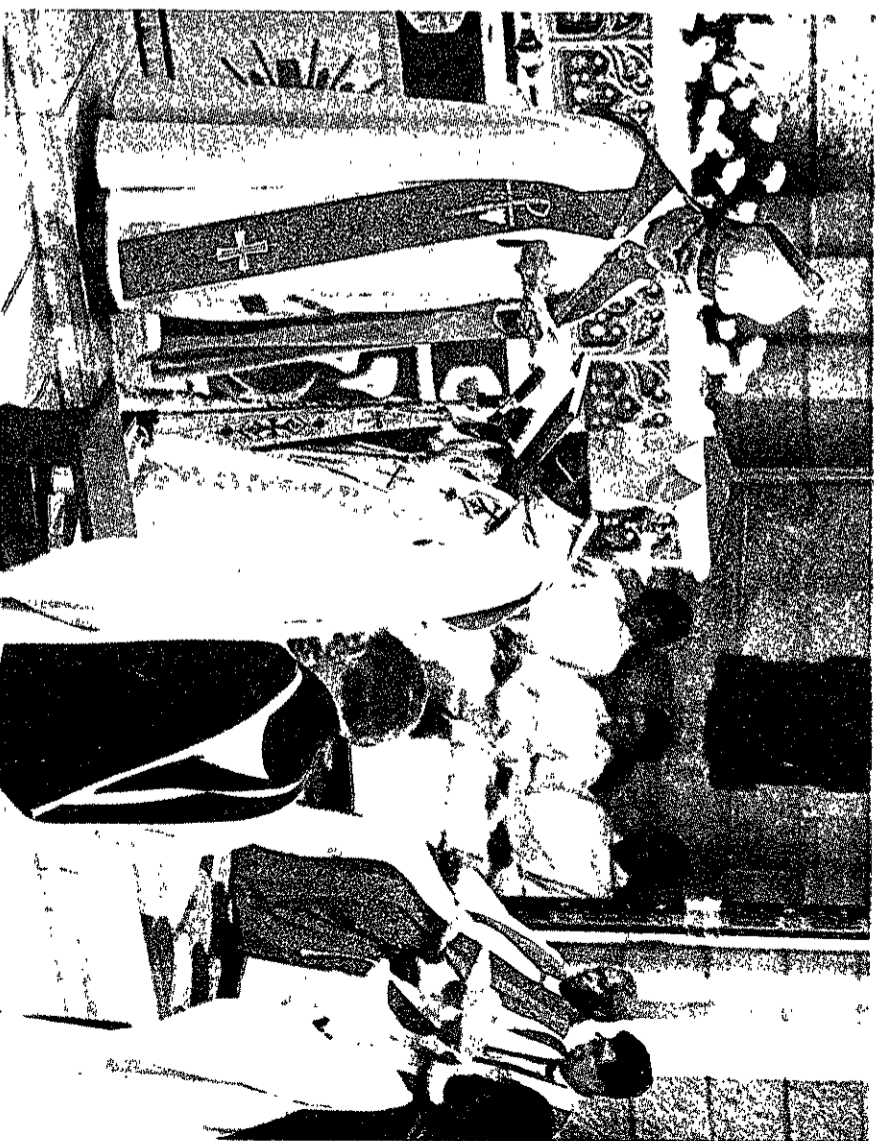
The Star's Cape Town correspondent reports that an impassioned call for negotiation and non-violent change in South Africa was made by Dr Robert Runcie, the Archbishop of Canterbury.

In his sermon at Archbishop Tutu's enthronement he said: "As I stand here on the tip of Africa, I cannot escape the sense of history unfolding — the sense that here on what was once the Dark Continent there



SPECIAL REPORT

# 'In the name of the Lord'



The Book of Gospels  
Archbishop Turu kisses the Book of Gospels presented to him by Bishop Oram inside the cathedral.



A procession of Primates of the Anglican Communion file into St George's Cathedral. From left, the Primate of Scotland, Ted Luscombe; the Primate of Tanzania, John Ramadhani; the Primate of Kenya, Manasse Kuria; the Primate of New Zealand, Brian Davis; the Primate of Japan, Christopher Ichiro Kikawada; the assistant to the American bishop, Charles Caeseretti; and the presiding Bishop of the Episcopal Church in the United States, Ed Browning.

Pictures: JIM MCLAGAN and WILLIE DE KLERK, the Argus

Moment of enthronement  
 Dean of the Province and Bishop of Grahamstown, the Very Reverend Kenneth Oram, enthrones Archbishop Desmond Tutu in the Arch-episcopal chair.



Canterbury's Archbishop  
 The Archbishop of Canterbury, Dr Robert Runcie, with  
 Reverend Basil Langeveld, outside St George's Cathedral  
 after the enthronement.



Just a cat-nap  
 Historical significance is lost on the young ... Idelle Stof-  
 fels, 2, during the communion ceremony at Goodwood  
 yesterday. In the background, silhouetted against a blue  
 drape, are Archbishop Tutu and eight other concelebrants,

## Cathedral's festive finery for the enthronement of a man of God

by GORRY BOWES-TAYLOR, Staff Reporter

YOU don't notice the small sick choir boy at first, all eyes are on other things. St George's Cathedral is in its festive finery, for the enthronement of Archbishop Desmond Mpilo Tutu.

Everything shines, the amber and olive tiles in the choir and sanctuary, the richly dark wood of the elaborately carved throne, the brass, the gold, the silver. There is just some dust on the great crucifix, but who would flick a feather duster over those high, holy shoulders?

Those of us who had hoped to write of sunlight coaxing colour from the glorious stained glass windows, find them, on a grey day, lucifergous instead.

"Jesse Jackson?" says Durban.  
 "Haven't seen him," says New York.  
 "He didn't like the restrictions," says Johannesburg.  
 "Is that Coretta King?" someone asks. "No," says New York. "Coretta's hair is much darker."

The Press are herded together in pleasing intimacy on hefty scaffolding above the choir. From here we can see which of the prelates or primates is pink-pated as they remove their mitres. There is a certain trick both in removing a mitre and in replacing it. If it has two streamers down the back. Anyone less skilful than Archbishop Tutu could find themselves temporarily out of sight behind misplaced streamers.

It is from this scaffolding that we see the small sick choirboy, as befitting as the rest, and throughout the service we wink and smile encouragement.

THERE is Bach and Cesar Franck and Elgar, ornate churchy music rubbing its back on the rough granite.

It is this that we hear as there arrive: the Crucifer, the Master of the Choir, the Canons, the Sub-Dean, the Bishops, the Bishops Chaplains, visiting Prelates and Heads of Church and His Grace the Archbishop of Canterbury.

"Here comes Canterbury," says New York.  
 Dr Robert Runcie causes a murmur. He is pink and white and kindly looking, and wears white on white with gold and silver. And oh, the copes and mitres of these men. Red and gold and green and purple vestments, wondrously embroidered with shimmering gold and silver thread. There is also one grey-bearded holy man in plain black with two large gold pectoral crosses. "Greek Orthodox," says New York.

Our Mayoreess also wears plain black, with gold: our Deputy Mayoreess is in choirboy colours — red and white.

Dean King, taking the Press through its paces

on Friday, said: "And then he goes bang bang on the north west door and hopes someone will let him in."

Someone does let him in and our first glimpse of Archbishop Tutu, is his mitre above the heads of the crowd, a silver dove downwards on a field of gold.

THE language for the Enthronement is archaic, in the very best sense. It has a flavour of formalities past, it is honourable and dignified. Even the Press straighten their spines, just New York is at right angles with one foot on a chair, the other precariously on a ledge and the small sick choirboy is scooped back, eyes closed.

Archbishop Tutu is now seated on the throne and there is a certain amount of handing over of large crosses. The Dean of the Province, the Very Rev Kenneth Oram hands him the Primate's Cross, dark wood and silver and embossed silver lamb.

Bishop Phillip Russell hands to his successor the Kimberley Cross. "Rather full of diamonds and emeralds and heaven knows what else," Dean King explained to the Press. Then the Archbishop is given the Pastoral Staff, a simpler affair in pale wood with a silver crook.

Dean King on Friday said: "... and then I pop him out of his seat and I say I present to you ... our undoubted Bishop. Hopefully the people should shout out."

It is 11.30 am, and all the people shout: We welcome you in the name of the Lord and there is much clapping and more shouting. Archbishop Tutu's hands are steady as he holds the service sheet. I cry.

A glorious hymn: *Praise to the Holiest* ... the little choir boy is down, the music roars into the rafters and hangs there, slipping quietly down the dusty flags. Archbishop Tutu moves his head as he sings. There is a television crew illicitly at the altar behind one of Rosemary Watermeyer's magnificent flower arrangements. They are told to move, they pull faces, they stay.

You could swear St George's tosses aside (for the moment) its shiny solemnity and sweet formalities and shivers its timbers and shakes its bones and sings and sways and claps along with the best of 'em. I cry.

Again, those of us who have not before heard him speak (we have only read *Hope and Suffering* — a book of his sermons and speeches), are unprepared. As we settle, we think for an hour of seriousness, we find we laugh, applaud, laugh again and applaud some more. He is a man of God, a man for all, our new Archbishop, and he is merry.



Goodwood crowd  
 Part of the 9 000-strong crowd which defied threatening weather to throng into Goodwood Stadium yesterday to celebrate the enthronement of Archbishop Desmond Tutu.

ST GEORGE'S CATHEDRAL, CAPE TOWN, SEPTEMBER 7 1986

# Tutu: I don't want sanctions

By ROGER WILLIAMS  
Chief Reporter

**THE new Archbishop of Cape Town, the Most Rev Desmond Tutu, was applauded yesterday when he said the onus was on those who did not want sanctions "to provide us with a viable non-violent strategy to force the dismantling of apartheid".**

"I do not want sanctions," he said in his enthronement Charge (sermon) in St George's Cathedral. "I know that those who advocate sanctions don't want them either."

"I told the State President as much."

"I said if you were to lift the state of emergency, remove the troops from our townships, release political prisoners and all detainees, unban our political organizations and then sit down with the authentic representatives of every section of our community to negotiate a new constitution for one undivided South Africa, then for what it is worth, I would say to the world 'put your sanctions plans on hold'," the archbishop said.

Before ascending the pulpit to deliver his Charge, the archbishop offered a Bidding Prayer, in which he prayed among other things for "the State President and those in authority under him", and in his Charge, in the context of "the Church as family", he said:

"Whether I like it or not, whether he likes it

or not, as I have said before, P W Botha is my brother and I must desire and pray for the best for him."

His enthronement as the 11th Archbishop of Cape Town was amid age-old pageantry and in a colourful and harmonious blending of African and Western liturgical

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worship.

There were 150 bishops among the 1350 people who filled the cathedral to capacity — including the Archbishop of Canterbury, Dr Robert Runcie, and a number of other primates from other parts of the world. There was also a wide representation from other churches.

After he had knocked three times on the north-west door of the cathedral with his pastoral staff, and been admitted by the Dean and Chapter, the new archbishop walked in procession up the nave, to the singing by the choir of Sir Hubert Parry's "I was glad"

He was met at the high altar by the Bishop of Grahamstown, the Right Rev Kenneth Oram, who as Dean of the Province of Southern Africa called on him to make a solemn declaration on the Holy Gospels.

Bishop Oram then conducted the archbishop to the throne and presented him with the primate's cross — symbol of authority of the Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa.

Archbishop Tutu's immediate predecessor, the Right Rev Philip Russell, then symbolically placed the diamond-studded Kimberley Cross around the new archbishop's neck.

When the Dean of Cape Town, the Very Rev E L King, led the archbishop to the chancel steps to present him to the people of the diocese, there was a loud responsive roar from the congregation: "We welcome you in the name of the Lord!"

The colourful copes and mitres of the bishops from all over the world — one of the African bishops wore a leopard-skin mitre — were a feature of the enthronement, as was the singing of the cathedral choristers under Barry Smith, and the Imilonji ka Ntu choir from Soweto

Archbishop Tutu, although he spoke mainly in English, also used some Xhosa in thanking

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those who attended his enthronement — and he spoke in Afrikaans when thanking the Afrikaans-speaking clergy who were there.

Archbishop Tutu's wife Leah and Mrs Corretta King, widow of American civil-rights leader Dr Martin Luther King, had front-row seats in the huge congregation.

The government, said the archbishop, had rejected gentle persuasion.

## 'Amicably'

"The ball is still in the court of the government and the white community. We want to live amicably with you."

"We want one united South Africa where everyone matters, because each of us is created in God's image."

Archbishop Tutu said he abhorred violence, and he condemned the violence of an unjust system such as apartheid, and also that of those who wanted to overthrow it.

"It is important when talking about violence to note that the primary violence in this country, is the violence of apartheid."

## 'Flames'

"Our people are peace-loving to a fault. The miracle of our land is that it has not gone up in flames."

"Would white people still be talking about non-violent change as some of us do if what they have done to us and they continue to do to us had been done to them?"

"I am not sure the government wants real change which would mean an entirely new dispensation, with a new disposition of political power and a greater sharing of the good things so abundant in South Africa — land, wealth and other resources."

"In this they are not different from politicians everywhere who want to gain power and hold on to it for as long as possible," Archbishop Tutu said.



SPECIAL REPORT

# The Enthronement of Archbishop Tutu



## ARCHBISHOP TUTU Peace in our land

By  
KAREN  
STANDER,  
Religion  
Reporter

**ARCHBISHOP** Desmond Tutu made a powerful call for peace and reconciliation during an enthronement ceremony which glittered with rich colour and was spiced by the presence of international dignitaries.

In his charge to the Anglican Church, Archbishop Tutu said: "We have a wonderful country with truly magnificent people if only we could be allowed to be human together.

"We are all dehumanised by injustice and oppression so that a man can actually say he is left cold by the death of a fellow human being."

Briefly referring to his most controversial stand, he said: "I don't want sanctions. I know that those who advocate sanctions don't want them either. I told the State President as much."

"I said if you were to lift the state of emergency, remove the troops from our townships, release political prisoners and all detainees, unban our political organisations and then sit down with the authentic representatives of every section of our community to negotiate a new constitution for one undivided South Africa, then for what it is worth, I would say to the world 'put your sanctions plans on hold'."

To a burst of spontaneous applause he added: "The onus must be on those who say no to sanctions — provide us with a viable non-violent strategy to force the dismantling of apartheid."

THE Church was not expected to agree on every conceivable subject. What was needful was to respect one another's points of view and not to impute unworthy motives to one another.

Condemning all violence "of an unjust system such as apartheid and that of those who want to overthrow it" he said one of the presidents-general of the African National Congress was awarded the Nobel Peace Prize as a tribute to the movement's passive resistance campaign.

"These organisations opted for the armed struggle when this Government banned them in 1960 after Sharpeville," he said.

The primary violence was the violence of apartheid.

"Our people are peace-loving to a fault. The miracle of our land is that it has not yet gone up in flames. Would white people still be talking about non-violent change as some of us do if what they have done to us, and they continue to do to us, had been done to them?"

"I am not sure the Government wants real change which would mean an entirely new dispensation, with a new disposition of political power and a greater sharing of the good things so abundant in South Africa — land, wealth and other resources.

"In this they are not so different from politicians everywhere who want to gain power and hold on to it for as long as possible."

**PRAISING** those whites who oppose apartheid, he said: "I am amazed that there are many white people who actually want the kind of change I have referred to.

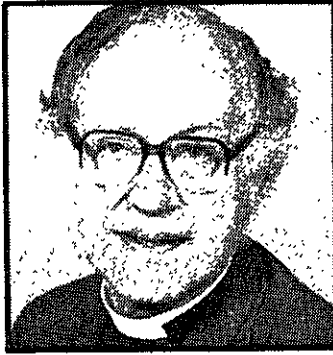
"If I were white, I would need considerable grace to oppose a system that provided me such substantial privileges. God be praised for those whites.

"I have often commended the State President for his courage, but he has always stopped just disastrously short of providing the solution we all want.

"It is no good looking for scapegoats either in the form of the total onslaught from outside or communism and agitators or those such as your Archbishop who are picked on as bringing on us our present sad state of affairs.

"No, let us acknowledge that all our problems, all the violence we are experiencing — necklacing and so on which we condemn roundly and completely — ultimately stem from apartheid."

He ended softly: "We shall be free all of us, black and white, for it is God's intention."



## ARCHBISHOP RUNCIE OF CANTERBURY

## Looking today to South Africa for a miracle...

Staff Reporter

**A**n impassioned call for negotiation and a non-violent change in South Africa has been made by Dr Robert Runcie, the Archbishop of Canterbury, and figurehead leader of the world's 65-million Anglicans.

In his sermon at the Cape Showground yesterday he said: "As I stand here on the tip of Africa, I cannot escape the sense of history unfolding — the sense that here on what was once the Dark Continent, there is the threat of greater darkness still."

He called on "those who hold power in this world" to be ready to renounce it "... and those who sought power to be ready, even after all they had suffered, 'to make room for the claims of people they see as oppressors'."

He said that as no system based on "brutal repression" could endure, so "no change achieved by violence can escape its damaging infection. These are the lessons of history."

He warned that the church must not be "owned, possessed or manipulated" either to bolster an un-Christian system or to serve a political ideology which left out God.

He appealed to South Africans to talk and to listen, even when words appeared empty; "to talk of the future when it's tempting to dwell in the past; to reason when others choose rhetoric; to stay calm when others counsel war".

**T**he following is the text of the part of Dr Runcie's sermon which dealt with South Africa:

"Here in South Africa an old order is dying. As we watch, we experience all the agony, doubt and uncertainty which surround death. But if we have faith, we know that beyond death lies the assurance of resurrection.

"We can see that Jesus has brought to us all the power in faith to lay down our life so that it can be taken up again. Trusting in Him alone we can surrender our lives, to find ourselves afresh. A new freedom is released in the midst of this world, the power of God that can never be suppressed. This is the heart of our Gospel.

"We must be ready now, at this moment in human history, confronted anew by the same true and living Christ, to surrender ourselves. That means those who hold power in this world must be ready to renounce it for the sake of Christ. And, in the same way, those who seek power must be ready, even after all they have suffered, to make room for the claims of people they've seen as oppressors.

"Those who fear for their safety or their rights must be ready to risk all for his sake. Those of us in the West who have done much to create this present tragic situation here must be ready to repent and change and make sacrifices. I want you to know I believe this is happening and all our churches long to know how we can help.

"I came to tell you in their name and in the name of Christ that we support you in your struggle to create a united South Africa out of the divisive forces which hold you in their grip. But I do not want to speak smooth words of peace where there is no peace.

"A person precariously balanced on top of a pile of logs is aware of the hurt that will be done if it collapses. Not surprisingly he calls for stability, for change that is gentle.

"A person who is squeezed under the pile of logs is conscious of his present pain. He calls out to be freed, even if it brings down the whole pile.

"But I do believe this. As no system based on brutal repression can endure, so no change achieved by violence can escape its damaging infection. These are the lessons of history. They are the message of the Cross.

**"W**E must grieve over all victims of violence and cruelty. But the church must not be owned, possessed or manipulated either to bolster up a system which is un-Christian or to serve a political ideology which leaves out God.

"The risen Christ wills us to go and tell our brothers and sisters the truth of his lordship through self-giving, to show his life through death.

"He opens up before us the new relationship with God and with each other into which He would draw us all. He would

bring each and all of us into His new kingdom-community in the Spirit, where there is no room for greed or possessiveness, where perfect love casts out fear.

"The only way is a way of painful repentance and costly love. There are no short cuts.

"But once take that way of the cross and behind it lies a vision of a new heaven and new earth — a kingdom into which can come all the nations of this world, yes, all this beautiful South Africa with its rich human and material resources.

"Our witness must be to that Christ who is the fulfilment of the hope of every faith and the good dreams of every culture.

"Christ is the inspiration of those of all races who have fought, in the words of Nelson Mandela 'against white domination and against black domination and who have cherished the ideal of a democratic and free society, a happy place for all peoples'.

**"T**HERE have always been those in the churches of South Africa who have borne true witness to the ideal and given themselves wholly for it in the freedom of faith. There were missionaries, African prophets, ordinary Christians who envisaged this shared life in the Spirit.

"Church leaders have been raised up again and again to continue that teaching. You can name them better than I. Some should be here today and they are not. I cannot fail to mention Sigisbert, Bishop Suffragan of Johannesburg, that gentle bishop of our church. (who is in detention).

"Today Desmond Tutu, who stands in that great succession, has been enthroned as Archbishop at this critical moment in the life of this nation. He has been raised up in this generation as a witness to the real power and purpose of God in Christ. I well remember his message to the Church of England earlier this year. It rings true to the theme and goal of his life: 'We want to be freed but with the whites.'

"If all of us, black and white, are ready for a real turning to God, then the infinite power of faith and freedom can be released in the Church and in the world.

"The way of the Cross is a sign of hope and an answer to sorrow. But it also asks questions of each of us: It demands to know by what right we call ourselves Christians.

"Here in South Africa in a religious country the questions posed by the Cross have resonance perhaps greater than anywhere in the world. As I stand here on the tip of Africa, I cannot escape the sense of history unfolding — the sense that here on what was once the Dark Continent, there is the threat of greater darkness still.

"There is a moment in the lives of us all and of all our nations, when we have to choose, finally, between the way of life and way of death.

"Which is the way in South Africa? Is the way of violence the way of life or death — be the violence perpetrated by the State or practised by the individual? Is imprisonment and torture the way to freedom and peace? Or does it lead instead to anger, frustration and despair? Which way are South Africans choosing?

**"I** HEAR the voices of those who yearn for peace. But I hear as loudly those who seem to long for blood and war. Those voices are heard from all communities.

"The way to bridge this gulf is the Christian way of self-giving repentance, the way of generosity, the way of love and life itself.

"The way of the Cross means readiness to talk and to listen, even when words appear empty. To talk of the future when it's tempting to dwell in the past. To reason when others choose rhetoric. To stay calm when others counsel war. The Christian way shows us too that words alone are not enough. They must spring from a Christ-like spirit of love, compassion and understanding.

"The world is looking today to South Africa for signs of this spirit. They are looking for a miracle. Such a miracle always involves risk. Here in this part of Africa we see focused the problems which face us in every part of our world. They can be summarised in one simple question from the Gospel: 'How is it possible to love my neighbour as myself?'

"So on this enthronement day we, neighbours to each other, give thanks for Desmond and pray for God's blessing on this church and this beloved country."

# Archbishop Tutu: Why can't we be human in SA?

Carl Timp 8/986 28

OUR Lord came into a deeply divided and polarized society. There was the divide between the hated foreign oppressor and the citizens of the vassal state. Within Judaism there were different religious groupings, the Pharisees, the Sadducees, the Zealots.

There was the divide between the Jew, the Gentile and the Samaritan. And then men were segregated from women. There were free persons and there were slaves. There were the rich, there were the poor. There were collaborators and those who worked within the hateful system.

The world saw a veritable miracle unfolding before its very eyes as all sorts and conditions of women and men, rich and poor, slave and free, Jew and Gentile — all these came to belong in one fellowship, one koinonia, one communion. They did not regard one another just as equals.

That in itself would have been a huge miracle for a slave to be accepted as an equal by his former master. An equal you can acknowledge once and then forever thereafter ignore. No, they regarded one another not just as equals but as sisters and brothers, members of one family, God's family.

Extraordinarily a once apprehensive Ananias can actually call a former persecutor of Christians "Brother Saul..."

You don't choose your family. They are God's gift to you, as you are to them. Perhaps if we could, we might have chosen different sisters and brothers. Fortunately or unfortunately we can't. We have them as they have us.

And no matter how your brother may be, you can't renounce him. He may be a murderer or worse, but he remains forever your brother. Our baptism has made us brothers and sisters. Can you imagine what would happen in this land if we accepted that theological fact about ourselves — that whether we like it or not we are members of one family?

Whether I like it or not, whether he likes it or not, as I have said before, P W Botha is my brother and I must desire and pray for the best for him.

## Healthy differences

Show me a man and wife who have never disagreed and I will show you some accomplished fibbers. But those disagreements, pray God, do not usually destroy the unity of the family.

And so it should be with God's family, the Church. We are not expected at all times to be unanimous nor to have a consensus on every conceivable subject. As long as we are one on the fundamentals and refuse to let go of one another.

You are not expected as Anglicans to agree with your Archbishop on every issue. Healthy differences of opinion can help the body to be more lively. After all it is unity we are talking about not uniformity. What is needful is to respect one another's points of view and not to impute unworthy motives to one another nor to seek to impugn the integrity of the others.

As the Church we are set as a sign in the world, the first fruits of the kingdom, to demonstrate what God intends human society to be, united in a rich diversity, to demonstrate that Christ has indeed broken down the middle wall of partition and so we must accelerate the pace of true non-racialism, especially in our appointments.

Another characteristic of the family is its willingness to share. The early church went so far as to have its members selling their property, each refusing to claim as his exclusive property what had belonged to him before.

They had all things in common. When the one part suffered, the whole suffered with it and when one part prospered then the whole prospered with it. There was a mutuality in the relationship in which all gave and all received.

Some gave more conspicuously in spiritual things whilst others gave in material gifts. Hence the collection for the saints was deeply spiritual exercise. In a happy family, you don't receive in proportion to your input. You receive in relation to your needs. The ones who make the least material contribution often being the ones who are most cared for — the young and the aged.

How I pray that in our church we can learn to emulate a true family, emulate the divine generosity that our Lord Jesus Christ although rich, for our sakes became poor that we through His poverty might become rich; how I pray for the day when the Anglican Church would be marked by a membership that knows that all things come from God and all belongs to Him, that we have the privilege of being His stewards and that the very least we should give in thanksgiving for God's abundant bounty and limitless generosity is the tithing...

Members of a family have a gentle caring and compassion for one another. How I pray that our Lord would open our eyes so

The new Archbishop of Cape Town and Metropolitan of the Church of the Province of South Africa, the Most Reverend Desmond Tutu, delivered his enthronement Charge in St George's Cathedral yesterday. The accompanying article contains extracts from the Charge.



Archbishop Desmond Tutu

that we would see the real, the true identity of each one of us, that this is not a so-called coloured or white, or black or Indian, but a brother, a sister and to treat each other as such.

Would you let your brother live an unnatural life as a migrant worker in a single-sex hostel? Would you let his family, your relatives eke out a miserable existence in a poverty stricken bantustan homeland?

Would you tell your brother or your sister — No, you have no right here, because you are an alien, an alien deliberately produced by an evil and totally immoral and unchristian policy?

Would you deny your sister, your brother a proper education, fobbing them off with something that you had designed as an inferior and cheaper commodity than that which you provided for other members of the same family?

If we could but recognize our common humanity that we do belong together, that our destinies are bound up with one another's, that we can be free only together, that we can survive only together, that we can be human only together, then a glorious South Africa would come into being where all of us lived harmoniously together as members of our family the human family, God's family.

In truth a transfiguration would have taken place.

The principle of transfiguration is at work when something so unlikely as the grey grass that covers our veld in winter, when the tree with gnarled leafless branches, when these burst forth with the sap flowing so that the grass is green again and the birds sit chirping in the leafy branches and the once dry streams gurgle with swift-flowing water — when winter gives way to spring and nature seems to have experienced its own resurrection.

The principle of transfiguration says nothing, no one and no situation is "untransfigurable"...

It is the principle of transfiguration at work when an instrument of the most painful and shameful death can become the life-giving Cross, which Christians wear with pride and which is traced over them at significant moments in their life.

Many years ago there used to be signs that read "Natives and dogs not allowed". They spoke eloquently about the attitude of some whites towards blacks. We were thought to be human but not quite as human as white people for we lacked what seemed indispensable to that humanity, a particular skin colour. That attitude made possible some gross ill-treatment meted out to black people by their white compatriots.

Have things changed?

Yes and no. I am sad to say that I believe that the fundamental attitude that "blacks are human, but..." has not changed. I do not intend to shock you. I wish I were totally wrong. We do not express it with the same crudity, but it remains all the same.

But let me give you some instances. At the present time one of our bishops is not here. He is in detention — his second detention. His first ended when we de-

clared that we were going to march to the jail in which he was being held. He was quickly brought to court and after three court appearances had charges withdrawn.

Some time during his second detention he and other black ministers held with him were released. A few yards away from their place of detention they were accosted by white policemen laughing and feeling very pleased with themselves who said they were re-detaining them. They were taken into custody and they were stripped, he to his underpants and the others quite naked. The reason, it was said, was to search them for dangerous weapons.

Where would they have got these unless detainees are supplied with weapons in detention? Was it not in order to humiliate them, to humiliate this Bishop of the Church of God and his fellow ministers of the Gospel? Would this have happened had they been white?

Why can it happen that when 20 or so white children die in a bus accident, the papers cover this awful disaster extensively and the bus driver is actually brought to court. Mercifully he is acquitted and commended highly by the judge? And when a very few whites are killed, say by a land mine, that too is covered extensively. And yet just this past week over 20 people were killed by the police in Soweto and there is not too much fuss. I am glad that the PFP have called for a judicial inquiry — but I think I have made my point.

Any death is one death too many and yet it does seem some are more equal than others in life and in death. Can you imagine the outcry there would have been had it been a white four-year-old killed by a police rubber bullet, as happened recently, or had it been a white 11-year-old kept in solitary confinement for five months? Why do it to us? Have you been to Alexandra township, a stone's throw away from one of the most affluent parts of Johannesburg?

Alexandra township, with its dusty ill-lit streets with unemptied nightsoil buckets sometimes lining those streets — and people laugh and love and marry and children play in Alexandra township?

## Wonderful country

Why do you do it to us? Mercifully many in affluent Sandton are concerned about Alexandra township and do something. Yes there are wonderful people in this land. Black Sash ladies working themselves to the bone to help blacks; young white people with ECC ready to pay a heavy price not to be part of a Defence Force they perceive as helping to uphold an unjust dispensation; wonderful people who bring succour and help to suffering people in Crossroads and elsewhere. We have a wonderful country with truly magnificent people if only we could be allowed to be human together because we are all dehumanized by injustice and oppression so that a man can actually say he is left cold by the death of a fellow human being.

We have a wonderful country. Many whites are fearful that blacks, come liberation, would treat them as they have treated us. And yet our people are not like that. A young former colleague, after 230 days in solitary confinement and nearly a year in preventive detention, said on his release, "Let us not be consumed by bitterness." Another told me that as he was being tortured he thought, "By the way these are God's children and they are behaving like animals. They need us to help them recover the humanity they have lost".

Most would have said Kenya after Mau Mau would be a white man's graveyard. But what is the reality? President Arap Moi told me that the staunchest Kenyans, and certainly amongst the best Kenyan farmers, are Afrikaners from South Africa who remained in Kenya.

We Africans speak about a concept difficult to render in English. We speak of "ubuntu, botho". You know when "it" is there and "it" is obvious when it is absent. It has to do with what it means to be truly human, it refers to gentleness, to compassion, to hospitality, to openness to others, to vulnerability, to be available for others and to know that you are bound up with them in the bundle of life. For a person is only a person through other persons. And so we search for this ultimate attribute and reject ethnicity and other such qualities as irrelevances. A person is a person because he recognizes others as persons.

And so at the height of racial tension in South Africa 20 000 people attend the funeral of a Molly Blackburn and over 90 percent of these are black, because Molly looked on you and saw a human being of infinite worth, because you had been created in the image of God.

She did not see you as black first, but as a human being. Why can't we be human together in South Africa?



# Tutu takes throne with joy and passion

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By KAREN STANDER  
Religion Reporter

ARCHBISHOP Desmond Tutu has been enthroned head of three-million Anglicans in a colourful ceremony amid impassioned pleas for negotiation and non-violent change in South Africa.

Archbishop Tutu, in his charge to the church, and Dr Robert Runcie, the Archbishop of Canterbury, in his sermon at Goodwood, called on South Africans to negotiate and to seek peaceful change.

The two-hour enthronement ceremony in St George's Cathedral shone with the colour of churchmen's ceremonial robes and glittered with dignitaries.

The international Anglican communion was represented by guests who included the Primates of England, Scotland, Australia, New Zealand, Japan, the United States, Canada, Uganda and Central Africa.

Cape Town was represented by the Mayor and Mayoress, Leon and Anthula Markovitz, and their deputies, Peter and Clara Muller.

## "WE WELCOME YOU"

Archbishop Tutu was enthroned by the Dean of the Province and Bishop of Grahamstown, the Very Rev Kenneth Oram, in a solemn but joyful ceremony.

After the formal moment when he sat in the archiepiscopal chair, the Archbishop was conducted to the chancel steps and presented to the people.

The set response: "We welcome you in the name of the Lord", was shouted with joy and passion and followed by a fanfare from the brass instruments of six musicians.

In his charge Archbishop Tutu said much evil was still afoot in the world and in this country — and admonished white South Africans that they had not changed much.

Asking the congregation to pray for President P W Botha, he said: "Whether I like it or not, whether he likes it or not, as I have said before, P W Botha is my brother and I must desire and pray for the best for him."

The new Archbishop condemned all violence which, he said, ultimately stemmed from apartheid. He said he did not want sanctions and had told President Botha this.

"I said if you were to lift the state of emergency, remove the troops from our townships, release political prisoners and all detainees, unban our political organisations and then sit down with the authentic representatives of every section of our community to negotiate a new constitution for one undivided South Africa, for what it is worth I would say to the world: 'Put your sanctions plans on hold'."

Making a plea for unity in the church, he said it was not expected that Anglicans agree with one another or with their Archbishop on every issue, but that they respect one another's views.

## "DARKNESS"

The Eucharist at the Cape Showground in Goodwood drew about 9 000 people in spite of yesterday's cold weather.

Dr Robert Runcie, the main speaker, warned of the danger of further violence and called for reconciliation.

He said: "As I stand here on the tip of Africa I cannot escape the sense of history unfolding — the sense that here on what was once the Dark Continent there is the threat of greater darkness still."

He called on "those who hold power in this world" to be ready to renounce it ... and those who sought power to be ready, even after all they had suffered, "to make room for the claims of people they see as oppressors".

A procession of about 150 youngsters chanted slogans and danced after the arrival of Mrs Winnie Mandela, wife of jailed ANC leader Nelson Mandela.

# Praise and protest for Tutu

By GAYE DAVIS,  
SUE LUPTON and  
DENNIS CRUYWAGEN  
Staff Reporters

THERE was praise and protest for Archbishop Tutu at his enthronement at St George's Cathedral and the Eucharist at Cape Showground, Goodwood.

There were scuffles, protests, and arguments outside the cathedral at midday and for a time it looked as if the anti-Tutu protests might overshadow the actual event.

Members of Victims Against Terrorism tried to lay a wreath at the cathedral steps but were bundled away as Archbishop Tutu approached for the traditional ceremony of knocking three times on the cathedral door.

When the Archbishop emerged after the enthronement the evident joy of the crowd was a far cry from the earlier angry exchanges with anti-Tutu protesters.

A vision of a future, non-racial South Africa unfolded when thousands of people gathered later to take Communion with Archbishop Tutu.

## Common homage

United in common homage to the new spiritual leader of the Church of the Province of Southern Africa, more than 9 000 people filled the Cape Showground stadium for the

largest open-air ceremony the Cape has seen.

The service, which began with a hymn composed more than a century ago by the Xhosa prophet Ntsikana and ended with a rousing rendition of Nkosi Sikelel' iAfrika, took place over more than three hours without incident.

Uniformed police were conspicuous by their absence, but young stewards, identified by purple scarves, kept tight control.

Massed choirs and brass and marimba bands filled the air with hymns as worshippers poured into the stadium.

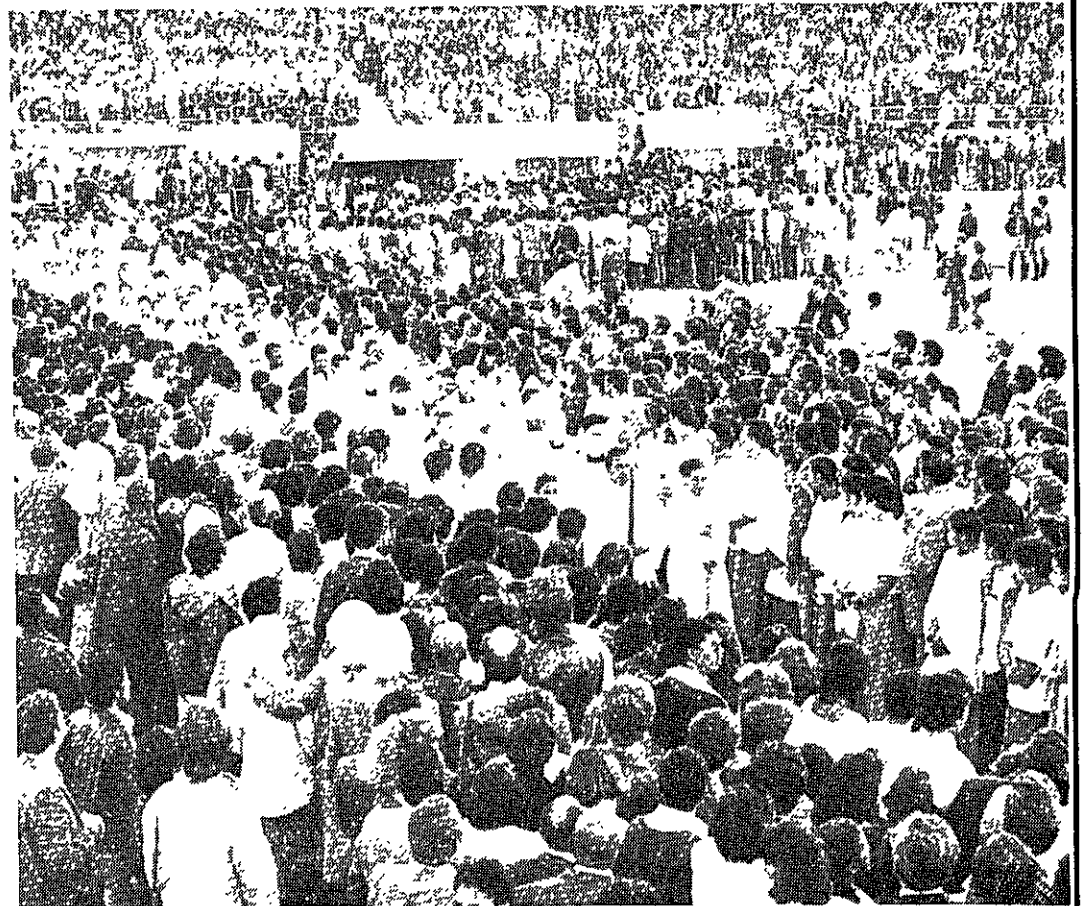
Thousands of voices chorused in shouts of welcome and ululation for the leader of the World Alliance of Reformed Churches, Dr Allan Boesak, and swelled to a crescendo as Archbishop Tutu appeared, wearing in cream-and-gold robes and carrying a wood-and-silver crook.

Solemnity gave way to laughter when the crowd failed to respond to his formal greeting from the pavilion and he teased: "From such a huge crowd, such a lousy greeting!"

## More laughter

There was more laughter when the Archbishop of Canterbury, Dr Robert Runcie, repeated a Xhosa proverb during the sermon.

Archbishop Tutu was the first black leader of a province



Pictures: WILLIE de KLERK, The Argus.

## The crowd at the Cape Showground celebrating the enthronement of Archbishop Desmond Tutu falls back to allow a procession through.

in which most people are black, he said. "You have freely elected him. He has not been imposed on you."

In Xhosa, he said: "A priest is only a priest through his people," adding: "I have been practising that for a week."

Thunderous applause erupted when the Rev Peter Storey, former leader of the Methodist Church, said: "We have seen the sign of a new South Africa — here it is in front of us."

"Desmond Tutu and I shared the same small town as children: I in privilege; he in poverty. South Africa separated us; the church has brought us together."

● Pictures — Page 9.



Anti-Tutu factions also had their day. Not everyone liked the sentiments expressed by this protester outside St George's Cathedral.

## SABC lashed for 'ignoring' ceremony

### Political Staff

THE South African Broadcasting Corporation came under fire again today for distortion and manipulation of the news — this time because of its coverage of Archbishop Desmond Tutu's enthronement.

Mr Peter Soal, Progressive Federal Party spokesman on Information and one of two PFP MPs invited to the enthronement, said the SABC had again done a hatchet job on an opponent of the Government.

SABC radio services completely ignored yesterday's

event while television gave prominence to women who tried to hand over a wreath in protest at Archbishop Tutu's political stance, he said.

The Bishop's Charge (sermon), which was handed to the media, was ignored by the SABC, Mr Soal added.

"There should have been a live crossing on radio and television. The event was of major interest and significance to millions of South Africans."

"The passing reference the SABC gave to the event was typical of the way it normally

distorts and manipulates the news."

Mr Soal said the enthronement ceremony was a joyous occasion where the SABC, which served the narrow interests of Afrikaner nationalism, would have felt uncomfortable in the presence of the spiritual leaders of the overwhelming majority of South Africans.

If it had been a bishop who even vaguely supported apartheid the SABC would have moved heaven and earth to give the event full coverage, said Mr Soal.

CAPE TOWN 8/9/86

# Enthronement extravaganza'86

PRETORIA. — Two Transvaal-based groups yesterday lashed out at Desmond Tutu's enthronement as Archbishop of Cape Town.

In Johannesburg, Victims Against Terrorism issued a statement saying the ceremony was an insult to the victims of African National Congress violence in South Africa.

"He (Tutu) has stated that he backs the ANC 'to the hilt', he detests capitalism and favours a socialist society.

"Black parents whose children have been encouraged to become revolutionaries by irresponsible statements such as this one: 'One young man with a stone in his hands can achieve far more than I can with a dozen sermons', (Daily Telegraph, London November 1984), will denounce him being enthroned as archbishop.

"The banqueting will be looked on by those starving — because of his calls for sanctions — with unforgivable horror," the statement said.

## 'Catapulted into office'

In Pretoria, United Christian Action said the "enthronement extravaganza" starkly contrasted with the plight of the ordinary South African black family "which suffers from the accelerating worldwide sanctions campaign.

"A massive public relations campaign, which does not originate in South Africa, has catapulted a man into the highest office of the Anglican Church. Archbishop Tutu is a symbol of political controversy rather than God's steward. He unrepentantly acts as the mouthpiece of the ANC...

"South African Christians know, however, that evil will not triumph. A strong opposition against the activities of the politicised clergy is emerging. Archbishops are coming and going but the Christian heritage of South Africa is here to stay — our country will continue to be a light of hope for Africa's enslaved nations." — Sapa

# 10 000 at Tutu open-air service

*Cape Town 25 8/9/86 28*

By BARRY STREEK

GREETINGS from 45 heads of state and from ANC president Mr Oliver Tambo were conveyed yesterday to the new head of the Anglican Church, Archbishop Desmond Tutu, at a mass Eucharist at the Cape Showgrounds, Goodwood.

The greetings were conveyed by the president of the World Alliance of Reformed Churches and UDF patron, Dr Allan Boesak, after his visit to the Non-Aligned Movement summit in Harare last week.

Archbishop Tutu was also congratulated by the United Democratic Front when one of its presidents, Mrs Albertina Sisulu, spoke at the service.

## 'Old order'

The mass communion was one of the largest ever held in South Africa and shortly before the service began more than 10 000 people were packed into the stands. More people arrived afterwards.

The Archbishop of Canterbury, Dr Robert Runcie, the head of the world-wide Anglican

community, who delivered the sermon, said that the old order was dying in South Africa.

"As we watch, we experience all the agony, doubt and uncertainty which surround death. But if we have faith, we know that beyond death lies the assurance of resurrection," Dr Runcie said.

"Those of us in the West who have done much to create this present tragic situation here must be ready to repent and change and make sacrifices."

## 'Infection'

He said that in the name of the churches "and in the name of Christ that we support you in your struggle to create a united South Africa out of the divisive forces which hold you in their grip".

However, Dr Runcie warned: "As no system based on brutal repression can endure so no change achieved by violence can escape its damaging infection."

He was applauded when he said: "Christ is the inspiration of those of all races who have fought, in the words of Nelson Mandela, 'against white domination and against black domination and who have cherished the ideal of a democratic and free society, a happy place for all peoples'."

Dr Boesak, who spoke after thousands had received Holy Communion, said the enthronement of Archbishop Tutu was an occasion way above the Anglican Church and had signifi-

cance for all "who have been suppressed for so long".

"What matters is how you and I are sensitive enough to listen to the voice of our people and how we interpret the voice of our people to this government and to the world."

Dr Boesak had met 45 heads of government and Mr Tambo in Harare and "they want to convey to the archbishop their best wishes and congratulations, and their best wishes to the people of South Africa".

Dr Boesak said: "With God's help we will make the necessary sacrifices and we shall be a free people. We shall be God's people."

Chris Erasmus reports that Mrs Winnie Mandela beat a hasty retreat from the Goodwood stadium yesterday when about 150 chanting youths surrounded her car and began banging on the roof.

## 'Excited'

Mrs Mandela arrived at the stadium well after the service began, but within a few minutes had been surrounded by dozens of enthusiastic supporters who made it impossible for her to get out the car.

As word of her arrival spread, the crowd surrounding her car grew rapidly, becoming increasingly excited.

Mrs Mandela then apparently decided to leave, but it took her car several minutes to inch its way to the gates. By the time she left the crowd numbered well over a hundred.

Enthronement of Archbishop Tutu

# SCUFFLES IN THE RAIN

Desmond Tutu crowned

From Page 1

ernment intransigence. Before this "these movements even had programmes of non-violence".

Among the church leaders present were the Archbishop of Canterbury, Dr Robert Runcie, Dr Allan Boesak, President of the World Alliance of Reformed Churches, Bishop Manas Buthelezi of the Evangelical Lutheran Church, Rev Stanley Mogoba, secretary of the Methodist Church of SA, Archbishop Steven Naidoo of the Roman Catholic Church and other prominent church leaders from within and outside the country.

**Mandela**

The guests also included Mrs Winnie Mandela, wife of jailed leader, Nelson Mandela, Mrs Albertina Sisulu, wife of ANC leader Walter Sisulu, Mrs Coretta King, widow of assassinated American civil rights leader, Dr Martin Luther King, former US envoy, Mr Don McHenry and journalists from throughout the country.

There was a strong contingent of Soweto residents who burst into applause each time Archbishop Tutu made a significant point. When the Most Reverend Desmond Tutu was introduced to the congregation as the new Archbishop their excitement knew no bounds.

Guests started arriving in Cape Town from Friday and stayed at the city's leading hotels. Streets around the cathedral were cordoned off yesterday morning. There were a few white anti-Tutu demonstrators who issued small booklets to the guests. This was in the street outside the cathedral but most of the people simply threw the booklets away.



PROTEST . . . Outside St George's Cathedral, 71-year-old Martha Davies has a message (although her spelling could be better).



INSIDE St George's Cathedral in Cape Town, where the enthronement of Bishop Desmond Tutu was conducted.



FAMILY: Members of the Tutu family listen attentively during the enthronement ceremony yesterday.

SCUFFLES, protests, arguments and short sharp showers — standing outside St George's Cathedral at mid-day yesterday may have been cold, but it certainly wasn't boring.

For a time it looked as if the vigorous anti-Tutu protests might overshadow the actual event. Certainly, the expected crowd had not materialised, with only about 250 on the pavement outside.

The lack of a public address relay of the proceedings inside did not make the wait any easier.

But about 1.15, ululating women inside the cathedral sent excitement rippling through the crowd, some chilled after hours in the cold.

And when the Most Rev Desmond Tutu finally stepped out into the wintry sunshine to greet Cape Town, the long wait was forgotten.

**Blessed everyone**

"Thank you for coming, for your love and for all your support," he said. Raising a hand, he blessed everyone present, the city and the province.

The words were still echoing when the cathedral bells pealed out and well-wishers crowded around to pay tribute amid shouts of "Viva Tutu! Viva Mpilo!"

The evident joy was a far cry from the earlier angry exchanges between anti-Tutu protestors and the crowd.

Monopolising, much of the attention was Mrs Cindy Leontsinis, of Victims Against Terrorism.

She, Mrs Martha Davies and Dr Gilbert Hesse tried to lay a wreath at the cathedral steps. However, they were bundled away as Archbishop Tutu approached to perform the traditional ceremony of knocking three times on the door of the building to gain entry.

**Battered**

"This is all that remains of our flowers," said Mrs Davies, holding up a battered wreath.

"We laid them in memory of the Anglican Church."

Mrs Davies (71) had earlier stood across the road from the cathedral with an anti-Tutu placard.

Mrs Leontsinis proclaimed: "I'm South African. And I'm proud of it."

"But we're not prepared to live under communist rule," a supporter shouted, amid jeers.

"Tutu can only represent Jesus Christ and not the people," she shouted.

One of her supporters was using impressive-looking photographic gear to photograph her scuffling with the crowd. The same man had been seen trying to hand out anti-Tutu booklets to arriving guests at DF Malan Airport on Friday.

## Service for Alan Boesak

ARCHBISHOP Desmond Tutu yesterday called for support for the president of the World Alliance of Reformed Churches, Dr Allan Boesak who goes on trial on a charge of subversion today.

Speaking at a Eucharist at the Goodwood showgrounds in celebration of his enthronement earlier in the day, he said a solidarity service was held at Dr Boesak's church in Bellville south yesterday evening.

He also announced that because of the odd situation in our country there would be a special service of prayer and witness at St George's Cathedral today.

"I want as many of you as are able to be present at that service," he said.

About 7 000 people gathered at the showgrounds in spitting rain for the Eucharist yesterday, which opened with a moving hymn composed in the last century by the Xhosa prophet Nt-sikana and ended with Nkosi Sikelele

Africa Sapa

**'PW Botha is my brother'**

ARCHBISHOP Desmond Tutu yesterday called the South African State President, Mr P W Botha, "my brother", for whom he had to pray whether either of them liked it or not.

Delivering his charge at his enthronement as the first black Anglican Archbishop of Cape Town, he said one could not choose one's family.

They were God's gift and could not be renounced, even if one of them was "a murderer or worse".

"Can you imagine what would happen in this land if we accepted that theological fact about ourselves — that whether we like it or not we are members of one family?"

"Whether I like it or not, whether he likes it or not, as I have said before, P W Botha is my brother and I must desire and pray for the best for him," Archbishop Tutu said.



**PRESIDENT Botha.**

He said he had often commended Mr Botha for his courage "but he has always stopped just disastrously short of providing the solution we all want".

It was no use looking for scapegoats in the form of a "total onslaught" from outside or communism and agitators, "or those such as your Archbishop who are picked on as bringing on us our present sad state of affairs."

"No, let us acknowledge that all our problems, all the violence we are experiencing (necklacing etc, which we condemn roundly and repeatedly) ultimately stem from apartheid".

The perpetrators of apartheid could not be the ones who said that the system was changing, he said.

The world would believe there was a change when the victims of "this vicious evil" said so.

"If white people are so impressed with all the changes, would they swap places with blacks even for one day?"

"We have appealed to the Government and to white South Africans to recognise us as human beings with inalienable rights just as whites."

# BLACKS WON'T TAKE ROLE OF OPPRESSORS

SAYS NEW 8/9/86  
ARCHBISHOP SOWETO

**THE attitude that blacks were not quite as human as whites had not changed, Archbishop Desmond Tutu said in Cape Town yesterday.**

Delivering his charge at his enthronement as the first black Anglican Archbishop of the city, he praised whites who opposed apartheid and said blacks would not reverse the roles of oppressor and oppressed after "liberation".

Archbishop Tutu said that, many years ago, signs stating

"natives and dogs not allowed" had been on display in public places in South Africa.

"I am sad to say that I believe that the fundamental attitude that 'blacks are human, but...' has not changed.

"I wish I were totally wrong. We do not express it with the same crudity, but it remains all the same".

As an example, he referred to the "humiliation" resulting from police treatment of a twice-detained fellow black bishop when redetained minutes after being

freed.

He questioned whether this would have happened were the bishop white.

He also compared the deaths of whites in the Westdene dam bus accident and landmine explosions in the Northern Transvaal with those of an estimated 21 blacks in Soweto.

The incidents involving whites had gained extensive media coverage, but there had been "not too much fuss" about the Soweto shootings.

"I am glad the Progressive Federal Party have called for a judicial inquiry, but I think I have made my point.

"Any death is one death too many and yet it does seem some are more equal than others in life and in death.

## Bullet

"Can you imagine the outcry there would have been had it been a white four-year-old killed by a police rubber bullet as happened recently, or had it been a white eleven-year-old kept in solitary confinement for five months?"

He described conditions in black areas as Alexandra township outside Johannesburg and said that, mercifully, many people in the city's nearby affluent suburb of Sandton were concerned about the township and took action to help its residents.

"Yes, there are wonderful people in this land. Black Sash ladies working themselves to the bone to help blacks — young white people with the End Conscription Campaign ready to pay a heavy price not to be part of a defence force they perceive as helping to uphold an unjust dispensation — wonderful people who bring succour and help to suffering people in Crossroads and elsewhere".

## Feared

Archbishop Tutu said many whites feared that, "come liberation," blacks would treat whites in the same way as they had treated blacks.

"And yet our people are not like that".

A young colleague has said on his release after 230 days in solitary confinement and nearly a year in preventive detention that blacks should not be consumed by bitterness, Archbishop Tutu said.



**TO THE ALTAR:** The Right Rev Tutu marching towards the altar inside St George's Cathedral, Cape Town, yesterday.

Pic: JOE MOLEFE

## 'Old order is dying'

**THE Archbishop of Canterbury, the Most Right Reverend Robert Runcie, said yesterday an old order was dying in South Africa and offered his church's support to those seeking racial equality.**

In a sermon prepared for a Eucharist in the Goodwood Stadium, in Cape Town, after the enthronement of the Archbishop of Cape Town, the Most Reverend Desmond Tutu, Archbishop Runcie, spiritual leader of some 70 million Anglicans around the world, said: "Here in South Africa

an old order is dying.

"As we watch, we experience all the agony, doubt and uncertainty which surround death."

## Tragic

He said those in the West "who have done much to create this present tragic situation here must be ready to repent".

"I come to tell you in their name and in the name of Christ that we support you in your struggle to create a united South Africa out of the divisive forces which hold you in their

grip," he added.

The Archbishop stated his opposition to violence in the campaign against apartheid and race discrimination.

"As no system based on brutal repression can endure, so no change achieved by violence can escape its damaging infection."

He said Tutu's "laughter and spontaneity can sometimes upset the pompous and shock the solemn".

"As they said of Jesus, he doesn't speak like a religious official". — Sapa-Reuter.

## No to sanctions

ARCHBISHOP Desmond Tutu said yesterday he would call on the world not to impose sanctions on South Africa if the Government lifted the state of emergency and met other conditions for "an undivided South Africa".

At the same time, he asked those nations contemplating sanctions why they had done nothing to stop the implementation of apartheid in the first place.

Speaking at his enthronement as 10th Archbishop of Cape Town he said he was not in favour of sanctions and had told the State President, Mr P W Botha, as much.

"I do not want sanctions. I know that those who advocate sanctions don't want them either".

## No real change

ARCHBISHOP Desmond Tutu said yesterday he was not sure the Government wanted real change, but that he was amazed there were many whites who did.

He told hundreds of local and overseas guests at his enthronement as Archbishop of Cape Town that such change would mean a new disposition of political power and a greater sharing of land, wealth and other resources.

"I am not sure the Government wants real change... in this, they are not different from politicians everywhere who want to gain power and hold on to it for as long as possible.

"I am amazed that there are many white people who actually want the kind of change I have referred to.

"If I were white, I would need considerable grace to oppose a system that provided me such substantial privileges. God be praised for those whites."

## Visas denied

ARCHBISHOP Desmond Tutu said yesterday many overseas guests invited to his enthronement had been denied visas by the South African Government.

Delivering his charge at Cape Town's St George's Cathedral, he referred to "interest" in his guest list, which included prominent churchmen, politicians and entertainers from abroad.

"All I can say is that we invited you because we wanted you to share with us in what we can legitimately describe as a historic occasion.

"I swear on my scout's honour I had no other ulterior motive.

"Many more wanted to come, but have been denied visas by the South African Government."

## Groups lash out

TWO Transvaal-based groups yesterday lashed out at Desmond Tutu's enthronement as Archbishop of Cape Town.

In Johannesburg, Victims Against Terrorism issued a statement saying the ceremony was an insult to the victims of African National Congress violence in South Africa.

In Pretoria, United Christian Action said the "enthronement extravaganza" starkly contrasted with the plight of the ordinary South African black.

## 3 in protest

A SCUFFLE developed outside St George's Cathedral when three white demonstrators tried to lay a wreath protesting at the enthronement of Archbishop Desmond Tutu in Cape Town yesterday.

The incident occurred shortly after Archbishop Tutu came out of the cathedral crypt to perform the traditional ceremony of knocking three times of the door of the building to gain entry.

By the time he came out, however, the protesters had been cleared from the immediate vicinity of the cathedral by church security officials and the wreath removed.

## Winnie welcomed

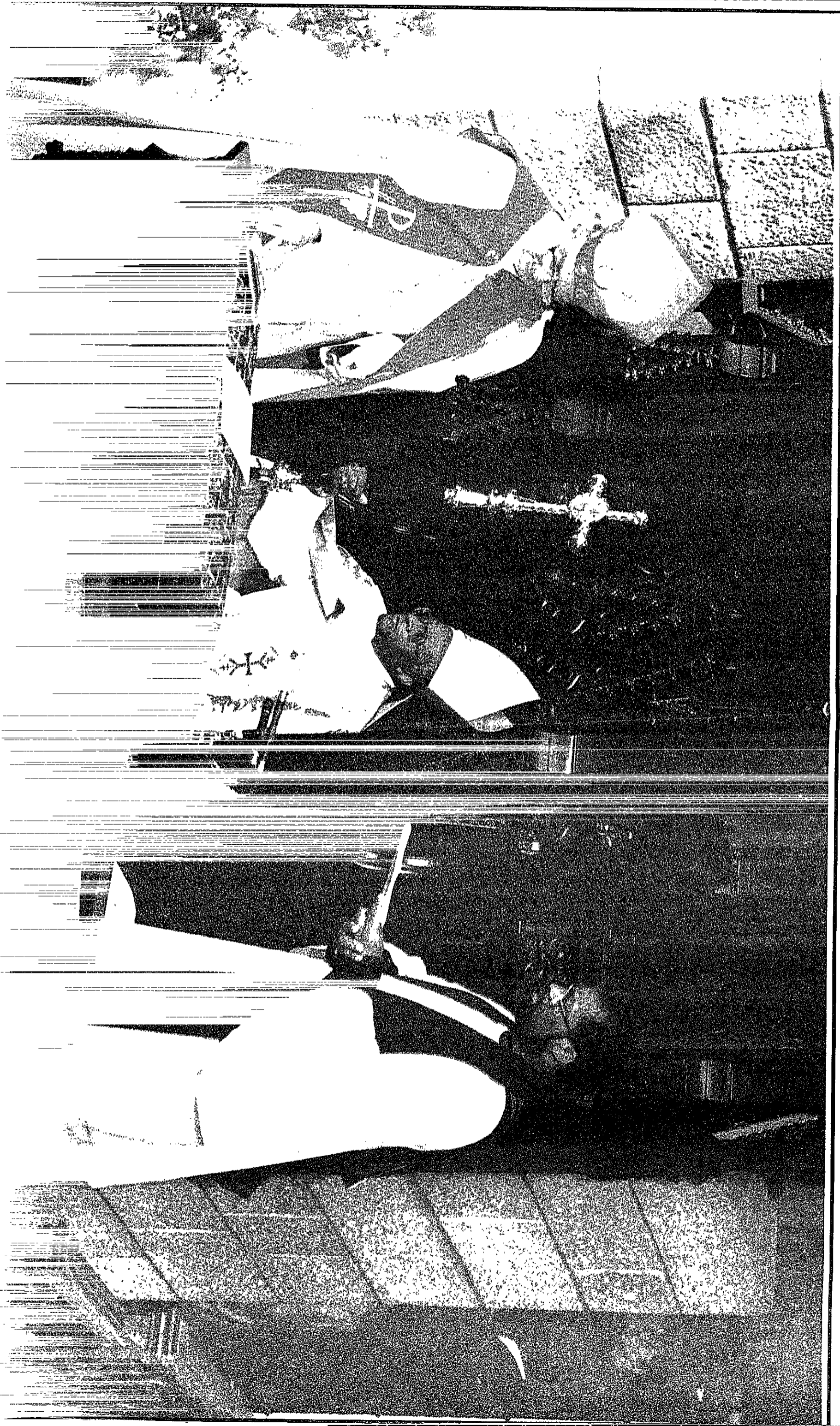
THE arrival of Mrs Winnie Mandela at the Goodwood Showgrounds yesterday afternoon during an Eucharist service for Archbishop Desmond Tutu caused a disruption as 100 mainly black youths left the stadium to surround her car and bang on the roof in welcome.

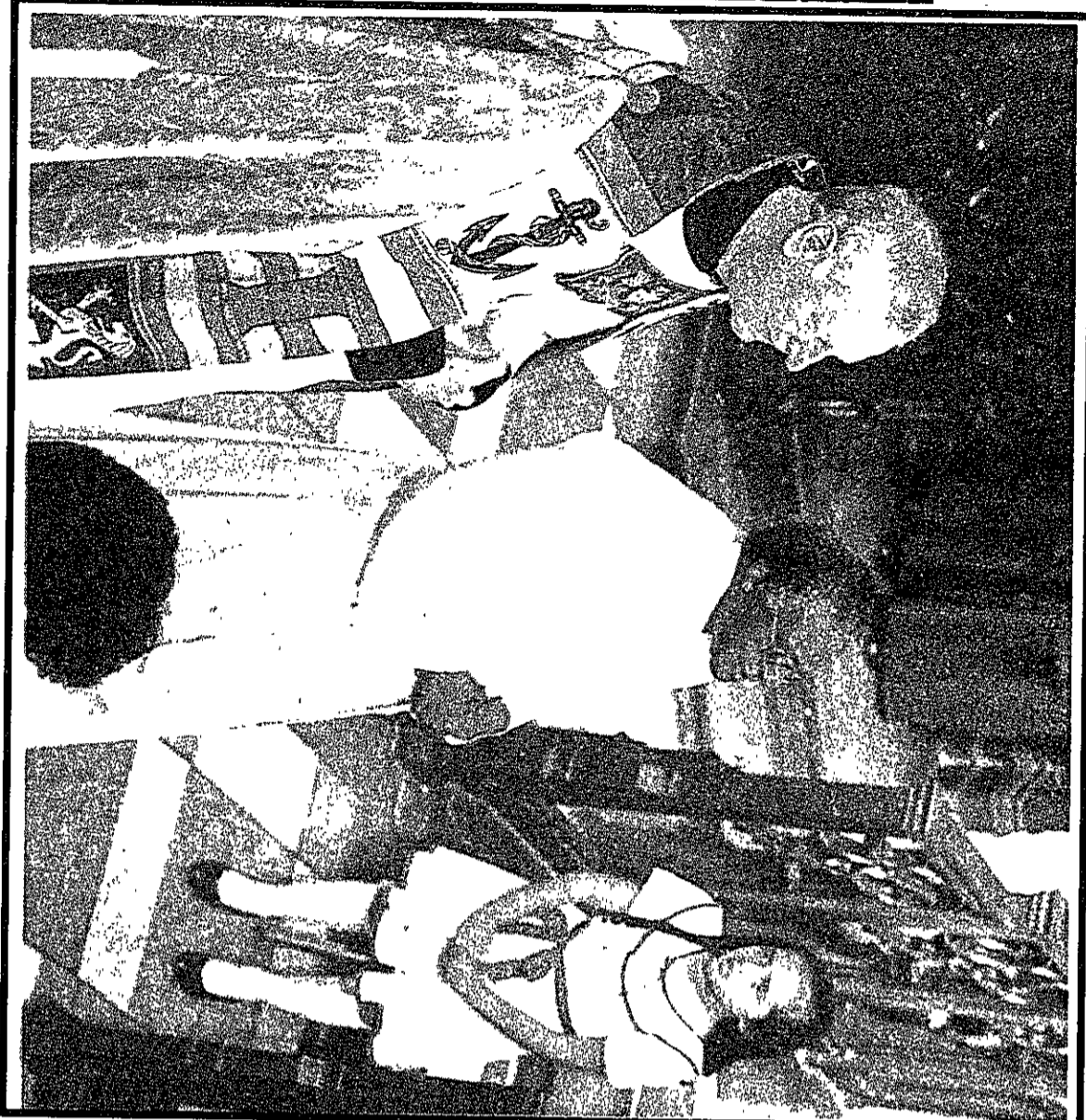
Word spread quickly among those attending the service that Mrs Mandela and one of her daughters had arrived outside.

A number of people, some of them wearing United Democratic Front T-shirts or African National Congress ribbons streamed outside to surround her car with chanting and foot-stomping.

# Thousand see Tutu enthroned

Pictures by  
ALAN TAYLOR  
and RICHARD BELL





# Protesters lose wreath during scuffle

**By PETER DENNEHY**  
A WREATH, laid by right-wing Christians at St George's Cathedral "in mourning" at Archbishop Tutu's enthronement, was ruined in a scuffle when a crowd of the archbishop's supporters tried to remove it.

Those who laid the wreath were Dr Gilbert Hesse, from the Church of the Living Christ, Mrs Cindy Leontsinis, an Anglican, and Mrs Martha Davies, also Anglican.

This was one of several incidents outside the cathedral, when six separate protesters argued with throngs of onlookers and hecklers.

A 71-year-old Anglican, Mrs Martha Davies, stood with a placard and South African flag. She said she intended to change denominations and join the "true Christians" in the Salvation Army.

A young man stood in front of her when video teams and cameramen filmed her, and this led to arguments and repartee

about freedom and free speech between her few supporters and the crowd.

Meanwhile Mr John Vroom, "an individual" in a camouflage shirt, handed out Aida Parker newsletters and declared "socialism is legalized theft".

The wreath-layers moved away from the cathedral when asked to do so by security men from a private firm. The officials then used ropes to herd the crowd around them away from the cathedral, to make way for Archbishop Tutu.

Dr Hesse, who said he was "from up country", complained that "young people" in the crowd had been "showing us boxes of matches".

"I think that is in very bad taste," he said. Mrs Leontsinis said showing matches was "part of the psychological war".

Several hundred of the Archbishop's supporters had gathered outside the cathedral, and most of them waited throughout the service for the blessing.

Excitement mounted from about 10am as one dignitary after another arrived. Mrs Winnie Mandela, in a white suit and pink hat with netting, gave a clenched-fist salute and shouted "Amanda".

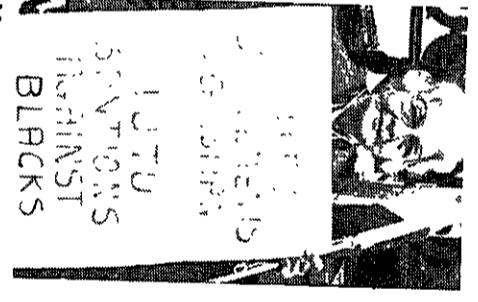
Mrs Coretta Scott King, widow of Martin Luther King, was also given an ovation when she arrived.

Early in the service, Archbishop Tutu, with mitre and pastoral staff, emerged from the crypt at the head of his chaplains.

He stopped outside the cathedral's north-west entrance and gave the traditional three knocks on the double door with the base of his staff, formally asking permission to enter.

The Dean of Cape Town, the Very Reverend E. L. King, opened the door and said: "Most reverend father in God, we welcome you in the name of the Lord."

At the end of the service, Archbishop Tutu emerged from the cathedral to an applause. He blessed the crowd, the city and the province.



Mrs Martha Davies protested against Archbishop Tutu outside St George's Cathedral yesterday.

St George's Cathedral was packed to capacity by a congregation of 1 350 yesterday for the enthronement of Archbishop Desmond Tutu.

**● ABOVE LEFT:** The Dean of Cape Town, the Very Rev E. L. King, escorts Archbishop Tutu to the pulpit. On the right is Marcia Dixon, daughter of the Verger of St George's Cathedral.

**● ABOVE RIGHT:** Archbishop Tutu kisses the Book of Gospels presented to him by the Bishop of Grahamstown, the Rt Rev Kenneth Oram, who called on the new Metropolitan to make a solemn declaration before being formally enthroned.

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**Development**  
Management has thus achieved its first objective, that of developing a broadly based chain. The rapid expansion from a tiny base was funded largely by the use of off balance sheet financing. The profit was absorbed in finance charges.

The bottom line over the past few years goes from a loss of R73 000 in 1982 to a profit of R598 000 after tax in the year ended February 1986.

In order to prepare for the next stage of its development, we want to widen the equity base and reduce borrowings.

There will be an immediate boost to profits, and sustained growth will be achieved in future years, while maintaining focus on management's proven area of expertise; the preparation and retailing of restaurant and take-away meals.

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# Business Rep Squires Foods to seek listing

Cape Times, Monday, September 8, 1986

... We are currently working on a new area of expansion - the establishment of limited theme restaurants. It is anticipated that produced...

... The joint sponsoring brokers to the listing, Davis Borkum Hare and Mathison and Hollidge, said a public offer of shares in Squires is expected to open later this month.

... Squires is expected to be listed in the "Beverages and hotels" sector of the JSE's main board as from the second half of October.

... Until the prospectus is published, the amount of financial information available to investors is limited.

... The joint sponsoring brokers to the listing, Davis Borkum Hare and Mathison and Hollidge, said a public offer of shares in Squires is expected to open later this month.



## 'I'm no pop star' . . .

Religion Reporter

"I'm not a pop star, you know — I'm an archbishop," Dr Robert Runcie remarked dryly when asked for his autograph.

Signing his name on a service programme, the Archbishop of Canterbury added with a twinkle: "Are you sure I'm not doing anything illegal?"

Dr Runcie and Archbishop Desmond Tutu today attended a service in St George's Cathedral led by Dean Edward King and attended by about 300.

"We are met together as Christian brothers and sisters from many parts of the world. We meet in a world of travail — and in this country, a land divided against itself," Dean King said.

"We feel the pains of division, injustice and oppression and we share in the guilt of our fallen world. But we also meet in confidence and hope for we are the Easter people and our confidence is in a God who in Christ-Jesus has brought us the victory."

The congregation read Psalm 37:

*"The wicked man plots  
against the good man  
And glares at him with  
hate.  
But the Lord laughs at  
wicked men,  
Because he knows they  
will soon be destroyed."*

Dr Runcie leaves for London today.

### NGK invites Tutu

THE NG Church in the Western Cape has invited Archbishop Desmond Tutu to take part in discussions on the calling and duty of the Christian church in South Africa.

The invitation was included in a message from the moderation of the NG Church handed to Archbishop Tutu at his enthronement by the registrar of the Western Cape NG Reformed Synod, Dr Dirk Hatting.

— Sapa.

Weather 2, Letters 8, Fin

# Don't meet Botha, King urged

ART  
Tory's  
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28



Archbishop Desmond Tutu and Mrs Coretta Scott King, accompanied by members of her family and entourage, outside the blade-wire barrier at Crossroads.

Report page 7

Picture: GLENN SHERRATT

MRS Winnie Mandela and Dr Allan Boesak yesterday joined other opposition leaders in refusing to meet the widow of the American civil rights leader, Dr Martin Luther King, if she went ahead with a plan to see the State President in the City today.

Mrs Coretta Scott King, who is expected to meet President P W Botha at his office in Tuynhuys today, was not available for comment last night.

Earlier her press liaison officer, Mr Ofiel Dukes, told Sapa the visit would take place today, but would give no further details and referred queries to the president's office.

## UDF unsuccessful

A spokesman for the State President's office declined to confirm or deny the meeting or to say how long it would last.

It is understood that the United Democratic Front has unsuccessfully attempted to discourage Mrs King from seeing Mr Botha.

Mrs King — who came to South Africa to attend Archbishop Desmond Tutu's formal enthronement on Sunday as leader of the country's two million Anglicans — said on her arrival last week that she was also preparing a report for President Ronald Reagan and wanted to speak to as many South Africans as possible during her five-day stay.

Dr Boesak told reporters yesterday that he and Mrs Mandela had agreed they would not see Mrs King if she insisted on meeting Mr Botha.

"We want her to state clearly that she is on our side," he said.

He said Mrs Mandela, wife of jailed African National Congress leader Mr Nelson Mandela, told him: "Botha's hands are dripping with the blood of our children. If she sees him, I will not see her."

In Johannesburg, UDF spokesman Mr Murphy Morobe said leaders of the movement were considering a request from Mrs King for a meeting.

"It will make a difference to our decision whether she also wants to see Botha," Mr Morobe said.

A source in the UDF leadership said activists were tired of Western fact-finding missions that produced no concrete results and failed unequivocally to condemn Mr Botha's government.

"Mrs King has nothing to offer as a negotiator. I was appalled to discover just how little she knows and understands of what is going on here," he said.

He said one of Mrs King's aides had told him: "We will not be told who we should speak to while we are here." — UPI and Political Correspondent

● Bishops' march on Parliament was called off, page 7

● Africa can do without Jackson, page 6



# Don't meet Botha, King urged

CAT  
Twp  
9/90  
28

MRS Winnie Mandela and Dr Allan Boesak yesterday joined other opposition leaders in refusing to meet the widow of the American civil rights leader Dr Martin Luther King, if she went ahead with her plan to see the State President in the City of Cape Town. Mrs Coretta Scott King, who is expected to meet President P W Botha at his office in Tuynhuysen today, was not available for comment last night. Earlier her press liaison officer, Mr G. Dukes, told Sapa the visit would take place but would give no further details and refer all queries to the president's office.

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A spokesman for the State President's office declined to confirm or deny the meeting or to say how long it would last.

It is understood that the United Democratic Front has unsuccessfully attempted to dissuade Mrs King from seeing Mr Botha.

Mrs King — who came to South Africa to attend Archbishop Desmond Tutu's formal enthronement on Sunday as leader of the country's two million Anglicans — said on her arrival last week that she was also preparing a report for President Ronald Reagan and wanted to speak to as many South Africans as possible during her five-day stay.

Dr Boesak told reporters yesterday that Mrs Mandela had agreed they would not see Mrs King if she insisted on meeting Mr Botha.

"We want her to state clearly that she is on our side," he said.

He said Mrs Mandela, wife of jailed African National Congress leader Mr Nelson Mandela, told him: "Botha's hands are dripping with the blood of our children. If she sees him, I will not see her."

In Johannesburg, UDF spokesman Mr Murphy Morobe said leaders of the movement were considering a request from Mrs King for a meeting.

"It will make a difference to our decision whether she also wants to see Botha," Mr Morobe said.

A source in the UDF leadership said activists were tired of Western fact-finding missions that produced no concrete results and failed unequivocally to condemn Mr Botha's government.

"Mrs King has nothing to offer as a negotiator. I was appalled to discover just how little she knows and understands of what is going on here," he said.

He said one of Mrs King's aides had told him: "We will not be told what we should speak to."

Archbishop Desmond Tutu and Mrs Coretta Scott King, accompanied by members of her family and entourage, outside the blade-wire barrier at Crossroads.

Report page 7

Picture: GLENN SHERRATT

# Archbishop Runcie's Cape Town 'moving moments'

**A**RCHBISHOP Desmond Tutu is a man with a special mission in South Africa, a passionate religious figure committed to peaceful change, the Archbishop of Canterbury, Dr Robert Runcie, said on his return from Cape Town.

He said South Africa's new Archbishop had "deep personal faith", he was "strong and passionate, joyful in hope, and very spontaneous".

Dr Runcie told a Press conference at Lambeth Palace: "He is a man who wants to find a peaceful solution... and I think he has a special role to play, a symbolic rôle.

"He is somebody who has suffered under the apartheid system, and yet has risen above it, and can speak for the South African situation."

He said he had not returned from South Africa optimistic about the future there, but "I return sad". He added, though: "I would like to think that some of Archbishop Tutu's joy in hope has rubbed off on me."

**H**IS weekend in Cape Town had been filled with "moving moments" and he

From MICHAEL MORRIS, of The Argus  
Foreign Service in LONDON

was particularly struck by Archbishop Tutu's "remarkable address" at his enthronement service.

Dr Runcie said he was angered by conditions in South Africa, particularly the conditions he saw in Crossroads — and by insults levelled at Desmond Tutu... who "of course is not a communist". He compared conditions at Crossroads with those in slums he had visited in Calcutta, but in Crossroads "I was looking at the result of particular Government policy".

Selective targeted sanctions remained the course of action he would support.

**H**E said: "I think the sanctions question is the most difficult of all for me to answer. Somebody said I was a Johnny-come-lately on sanctions, and I do not mind that at all.

"It's difficult. I am concerned to bring constructive pressure to bear which will achieve some peaceful change, and I have gone along with the call for escalating sanctions, some of which already exist in certain ways — targeted sanctions, which I hope will send the right signals to Pretoria.

"I joined with the church in sending to Pretoria signals which express, through a call for sanctions of a more effective kind, our determination to help bring an end to apartheid."

He added, though: "We still need to know a lot more about the actual effect of selective sanctions — the effect on blacks, and the effects of particular areas of sanctions, like visa restrictions, and an air links ban."



The Archbishop of Canterbury, Dr Robert Runcie, who was in Cape Town last week.

**D**R Runcie said, of the violent struggle against apartheid, that it had followed many years of peaceful protest, and that, while he regretted the use of violence, "I can understand why it is so, and I pray we can put all our efforts into non-violent solutions to the present situation".

He supported the leadership of the liberation movements seeking to create a new South Africa, "but the means to be employed seems

to me to require more political judgment about detail than I am able to give."

The Archbishop said he recognised the liberation theology embodied in South Africa's Kairos document contained a "powerful theological motivation, I would not be uncritical about it," preferring to "broadly support" the critique of it made by the Southern African Catholics Bishops Conference.

# Red face over 'theft' of 'vital' briefcase

By CHRIS BATEMAN

Tired and slightly red-faced, Mr Terry Crawford-Browne, public relations officer for Archbishop Desmond Tutu's enthronement, bowed out of the glare of a week's intense publicity on an embarrassing note yesterday.

Only hours after alerting police and publicly announcing the "theft" of his briefcase containing "vital" correspondence, it was found securely locked away at Church House next door to St George's Cathedral.

In a press release handed to at least two major Cape Town daily newspapers, Mr Crawford-Browne announced that the briefcase, "used and widely seen during the past week", had been "stolen" from his home on Sunday night or Monday.

"Nothing else appears to be missing, leading to the conclusion that the theft is directly linked to my role as media liaison officer for Archbishop Desmond Tutu's enthronement," he said.

The briefcase had contained correspondence between himself and the private video company which was awarded sole rights to the enthronement ceremony, Trillion Cape.

## United States passports

This was "of undoubted interest given the possibility of a lawsuit against three television network members of the Foreign Correspondents Association who stormed the Cathedral and pirated footage".

The briefcase also contained both his and his son's United States passports, Mr Crawford-Browne added.

Mr Crawford-Browne and his wife, Lavinia, flew to an undisclosed holiday destination yesterday and were unavailable for comment.

C O N T . . . →

# Runcie slams Tutu's critics

LONDON. — The Archbishop of Canterbury, Dr Robert Runcie, returned to London from South Africa yesterday and said he had been angered by his experiences during his visit.

He told a press conference at Lambeth Palace: "There were things that made me angry — such as conditions in Crossroads and some of the remarks and insults addressed to Archbishop Desmond Tutu."

Dr Runcie's opinion of conditions in Crossroads have been widely publicized here.

He said of Archbishop Tutu: "He is not a communist. He is misrepresented because it is in some peoples interest that he should be."

## Non-violent solution

The head of the Anglican Church described the Nobel Peace prize winner as a man who wanted to find a peaceful solution to the situation in South Africa.

Dr Runcie said he believed the primary cause of violence in South Africa was the apartheid system "and I pray we can put all our efforts into a non-violent solution".

Meanwhile, Archbishop Desmond Tutu's challenge to the anti-sanctions lobby "to provide us with a viable non-violent strategy to force the dismantling of apartheid" has won him few friends among those who have criticized his support for increased economic pressure on South Africa.

## 'Undivided South Africa

The Archbishop said at his enthronement on Sunday that he did not want sanctions and that he would oppose their imposition if the government was prepared to negotiate a new constitution for "one undivided South Africa".

The president of the Cape Town Chamber of Industries, Mr Robert Kaplan, said the Archbishop's demands for the removal of troops from the townships, the lifting of the

state of emergency, the freeing of political prisoners and the unbanning of political organizations were "a separate issue" to the sanctions debate.

"They are separate problems. You can't relate the one to the other," he said.

## Threat of sanctions

Sanctions were "a unilateral act of violence because they were an attempt to impose the views held by one State on another".

The threat of sanctions had "undoubtedly" hardened the government's attitude and would be used by the National Party as a basis for their campaign in the next general election.

The Federated Chamber of Industries (FCI) said: "All South Africans have a shared responsibility to break the (current) cycle of violence."

The FCI called for "enlightened leadership on all sides... to give a firm commitment to peaceful and constructive debate to make possible a negotiated solution to the country's problems".

## Fact ignored

The president of the Cape Town Chamber of Commerce (CTCC), Mr Peter Hugo, said that in calling on the government to lift the state of emergency, the Archbishop had "ignored the fact that the existence of the state of emergency was in response to the situation of violence that prevails in our country".

He said, however, that he was pleased that the Archbishop was "advocating a non-violent solution to our country's problems".

The Deputy Minister of Information, Mr Louis Nel, regarded Archbishop Tutu's statement as part of a private discussion he had had with the State President, Mr P W Botha, and declined to comment. — Sapa and staff reporter



The Most Rev Desmond Tutu and his wife Leah photographed yesterday in the grounds Bishopscourt.

By ROGER WILLIAMS  
Chief Reporter

BISHOPSCOURT, the rambling 17th Century mansion first owned by Jan van Riebeeck, and a surviving link with the earliest white settlement at the Cape, stands poised to receive its first black occupants in 135 years as the home of the Archbishop of Cape Town.

The gracious old homestead is alive with activity. But it is not quite ready to receive the Transvaal couple whose new address it has become — Archbishop Desmond Tutu and his wife Leah, formerly of Bishop's House, Johannesburg.

I found the couple there yesterday, he in the ground-floor study receiv-

## New home for the Tutus

ing distinguished visitors who attended his enthronement on Sunday, and she upstairs, getting things ready for the big move-in, in about 10 days' time.

"We have been absolutely overwhelmed by the warmth with which we have been received in Cape Town," the new archbishop said yesterday, during a brief break in his tight schedule, "and we feel sure we will be very happy here."

All around the Tutus there was activity — painters putting finishing touches to walls and windows, plas-

ters working on "chased-in" electrical conduits and workmen sprucing the high-ceilinged reception area on the ground floor.

Bishopscourt — originally it was called Boscheuwel — which stands in a magnificent silvan setting on 7 ha of ground with sprawling lawns and a mountain backdrop, is being adapted to the Tutus' needs. In the meantime they are staying with friends nearby.

"Our idea," Mrs Tutu said yesterday, "is to have a self-contained private living apartment upstairs and to

use the ground floor as a public area. When we have occasional visitors, including our children, they will be able to use the guest-rooms upstairs."

The Tutus have four children, Trevor and Thandi, who live in Johannesburg, and Naomi and Mpho who are both in the United States — Naomi at Hartford, Connecticut, and Mpho studying at Howard University in Washington. The couple have only one grandchild so far — the child of 30-year-old Trevor and his wife.

The Tutu children are all having to adjust to the idea of their parents becoming Cape Townians, after spending most of their lives north of the Vaal.

Picture: OBED ZILWA

## **Bishops condemn detention of Catholic priest**

HARARE — Southern Africa's Catholic bishops have condemned as brutal and inhuman the detention of a priest since the imposition of the state of emergency in June.

In a telex to the State President, Mr P. W. Botha, the bishops said they heard with horror about the detention and alleged "subsequent brutal and degrading treatment of (Father Smangaliso) Mkhathshwa", secretary-general of the Southern African Catholic Bishops' Conference.

Last week a Supreme Court judge ordered an urgent trial to determine the validity of Fr Mkhathshwa's detention after he accused security forces of torturing him. No date has been set for the trial.

The bishops, from Angola, Botswana, Lesotho, Mozambique, SWA/Namibia, Sao Tome and Principe, South Africa, Swaziland and Zimbabwe, condemned "this atrocious behaviour of government servants towards one close to us".

However, they added: "At the same time, we pray for speedy reconciliation and urge you to take those actions which will allow all the peoples of your country to share in the bulding up of a new and truly united South Africa." — Sapa-RNS

Cape Times 12/9/86



# Tutu/NGK talks: 'No agenda'

By **ROGER WILLIAMS**  
Chief Reporter

DR Dirk Hattingh, actuary of the Western Cape Moderamen of the Ned Geref Kerk, said yesterday that the church had set no conditions and no agenda in its invitation to Archbishop Desmond Tutu to meet the Moderamen for talks.

"We would like such a meeting to be as open as possible," he said.

Dr Hattingh represented the NGK at Archbishop Tutu's enthronement in St George's

Cathedral on Sunday, and afterwards handed the archbishop a message of congratulation and an invitation to have talks with the eight-member WP Moderamen.

He said from his home at Stellenbosch yesterday: "We are very sincere about this, and we feel that such discussions could do a lot of good for our churches and for our communities generally.

"We are pleased to learn that Archbishop Tutu has said he has no objection in principle to

such a meeting, and we look forward to hearing that he has accepted our invitation so that we can set a time and a place."

The archbishop, after a visit to Crossroads with the Archbishop of Canterbury, Dr Robert Runcie, on Monday, told the Cape Times he first wanted to study the conditions attached to the proposed meeting before taking a final decision.

● The full text of the NGK invitation was published in the church newspaper the Kerkbode this week.



# NGK waiting to talk to 'new era' Anglicans

DALE LAUTENBACH  
Weekend Argus Reporter

THE Ned Geref Kerk has not yet received a reply to its invitation requesting discussions with Archbishop Desmond Tutu, a move which was described by a leading figure in the Ned Geref Kerk this week as "not unprecedented", but also not so everyday that it was insignificant.

Father Heinz Wolff, chaplain to the new Archbishop, said he did not know what Archbishop Tutu's response would be.

"But knowing him, he will not ignore it," said Father Wolff. "There will be a reply but it's a matter of time. We've been inundated with telegrams and invitations."

"Ja-nee"

Dr Dirk Hattingh, Actuary of the Western Cape Synod of the Ned Geref Kerk, smiled enigmatically when asked to comment on the invitation as a sign of possible rapprochement between two major church groups.

He did not say as much but his answer might best be contained in the Afrikaans ambiguity: "Ja-nee."

"The invitation we have sent to Archbishop Tutu is an open one with no conditions attached," he said. "But this approach to the Anglican Church is not new. We have had discussions with them in the past ... and they have invited us to talks too."

## New era

Dr Hattingh was unsure when last his church met an Anglican Archbishop but there had been no recent meeting. Bishop Russell, Archbishop Tutu's predecessor, had not met the Ned Geref Kerk.

"We've not sent the invitation because it's Archbishop Tutu and because he is black.

"We have sent it to the head of the Anglican church because it is a new era for that church and we, as churches, will all have to co-operate in the future. We share the same problems and we need to know each other."

## Media image

He discounted the media image built around Archbishop Tutu. Another smile: "It depends which Press you are referring to." (Dr Hattingh earned his PhD with a thesis on freedom of the Press so he must know the ground rules in this territory.)

"I never judge people on their Press image. Archbishop Tutu is new to Cape Town and we want to meet him. He has a right to say what he doesn't like about our policies and so do we about his.

"We do have our differences but the role of the church now — all churches — is to create a Christian climate in which people can trust and accept one another as Christians, irrespective of colour."

Dr Hattingh drew attention to the prejudices which operate both ways.

"Look, we have certain prejudices about Anglicans and they about us and it is those that must be broken down. Many people have this image of the Ned Geref Kerk as being in a laager and with close links to Government. One of the most shocking things I heard said about our church is that we are the 'National Party at prayer'.

## Party links

"Historically we are linked because for a long time there was just one political party for the Afrikaner and we were the church of the Afrikaner. But we have never had party political links. We are working hard to rid ourselves of that image."

But prejudices start somewhere and with some scrap of truth. Why



Dr Dirk Hattingh, Actuary of the Western Cape Synod of the Ned Geref Kerk: "Wait until our general synod next month. I think you will admit then there has been a lot of change going on in our thinking."

was it only in 1982 that the Ned Geref Kerk Synod spoke out against racial discrimination and condemned it as "in conflict with the word of God", adding the careful — and some would say convenient — rider that "the practical implementation of this scriptural principle does not imply that in practice the diversity of people may not be taken into account"?

## Change

Another smile: "You have to start somewhere. But I think there has been much change in our thinking and over a longer period than most people think. In the past we've had many talks with Government leaders.

"In 1952 or '53 already we told the Government that the basis of the Immorality Act and the Mixed Marriages legislation could not be defended on Christian principles. Our mistake has been that we've not published and gone to the Press with statements about our differences with Government."

(The present "colour status" within the Ned Geref Kerk is that it is open to all races for worship and in the Western Cape to all for membership. In the rest of the country, membership is rather more conditional and though race is not an explicit category in the guidelines governing membership the wording could be swung to defend discrimination. The Western Cape Synod of 1983 resolved to submit to the forthcoming general synod next month that membership be made unconditional, countrywide. Dr Hattingh did not know of any mixed couples who have been married by his church.)

"Wait until our general synod in October. I think you will admit after that there has been a lot of change going on in our thinking."

Change that might even include a rapprochement between the racially divided branches of what is essentially one-and-the-same church: the Ned Geref Kerk in South Africa (white), the Ned Geref Sendingkerk ("coloured"), the Ned Geref Kerk in Africa (black) and the Reformed Church in Africa (Indian)?

A final ambiguous smile and: "Matters like these will be on the agendas of the different synods in the future."

**WEEKEND  
ARGUS  
SPECIAL  
REPORT**

by  
GORRY  
BOWES-TAYLOR

**S**HE once sent him a birthday card depicting a Darby and Joan couple. On the outside it read: "We have a beautiful and unique relationship," and inside: "I am beautiful and you are certainly unique."

Nomalizo Leah Tutu, wife of the new Archbishop of Cape Town, has just half an hour between this and that in a frantically busy official day. It is not yet a week after the splendour of her husband's enthronement, and they are newly perched in the beauty of Bishopscourt.

■ *Did you find it magnificent, the enthronement? The pageantry, the ...*

After starting very emotionally for me — I found the crowds daunting, so I was a bit tense at the beginning. I relaxed as the service went on. I also realised the warmth of the people there, you could see that they were happy.

■ *Were you and Archbishop Tutu nervous beforehand?*

Yes we were, because it is awe-inspiring when you think of the responsibility that goes with it. But there is also the joyful side. You know, you read about archbishops and you think they are special people, then you think of yourself, and you look back. Both of us look back to where we came from, which is a ghetto really.

■ *Is it going to be a tough job or a lovely job being an archbishop's wife?*

Both. Obviously people have their own ideas of what they expect of the archbishop's wife. Fortunately, I think I don't have to be anything except myself.

■ *In Johannesburg you worked full time for the Domestic Worker's Employment Project. Will you give it up?*

My heart is too much in DWEP to ever give it up. I will do something in connection with domestic workers. Perhaps I may be of some use to Mrs Matolengwe at South African Domestic Worker's Association. Obviously I am not going to do a full-time job, I would like to be always available to the church.

■ *Do you think your very good relationship with your husband will change with his very great responsibilities?*

I don't think it will change. I am already, by giving up a full-time job, trying to make sure that we don't lose touch. I hope to be able to go with him wherever possible. I would like to be with him more than I have been in the past. My mother ...

(In his "charge" last Sunday, Archbishop Tutu thanked his mother-in-law for providing Leah, and the congregation roared with delighted laughter. Mrs Tutu laughs now, as she often does.)

■ *How do you feel about moving into Bishopscourt?*

You know I am a location girl. Obviously I would be happier moving into Langa or Guguletu, that sort of place. But I am not unduly worried, I shall take everything as it comes.

No, Bishopscourt is not furnished at all. The previous occupants had their own furniture. I don't have any furniture because firstly, I come from a small house and secondly, I am leaving my furniture in my house in Soweto for when we go back. There are some beds and wardrobes at Bishopscourt and the kitchen is fitted out, but I am going to have fun shopping around. On limited funds! (Laughs) I hope our daughter Thandi will move into our house in Soweto, and Trevor lives just up the road. They will keep an eye on things.

■ *What does Nomalizo mean?*

Lizo is a gift.

■ *And your husband's name, Mpilo?*

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# The beautiful



□ Leah Tutu: "He doesn't start the car until he has said a little prayer ..."

Picture: PIERRE OOSTHUYSEN, The Argus.

# ...and the unique



□ The Archbishop.

Picture: DOUG PITHEY, The Argus

Mpilo is health. He was given that name by his grandmother because he was born a very weak baby. Nor was he a healthy young boy. He contracted TB when he was 11, and they thought he was dying. But here he is — 55 years later!

■ *Jogging every morning!*

Yes, he is very fond of jogging, but he's been advised to give it up, he usually hurts his ankles. So he walks every morning now.

## Marriage

■ *You married in 1955. At that time, Desmond Tutu was teaching at the Johannesburg Bantu High School. As a pupil teacher you were getting your practical experience at a school nearby, and he fell in love with you as he saw you passing by. Did you fall in love with him then?*

I fell in love with him long before! (Laughs) He is the older brother of one of my friends, and I noticed him when I was finishing at primary school, where his father was headmaster. I was ready to go to boarding school and he was already at high school. So by the time he saw me, when I was at teacher's training college, I had long noticed him! (Laughs)

■ *Between 1962 and 1966 you all lived in Golders Green in London, while he was a part-time curate at St Albans. Did you enjoy London?*

Not at that point. Those were difficult days in London. The children were nine and six, and I was tied to taking them to and from school and doing the shopping and the housework.

■ *You came back to South Africa in 1967, to the Federal Theological Seminary in Alice. Three years later, you moved to Lesotho where your husband was a lecturer at Roma University.*

All that moving! I was younger and didn't mind it very much. I did want to go to Lesotho. Mpho — which also means gift, in Sesotho — was now six and getting to school-going age. I had three of them at boarding school at Waterford in Swaziland, Trevor, Thandi and Naomi, and I hated every moment of their being away from home. Mpho was not going to start school in Bantu Education schools, so we were wondering to do with her. When Lesotho came up we jumped at it! It meant Mpho could start school and stay at home, and Naomi, the elder one could come back from boarding school and be with us.

■ *Between 1972 and 1975 you were back in London. Your husband was Honorary curate at St Augustine's and you all lived in Grove Park.*

All the children came back with us. Once more we were an uprooted family. We are vagabonds in that way! (Roars with laughter) The girls got into Bromley Grammar School, and Trevor went to Colfe's, a Grammar school for boys. They got on very well indeed at school. This is what upset me when Desmond accepted becoming Dean of Johannesburg and we were due to move back to South Africa.

If anything almost broke our marriage that did! (Laughs)

■ *Do you enjoy your hus-*

*band? How did the separations affect your relationships with your children?*

I enjoy my husband very much. He is loving, he is a family man. Really, Desmond is very fond of children. All my children get on better with him than with me. And the girls enjoy him very much. But we do have very little time together.

That is why I sometimes think I have become a difficult wife. Just when it seems that we are to have some time together, somebody calls on him, or he is needed for one thing or another — this usually happens in Soweto. I must say that I am then not always agreeable! (Laughs)

■ *What is Desmond Tutu like?*

I think he is the most misunderstood person there is. Honestly, Desmond is very gentle, he likes people, he likes laughing. He gets very upset when perhaps he thinks I have not been very welcoming to him, he likes to be liked.

■ *He won the Nobel Peace Prize in 1984, how ...*

We were elated. I don't think I have the right words for it. There are some feelings where there is no word that can actually describe them.

We were in New York, at the General Theological College where Desmond was a visiting lecturer. The Press had wind of it a couple of days before and they kept telephoning.

Desmond used to jog in the mornings then, and as he went down the stairs, one of the professors at the college said: Don't dare show your face, the Press is camping outside. Then he said: The Norwegian Ambassador to the United Nations has telephoned and would like to see you at 9 o'clock this morning. We said to Desmond, why would he want to see you if you had not been awarded the Nobel Peace Prize. Desmond said he had been nominated twice before and they never came to say sorry you didn't get it. Do you think he is coming to say sorry! (Roars with laughter)

When the Ambassador arrived he had a big bouquet of flowers ... And he said I want to congratulate you on being awarded the Nobel Peace Prize. I have a bouquet for Leah. And that was it.

## Bells rang

The President of the College had arranged that the bells should be rung and that the students should go to the chapel for us all to pray. When we got to the church it was packed to capacity with students and staff and they started applauding and it was a long walk from the door to where they'd put chairs for us and, you know, that's also a feeling I can't describe. My knees were wobbly. But the warmth and the applause was something one can't forget. And prayers were said, thanking God, and we came out of the chapel to face the Press. That was the announcement of the Nobel Peace Prize.

More was awaiting us when we got to Norway at the actual reception.

■ *Your feelings about his appointment as Archbishop of Cape Town?*

I'm glad for him, I honestly am. Everyone welcomes promotion and this is promotion.

■ *OK — your last question ...*

Marvelous! (Laughs)

■ *His — your — the family's spirituality.*

OK. I must say that I am nowhere near his spirituality. I just could not cope with the hours that he spends on his knees. I don't think he'll like me saying this, but he does get up at four o'clock every morning and he doesn't start the car until he has said a little prayer and ...

■ *... and does the car start every time!*

It starts every time! (Laughs) Somewhere during the day he does take a quiet time. Whether we are driving, whether we are in a train, whether at home on his day off, he must have some time where he says don't talk to me now. And we know why. I think in comparison I am a lukewarm Christian. (Laughs)

Desmond sets great store by prayer. He does ...





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# Tutu as peaceemaker?

by John Battersby

Does Archbishop Desmond Tutu have a special role to play in the ending of apartheid?

The Archbishop of Canterbury, Dr Robert Runcie, made it clear on his return from his first visit to South Africa that he envisages a special and symbolic role for Archbishop Tutu because he is black.

Archbishop Tutu — unlike his predecessors — had suffered personally as a victim of apartheid and had risen above it to oppose the system from within, Dr Runcie said.

More than a year ago Dr Runcie foresaw a central and active role for the Anglican Church in speeding up the end of institutionalised racial discrimination. The installation of Archbishop Tutu is Canterbury's trump card which opened the way for Dr Runcie's first visit, which was prepared by Dr Runcie's personal envoy Terry Waite on two previous visits. Can Archbishop

Tutu succeed where his predecessors failed and move beyond a mere confrontation with the South African government to become the architect of reconciliation in the transition to a post-apartheid South Africa?

Does he represent the compromise between the African National Congress demand for a transfer of power and a government that retains race as a factor for ordering political and community life in South Africa?

It is considered in some quarters here that Archbishop Tutu — if the political will exists on the government side — could become the most powerful force for reconciliation in the country has seen.

The central thrust of both Dr Runcie and Archbishop Tutu's sermons at the ceremony was one of reconciliation. Archbishop Tutu offered to put his calls for sanctions on hold if President Botha was prepared to lift the

state of emergency and open negotiations with "the authentic representatives of every section of the community" leading to an undivided South Africa.

This is a far cry from the ANC's demand for a transfer of power and allows scope for a moderate power-sharing arrangement with built-in protection for minorities.

He expressed his abhorrence of all violence — both that of the state and those who seek to overthrow it — but recalled that the ANC had turned to violence only when all other avenues had been shut.

Perhaps Archbishop Tutu's most remarkable statement was that he did not want sanctions and that those who advocated sanctions did not want them either. He was putting the onus on those who opposed sanctions to come up with "a viable non-violent strategy to force the dismantling of apartheid."

Dr Runcie said he saw Archbishop Tutu's remarks on dismantling apartheid as "an offer to me as much as to anyone else." He conceded that sanctions were the most difficult issue facing the church.

Dr Runcie said that while he supported the concept of carefully targeted selective sanctions as a means of promoting peaceful change the effects of specific sanctions on blacks needed more careful study. Whether this rethink comes too late to influence the sensitive manoeuvrings between South Africa's major trading partners on the detail of a selective sanctions package will soon become clear.

But the Tutu-Runcie position on sanctions could help to slow down the calls for comprehensive mandatory sanctions. The most important

symbolic gesture was Archbishop Tutu's blessing of President Botha as "my brother." The two men have met three times in the past seven years and Archbishop Tutu has little to show for the meetings in terms of reforms which have affected the daily lives of blacks.

But they have opened up vital channels between President Botha and a man well placed to play a catalytic role in bringing black and white leaders to the conference table.

The orchestrated pressure on Mrs Corretta Scott King to prevent her meeting President Botha was a depressing illustration of just how sensitive the issue of dialogue still is. Archbishop Tutu has paid a political price for his contact with President Botha but his credibility with moderate South Africans of all races is still largely intact. The value of leaders such as Archbishop Tutu and Dr Allan

Boesak holding positions of international prominence in global church communities is that they bolster the lifeline to the civilised world and to norms of justice and democracy at a time when the internal dynamic is nudging South Africa's leaders further down the road of siege.

Archbishop Tutu knows that South Africa can still turn back from the brink of a far cry from countries like Chile, for instance, now under a formal state of siege since the bid on President Pinochet's life and where prominent editors are found with bullets in their heads, international news agencies are silenced, death squads operate freely, and secret police set alight to dissidents in public.

But he believes that the current state of emergency is not to descend into a full-fledged state of siege the values which he articulated in his offer to President Botha will have to prevail in South Africa.

# Expelled priest waits for results of Lesotho talks

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The Star's Africa News Service

MASERU — Father Michael Worsnip, the Anglican priest expelled from Lesotho, said today he hoped to brief the Archbishop of Canterbury and the general secretary of the World Council of Churches on the circumstances of his expulsion.

He said this in a statement released here for him by his wife, Jane. Father Worsnip said he was leaving Johannesburg today to go to London and then Geneva.

After being expelled from Lesotho on Tuesday the South African priest is believed to have planned to fly straight to London, but stopped in Johannesburg after learning that church leaders in Lesotho were to make representations on his behalf to the military government here.

No details of their submissions or the Government reaction were available but Father Worsnip's statement suggested he expected a government announcement tomorrow.

Father Worsnip was expelled because of statements attributed to him in an article in *The Sunday Star* last Sunday. The article reported allegations that a South African "death squad" made attacks on African National Congress members in Lesotho.

The Government said it was "appalled" by the suggestion that the alleged squad had the co-operation of the Lesotho police. It said Lesotho had abided by the United Nations Convention on Refugees.

## 'Only apartheid victims can claim it's changing'

ARCHBISHOP Desmond Tutu's first words as new head of the Anglican Church were a condemnation of violence.

He delivered his enthronement speech at St Joseph's Cathedral on Sunday.

Here are some extracts from the speech:

Like you, I abhor all violence.

I condemn the violence of an unjust system such as apartheid and that of those who want to overthrow it. But it is absolutely important for SA whites to know that the ANC and the PAC were non-violent for most of their history.

Would white people still be talking about non-violent change as some of us do if what they have done to us, and they continue to do to us, had been done to them?

I am not sure the government wants real change which would mean an entirely new dispensation, with a new disposition of political power and a greater sharing of the good things so abundant in SA - land, wealth and other resources.

In this they are not different from politicians everywhere who want to gain power and hold on to it for as long as possible. I am amazed that there are many white people who actually want the kind of change I have referred to.

God be praised for those whites.

I have often commended the State President for his courage, but he has always stopped disastrously short of providing the solution we all want.

It is no good looking for scapegoats, either in the form of the total onslaught from outside, or communism and agitators, or those such as your archbishop who are picked up on as bringing on us our present sad state of affairs.

And it can never be the perpetrators of apartheid who can say apartheid is changing. The world will believe this is so when we, the victims of this vicious evil, declare that it is indeed changing. If white people are so impressed with all the changes, would they swap places with blacks - even for one day?

I do not want sanctions. I know that those who advocate sanctions don't want them either. I told the State President as much.

The onus must be on

those who say no to sanctions to provide us with a viable non-violent strategy to force the dismantling of apartheid. Remember that the government has rejected gentle persuasion.

We shall be free, all of us, black and white, for it is God's intention. He enlists us to help Him to transfigure all the ugliness of this world into the beauty of His Kingdom. In the beginning God...in the end, God."

GUESS who's moving into Jan van Riebeeck's old house?  
Archbishop Desmond Tutu.  
Tutu will be the first black occupant of the 17th century building, now known as Bishop's Court, in 135 years.  
Bishop's Court - originally called Boscheuvel - which stands on seven hectares of ground, is being

GUESS who's coming to dinner, Van Riebeeck?  
Adapted to the Tutu's needs. At the moment, they are staying with friends.  
Tutu's wife Leah said this week they would have a self-contained private living apartment upstairs and use the ground floor as a public area. "When we have occasional visitors, including our children, they will be able to use the guestrooms upstairs."  
And Tutu said: "We have been absolutely overwhelmed by the warmth with which we have been received in Cape Town, and we feel sure we will be very happy here." - Sapa.

BOESAK'S THE BOSS

CTV PRESS, September 14, 1986 PAGE 7

# Tutu has to play second fiddle - at his own enthronement

By MONO BADELA

MEDIA "superstar" Desmond Tutu has a very serious rival in the popularity stakes - fellow churchman Allan Boesak.

The World Alliance of Reformed Churches president really stole the new archbishop's glory at the enthronement in Cape Town at the weekend.

Boesak - fresh from a rousing speech at the Non-Aligned Movement summit in Harare - received a hero's welcome when he arrived at the St George's Cathedral, which far overshadowed the ululating which greeted Tutu's enthronement.

But this does not mean the two churchmen are going to be pitched against each other, as Boesak pointed out in his address: "Tomorrow you (Tutu) and I will walk hand in hand in trying to express the aspirations of our people. We shall stand together, we shall speak together. As long as we have our breath we shall speak together - and we shall speak aloud."

In congratulating Tutu, Boesak said his enthronement was an occasion "way above the Anglican Church" and had significance for all "who have been suppressed for so long."

"What matters is how you and I are sensitive enough to listen to the voice of our people and how we interpret the voice of our people to this government and to the world."

The crowd roared with approval when he told them that he met 45 heads of state of government and ANC president Oliver Tambo in Harare and "they want to convey to the Archbishop best wishes and congratulations, and congratulations to the people".

He said: "With God's help we will help make the necessary sacrifices and we shall be a free people."

"We shall be God's people. Yesterday and today we are oppressed but tomorrow we shall be free."

Earlier hundreds of youths had marched towards the rostrum chanting: "We want Boesak".

He politely asked them to respect the Holy Communion and to restrain their enthusiasm.

Another personality who created a stir was jailed ANC leader Nelson Mandela's wife Winnie. She was mobbed by enthusiastic supporters chanting "Amandia, Amandia" and "Release Mandela, Release Mandela", when she arrived at the cathedral. Daughters Zenani and Zinzi accompanied her.

Earlier the tolling of the bells greeted Tutu's enthronement - described by political analysts as another nail in apartheid's coffin - as leader of the country's 3-million Anglicans.

The inauguration was attended by about 2 000 people, including Archbishop of Canterbury Robert Runcie, Martin Luther King's widow, Coretta Scott, United Democratic Front copresident Albertina Sisulu, Black Sash vice-president Di Bishop, SA Council of Churches general secretary Beyers Naude, SA's first women to be house arrested - Helen Joseph - and civil rights lawyers Sydney Kentridge, George Bizos and Essa Moosa.

The Holy Communion at the Goodwood Showground was attended by about 10 000 people.

Representatives from 41 countries attended the ceremony, which was marked by pomp and pageantry.

Soon after the mass Sisulu conveyed UDF's best wishes and congratulations to Tutu.

Runcie, who delivered the main address, was roundly applauded when he said: "We supported you in your struggle to create a united SA out of the divisive forces which hold you in their grip."

He said Christ was the inspiration for those of all races who have fought, in the words of Nelson Mandela, "against white domination and against black domination and who have cherished the ideal of a democratic and free society, a happy place for all peoples".

Analysts believe that with Tutu less than 200 metres from Parliament, his and Boesak's voices - together with Mandela's deafening silence at Pollsmoor Prison - will become a much louder voice for the oppressed.

And, they say, it could force PW Botha and his government to listen.

Mercury  
4/18/86

Minister  
28  
gives Tutu  
'friendly  
warning'

Mercury Correspondent  
THE Government gave  
Bishop Desmond  
Tutu a 'friendly  
warning' yesterday  
that his utterances  
on sanctions 'bor-  
dered on high trea-  
son'.

Speaking at the congress,  
the Minister of Manpow-  
er, Mr PTC du Plessis,  
also warned the arch-  
bishop-elect and Dr Al-  
lan Boesak that he  
would give their ad-  
dresses to 3 400 000  
hungry South Africans.

'Calls for economic sanc-  
tions are not just eco-  
nomic sabotage but  
border on high treason  
in South Africa,' he  
said.

(Report by A Johnson, 22 Burg  
Street, Cape Town)



(28)  
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# Tutu-Runcie stance will slow sanctions

**DOES Archbishop Desmond Tutu have a special role to play in the ending of apartheid? The Archbishop of Canterbury, Dr Robert Runcie, made it clear on his return from his first visit to South Africa last week that he envisages a 'special and symbolic' role for Archbishop Tutu precisely because he is black.**

Archbishop Tutu — unlike his predecessors — had suffered personally as a victim of apartheid and had risen above it to oppose the system from within his own people, Dr Runcie said.

More than a year ago I wrote in this column that Dr Runcie foresaw a central and active role for the Anglican Church in speeding up the end of institutionalised racial discrimination. The installation of Archbishop Tutu as the primate of the Anglican Church in South Africa is Canterbury's trump card which opened the way for Dr Runcie's first visit.

The visit was carefully prepared by Dr Runcie's indefatigable and highly able personal envoy Terry Waite on two previous visits.

But can Archbishop Tutu succeed where his predecessors failed and move beyond a mere confrontation with the Nationalist government to become the architect of reconciliation in the transition to a post-apartheid South Africa?

## Compromise?

Does he represent the compromise between the African National Congress (ANC) demand for a transfer of power and the Botha government's insistence on retaining race as the basic factor for ordering political and community life in South Africa?

Initial pointers would suggest that Archbishop Tutu — if the political will exists on the government side — could become the most powerful force for reconciliation the country has ever seen.

The central thrust of both Dr Runcie and Archbishop Tutu's sermons at the enthronement ceremony was one of reconcil-

**John Battersby LONDON**

Archbishop Tutu offered to put his calls for sanctions on hold if President Botha was prepared to lift the state of emergency and open negotiations with 'the authentic representatives of every section of the community' leading to an undivided South Africa.

## A far cry

This is a far cry from the ANC's demand for a transfer of power and allows full scope for a moderate power-sharing arrangement with built-in protection for minorities.

He unequivocally expressed his abhorrence of all violence — both that of the State and those who seek to overthrow it — but recalled that the ANC had only turned to violence when all other avenues had been shut.

Perhaps Archbishop Tutu's most remarkable statement was that he did not want sanctions and that those who advocated sanctions did not want them either.

Clearly, he was putting the onus on those who opposed sanctions to come up with 'a viable non-violent strategy to force the dismantling of apartheid'.

Significantly, Dr Runcie said he saw Archbishop Tutu's remarks on dismantling apartheid as 'an offer to me as much as to anyone else'.

Dr Runcie also soft-pedalled, saying that he was not ashamed of being a johnny-come-lately on the sanctions issue, and conceded that sanctions were the 'most difficult issue'

facing the Church.

Dr Runcie said that while he supported the concept of carefully targeted selective sanctions as a means of promoting peaceful change the effects of specific sanctions on blacks needed more careful study.

Whether this rethink comes too late to influence the sensitive behind-the-scenes manoeuvrings between South Africa's major trading partners on the detail of a selective-sanctions package will soon become clear.

But the Tutu-Runcie position on sanctions will help to slow down the calls for comprehensive mandatory sanctions.

Perhaps the most important symbolic gesture was Archbishop Tutu's blessing of President Botha as 'my brother'.

The two men have met three times in the past seven years and Archbishop Tutu has precious little to show for the meetings in terms of reforms that have affected the daily lives of blacks.

But the importance of the meetings is that they have opened up vital channels between President Botha and a man uniquely placed to play a catalytic role in bringing black and white leaders to the conference table.

The orchestrated pressure on Mrs Coretta Scott King to prevent her meeting President Botha was a depressing illustration of just how sensitive the issue of 'supping with the devil' still is.

While Archbishop Tutu has paid a political price for his contact with President Botha his credibility to moderate South Africans of all races is still largely intact.

The abiding value of black leaders such as Archbishop Tutu and Dr Allan Boesak holding positions of international prominence in global church communities is that they bolster the life-

line to the civilised world and to norms of justice and democracy at the very time when the internal dynamic is nudging South Africa's leaders further down the road of siege and repression.

But Archbishop Tutu knows that South Africa — although well on this road — can still turn back from the brink.

South Africa is still a far cry from Chile, for instance, now under a formal state of siege since the bid on President Pinochet's life and where prominent editors are found with bullets in their heads, international news agencies are silenced, death squads operate freely and secret police set alight to dissidents in public.

If South Africa's current state of emergency is not to descend into a fully fledged state of siege the values which Archbishop Tutu articulated in his offer to President Botha will have to prevail in South Africa.

## Sir Geoffrey

It was no doubt with this in mind that British Foreign Secretary Sir Geoffrey Howe sent a personal message of support to the new archbishop.

Almost 10 years ago Archbishop Tutu was described in a newspaper headline as 'The diminutive bishop who packs a mighty punch'.

Angry whites have described him as the original 'cheeky kaffir'.

Dr Runcie sees him as a man of 'love, vision and peace ... strong on passion, joyful in hope, spontaneous and immediate'.

Many admire his ability to maintain an impish sense of humour with deep compassion amid the suffering, death and destruction.

To the rest of the world Archbishop Tutu represents a beacon of light and hope in a sea of threatening darkness.

CAPE TIMES 15/7/76

## Sanctions!

### Priests back SACBC

ROMAN Catholic priests countrywide formally gave their support to the Southern African Catholic Bishops Conference for its stand supporting economic pressure on South Africa, at a meeting in Marionhill, near Durban, at the weekend.

The support was given in a resolution at the annual meeting of the South African Council of Priests (SACP) which ended at the weekend.

A spokesman from the SACBC said that "the impression that a large body of 'rebel priests' opposed the bishops on economic pressure was dispelled".

The SACP also passed a resolution asking the SACBC to provide young people with resource material on the church's teaching on liberation and to help them evaluate current ideologies.



# Blasphemy for SA Govt to claim it is Christian, says Archbishop Runcie

Post Correspondent

LONDON — The South African Government's claim that it is Christian is blasphemy, the Archbishop of Canterbury, Dr Robert Runcie, has told Mrs Margaret Thatcher.

He said this in a letter calling for stronger sanctions.

The letter to the British premier contains one of the most outspoken attacks on SA yet by the head of the Anglican church, was delivered at the weekend to add to pressure on Britain to join in tougher Common Market sanctions.

Writing in his capa-

city as President of the British Council of Churches, Dr Runcie told Mrs Thatcher that they sought tougher sanctions because the SA Government denied basic human rights to the majority on the basis of race.

"In doing this over a long period, the regime has resorted to police state methods," said Dr Runcie.

"Yet it claims to be a Christian government. This blasphemy against the Gospel of God's equal care for all in creation and redemption is the root of our opposition."

Dr Runcie said the British Council of

Churches regretted that Mrs Thatcher's Government appeared to have "temporised" with the Pretoria "regime" and that "further weakness in Europe's response will be support for the Botha Government."

He said British exports and profits could not be weighted against the "ultimate importance" of freedom in SA.

"Our response must be to support the movement to achieve equal rights for all by refusing to give economic support to the regime."

"We do not believe that sanctions alone will effect a change of heart," he said.



Archbishop ROBERT RUNCIE

# Tutu 'ignorant of racism in China'

STAR 16/9/86



(28)

The Star Bureau

would have appalled Bishop Tutu".

LONDON — Britain's left-wing *New Statesman* magazine suggests this week that Archbishop Desmond Tutu could not have spent much time with African students on his recent visit to China.

The magazine goes on: "It is equally unlikely the (then) Anglican Bishop of Johannesburg discovered that South Africa and Peking probably share nuclear and diamond mining technology".

If he had, *New Statesman* says, "they would have told him that many Chinese regard blacks as sub-human 'heigul', or black devils".

The *New Statesman's* report chronicles African student protests in Peking and the reluctance on the part of the authorities to admit that racism exists in China.

It says: "Such racism

exists in China.

# The Chief's challenge

I feel morally obliged as a Christian to take up the issue of the stand which the Catholic Church in South Africa has taken on the question of whether or not the ANC Mission in Exile is regarded by the Church as fighting a holy war. The Most Rev Denis E Hurley, Archbishop of Durban, has made a public statement about where the Catholic Church stands on the question of violence.

I have recently held discussions with Archbishop Hurley and a delegation of bishops from the Catholic Bishops' Conference and I find his response to the questions I and my colleagues raised with him and his colleagues unsatisfactory, and this sense of dissatisfaction is aggravated by recent newspaper reports published in particular in The Natal Mercury and the Daily News.

His response is most unsatisfactory not from the point of view of saying he is wrong, but from the point of view of saying he is avoiding the central issue at stake in the debate about whether a just war is now being fought in South Africa.

The Catholic Church must now surely either believe that a just war is being fought or is not being fought. It must be one or the other as revolutionary forces escalate violence and as the South African Government escalates counter-violence.

I understand Archbishop Hurley's response to The Natal Mercury challenge as a response in which he says the Catholic Church has never approved of both the violence which the State uses to enforce apartheid and the violence used to oppose apartheid. But he adds the rider that the Catholic Church had to respect the conscience of people who came to a different decision from Church leaders in this matter.

Does the archbishop actually mean that the Church has taken a stand in opposition to violence but believes that individual Christians are free to adopt a contrary stand? Is this not a round-about way of saying that the Catholic Church does not know where it stands on the issue of violence?

The utterances of Archbishop Hurley on the question of violence mean all things to all men and I find this deeply disturbing in a situation in which violence is escalating.

Government statistics are not always reliable and they are least reliable when it comes to statistics offered in an attempt to promote National Party propaganda. The Bureau for Information says that 335 people have died from the horror of 'necklacing' since the phenomenon first appeared last year, and that a further 269 people were burned to death by other means in 1984.

That makes a total of 604 people who have been burned to death since the eruption of violence, according to the bureau.

## He avoids the question

My question to Archbishop Hurley and to the Catholic Church remains: Where is the Catholic Church's total condemnation of this kind of brutality? Does Archbishop Hurley also leave it to individual Christian consciences to decide whether they tolerate people 'necklacing' people? And do they tolerate their Church members' consciences approving of the 'necklacing' of people? It is the kind of question that Archbishop Hurley avoids.

He also avoids the question of whether a just war is being fought in South Africa. Every Christian knows that there is division between pacifists who do not believe in a just war under any circumstances and those Christians who believe that a just war is morally justifiable under specifically defined circumstances.

Archbishop Hurley correctly points out that I and Inkatha have in fact never precluded the possibility that a day might come when black South Africans will have to wage a just war, and he offers the opinion that the only difference between Inkatha and the ANC Mission in Exile is that the latter believes the time has come for a just war and Inkatha believes the time has not yet come for a just war.

I am afraid that Archbishop Hurley cannot be allowed to escape with glib remarks of this kind.

I repeat: does the Catholic Church believe that a just war is being fought? If it is not a just war, then the ANC Mission in Exile needs to be condemned for resorting to violence when it is not necessary because that is in fact what they are doing. And Inkatha needs to be praised for not succumbing to the temptation of seeking recourse against injustice through violence.

We do not need theological semantics now. We need the churches boldly to proclaim Christian responsibility in this time of crisis. Christians need the guidance of their churches. If a just war is not now being waged in

the view of the Catholic Church, and violence is in fact taking place which is not justified, then the archbishop should say so simply and boldly.

The other issue which the archbishop avoids in this debate is the issue of whether the Church is bound by its own perceptions and its own responsibility to the Gospel to stand by the poor and the oppressed who have not yet turned to the use of violence for political purposes.

If the Church does not believe we are fighting a just war right now in South Africa, and it is aware that violence is escalating, it needs boldly to proclaim the theological justification at this late hour for doing what there is left to do through non-violent tactics and strategies.

I see no encouragement in Archbishop Hurley's statement directed at the millions of black South Africans who cling tenaciously to the view that it is right to continue employing democratic and non-violent means to bring about radical change.

Archbishop Hurley says that the Catholic Bishops had raised the question of indiscriminate bombing and attacks on civilians with the ANC Mission in Exile in Lusaka, and they had replied that they were not always able to control their representatives.

NAIVETÉ can sometimes be profound but this naiveté in which Archbishop Hurley extricates himself from the question of the moral justification of 'necklaces' and indiscriminate bombing is very, very irresponsible. It is not as though indiscriminate attacks on civilians are rare slips of control. They are the name of the game.

In broadcasts to black South Africa the ANC Mission in Exile says the 'necklace' is their weapon. Mr Oliver Tambo told British parliamentarians that it was not their weapon but he could not condemn the 'necklace' method of burning people alive.

The ANC Mission in Exile does not condemn what Archbishop Hurley regards as lapses of discipline.

The ANC Mission in Exile broadcasts to black South Africa that they should kill black town councillors and others they label 'stooges'. In their broadcasts they exhort black South Africans to spread civil war and to spread violence from black townships into white areas.

Archbishop Hurley is very quiet on the question of whether or not the Catholic Church agrees that black town councillors should be murdered.

I would like to ask Archbishop Hurley whether the ANC Mission in Exile can succeed in destroying South Africa's economy, spreading civil war and bringing about a state of ungovernable anarchy if it did not succeed in multiplying many fold what he calls indiscriminate bombing of civilians? The answer is

no.

The ANC Mission in Exile pursued the armed struggle for over two decades with no real gains. Then it changed tactics and moved away from the classical armed struggle against an unjust régime to instigate blacks to kill blacks, to produce a situation of ungovernability.

Is this the just war which Archbishop Hurley says one of the delegates of the ANC Mission in Exile, whom he met in Lusaka, referred to as the just war which a recent publication of the Holy See on liberation theology referred to?

In this publication it was stated that if all other means failed, recourse could be had through violence in the struggle against oppression and he went so far as to say: 'We conceded that this was a position accepted in traditional Christian theology — the theology of a just war and the overthrowing of tyranny or just revolution.'

The archbishop went on, in his statement, to say: 'The ANC's representatives had said they did not expect us to support them in their decision to wage the armed struggle but that we had to admit that they had Christian tradition on their side.'

I again ask Archbishop Hurley to make a very clear statement in response to the question of whether the Catholic Church, and he personally, says that once a just war has broken out no moral conduct should be expected in the way the just war was being waged. Again the crucial question is whether or not a just war is being waged.

Archbishop Hurley cannot escape the question about the theological possibility of a just war. Quite independently of whether a just war could now be morally justified in South Africa my question is, and I repeat the question: Is the ANC Mission in Exile right now waging a just war? Every recourse to violence in a just war is not morally justifiable. Just wars do not give licence to immoral behaviour.

The question of whether a just war could be waged now must be separated from the question of whether the ANC Mission in Exile is actually waging a just war. Both these questions need to be answered but they need to be answered separately. They need to be answered clearly.

I believe the general public must see my response to Archbishop Hurley's attempt to meet the challenge of The Natal Mercury editorial in the light of the fact that on August 21 I and my colleagues met Archbishop Hurley and a delegation of Catholic Bishops in Ulundi. The discussion lasted about five hours. No agreement was reached between Archbishop Hurley and myself and it was proposed that the discussion continue at a later date.

Archbishop Hurley in those discussions

agreed that he identified with the UDF but he justified his identification by saying that the UDF was not a political party but a coalition of associations. He also defended his refusal to conduct a prayer meeting at the launching of the KwaZulu/Natal Indaba in April this year.

Archbishop Hurley said that he could not agree to the Catholic Church being observers at the Indaba because that to him would amount to taking a political stand.

The Indaba is not a party-political event. The Indaba is a cross-section of political opinion seeking to define non-violent changes that can be brought about at first and second-tier levels of government. Is this a party-political objective?

Why cannot Archbishop Hurley give his blessing to a sincere attempt by men and women of good will to do what the Indaba is doing? Is the answer not to be found in the fact that he identifies with the UDF and the ANC Mission in Exile who have refused to participate in the Indaba? Is this not party-political?

It became very clear to me that Archbishop Hurley gauged black public opinion and the will of the black public in general to be truly reflected by black activists in the UDF and in the ANC. Archbishop Hurley knows that UDF leadership has no means of gauging the feelings of the membership of the conglomerate of organisations and associations which have affiliated to the UDF.

Archbishop Hurley disregards Inkatha, despite the fact that Inkatha has well-worked democratic mechanisms to ensure that its leadership reflects the will of members. He disregards the fact that Inkatha's members number over 1 300 000 which makes it the largest black organisation ever to have emerged in the history of this country. It is a political party. Does this alter the fact that it very substantially reflects black opinion?

I have never asked Archbishop Hurley to be party-political in his approach to a Christian assessment of Inkatha. Does Inkatha serve noble objectives? Is it committed to non-violent tactics and strategies? Does South Africa not need to de-escalate violence and do we as a country not need to bring about radical change through negotiation?

Unless one is really personally committed to support the view that a just war is now being waged, and to further support the view that the way in which the ANC Mission in Exile behaves constitutes a just war, the answers to the preceding questions must be a definite Yes.

## Blacks were not consulted

Black South Africans were never consulted about whether they wanted an armed struggle. They were never consulted by the ANC Mission in Exile on this question nor were they consulted by the ANC Mission in Exile on the question of whether they approve of sanctions.

The decisions to adopt the armed struggle and the decision to campaign for sanctions and disinvestment were party-political decisions. Archbishop Hurley is distinctly party-political in what can perhaps be regarded as the worst sense of those words.

To be party-political is to be as blind as Archbishop Hurley appears to be to the deficiencies of political organisation, and to continue backing it through one blunder after another.

I WOULD like to conclude my response to Archbishop Hurley's statement to The Natal Mercury. I ask Archbishop Hurley to disclose his personal view in response to my questions.

The questions are these: Do you, Archbishop Hurley, believe that we can establish a just society in South Africa without waging a just war? Do you believe that in the final analysis there are only two prime actors on the stage in the struggle for liberation — the South African Government and the ANC Mission in Exile?

Do you believe that it is inevitable that either one or the other must be victorious if there is any victory for anybody? Have you lost faith in the ability of South Africans, both black and white, to become reconciled to each other during the process of bringing about real reform?

And, last, I ask Archbishop Hurley to name the countries in which the kind of struggle now being waged by the ANC Mission in Exile has actually produced the kind of justice the absence of which justifies the armed struggle? Does not one armed struggle only lead to another armed struggle?

I am not asking for a theological answer. I am asking for the opinion of a man who has observed the behaviour of ordinary people. I am asking Archbishop Hurley about probabilities of human behaviour and not about the theological possibilities.

# Church leaders in moves to reverse priest's expulsion

By Gerald L'Ange,  
The Star's Africa News Service

MASERU — Church leaders in Lesotho are making representations to the military government about the expulsion of an Anglican priest, Father Michael Worsnip, for statements attributed to him in a newspaper report.

The churchmen declined last night to disclose the nature of their representations, saying the matter was extremely sensitive. It was presumed they hoped to persuade the Government to allow Father Worsnip to return to Lesotho.

## EXPULSION LINKED TO ARTICLE

The South African-born priest was put on a Johannesburg-bound plane only two days after publication of the newspaper report.

His wife, Jane, remained behind to clear up their affairs. She also declined to discuss the matter last night.

A statement issued by the military government clearly linked the priest's expulsion with the newspaper article, which reported allegations that a South African "death squad" was attacking ANC members in Lesotho.

The report appeared in *The Sunday Star* and the *Sunday Tribune*.

The Lesotho Government's statement said it was "appalled" by the suggestion in the article that the alleged squad was receiving the co-operation of the Lesotho police.

The military council said the writer of the article seemed to have depended on an interview with Father Worsnip for verification of her assumptions.

SDAN

17/9/86

28

# Priest insists meeting *did* vote against *Albus 7-7/9/86* more pressure

The Argus Correspondent

*28*  
DURBAN A senior Catholic priest said today he stood by reports that priests here had voted overwhelmingly earlier this year against disinvestment and increased economic pressure against South Africa.

Father Angus Mackinnon was commenting on a statement by the press officer of the Southern African Catholic Bishops' Conference, Mr Noel Bruyns, claiming the wide Press coverage given to the priests' opposition was based on "disinformation".

Mr Bruyns said the South African Council of Priests had supported the Southern African Catholic Bishops' Conference in its stand on economic pressure.

He said the impression that a large body of "rebel priests" here opposed the bishops on economic pressure was dispelled at a meeting at Mariannhill.

But Father Mackinnon — who chaired a meeting of Durban priests at which the issue was debated in April — said today:

"A vote was taken on the question: Are you in favour of disinvestment and increased economic sanctions against South Africa?"

Nineteen priests at the meeting voted against disinvestment and increased sanctions and four were in favour.

# Sanctions morally wrong, says PFP MP

EAST LONDON — Punitive sanctions against South Africa have been attacked as "morally wrong" by the Progressive Federal Party's new MP for Claremont, Mr Jan van Eck.

Addressing the launch of a PFP youth branch here, Mr Van Eck said punitive sanctions were totally unselective.

"They punish both the perpetrators and the recipients of apartheid.

"It is time that those who are planning and executing the sanctions campaign stopped punishing South Africa . . . if someone deserves to be punished then it is the Nationalist Government and its supporters, and not South Africa and the people.

"There are more and more cases where black South Africans and other opponents of the apartheid system have been the target of these punitive actions.

"An American university recently refused to accept a black traffic policeman from Cape Town because they no longer accept South Africans in their university.

"Surely this is absurd. Why should this man, who all his life has suffered under apartheid, now be the victim of punitive measures aimed at apartheid?"

In Johannesburg yesterday, the president of the Chamber of Mines, Mr Peter Gush, said he was disappointed by the European Economic Community's ban on Krugers, but he believed there were other coins to "fill the gap".

The Federated Hotel, Liquor and Catering Association has told the EEC that its sanctions plans would affect 330 000 hotel workers and their dependents. — Sapa



## Bishop is freed from detention

The Anglican Bishop Suffragan for Johannesburg, West, Bishop Sigisbert Ndwandwe, was released from detention yesterday.

He has been in detention since June 11.

Archbishop Desmond Tutu said about his release: "We are delighted that he has been released, but protest that he was detained in the first place."

Bishop Ndwandwe was arrested at his home in Klerksdorp some days before the present state of emergency was declared. The Anglican Church made several attempts to secure his release, including an application to the Pretoria Supreme Court recently, but it was unsuccessful.

## Leading cleric challenges Namibian banning order

Prominent church leader the Rev Frank Chikane today launches a Supreme Court application in Windhoek challenging the banning order which prevents him from entering Namibia.

The application will be supported by the Council of Churches of Namibia (CCN), which claims that the banning is contrary to Namibia's Bill of Rights.

The banning constituted a denial of the freedom of association by depriving CCN members of the right to associate with Mr Chikane, said CCN general secretary the Rev Abisai Shejavali. He claimed that it also interfered with their constitutional right to practise their religion freely.

Mr Chikane and the CCN will ask the court in today's application to declare the banning notice invalid and to interdict the Namibian Cabinet from preventing Mr Chikane from attending and participating in the CCN's general meeting from September 21 to 25 this year.

Mr Chikane was invited to Namibia by the CCN last year in his capacity as general secretary of the Institute for Contextual Theology to help establish a similar organisation there.

### PASTORAL — NOT POLITICAL

Mr Chikane said that the work of the Institute for Contextual Theology was pastoral, rather than political, and the institute was not affiliated to any political organisation.

It was founded to assist Christians in developing a theological understanding of the situation in South Africa and to minister to Christians who found themselves in this situation.

He was due to address seminars and hold lectures, religious services and meetings with several political groups in Namibia.

On May 23 last year, after he had checked in at Jan Smuts Airport, he was approached by two men who identified themselves as policemen, Mr Chikane said in an affidavit.

The men produced a notice issued by the chairman of the Namibian Cabinet, prohibiting him from being in the territory. The Cabinet claimed that it had reason to believe that his presence in the territory would endanger public safety or would engender feelings of hostility between different population groups.

The Star 20 September 1985

## Support for Boesak

The Star Bureau

NEW YORK — Former Secretary of state Mr Cyrus Vance is among eight prominent Americans who yesterday called on the South African Government to release the Rev Allan Boesak.

They expressed "grave concern" about his well-being and cited "the record of the South African Government in causing injury within its jails".

The group, in a public statement, said they believed the present crisis in South Africa presented an opportunity for mutual accommodation "if the immediate release of Dr

Boesak is followed by the release of all other political prisoners and by prompt and serious negotiations between the government and black leaders."

In addition to Mr Vance, who recently visited South Africa, the statement was signed by the presidents of four leading US universities, Dr Derek Bok (Harvard), Dr A Bartlett Giamatti (Yale), Rev Theodore Hesburgh (Notre Dame) and Dr Donald Kennedy (Stanford).

The eight Americans who signed the statement said they were deeply concerned about Dr Boesak.

Business Day 20 September 1985

# Top Americans call for Boesak's release

**EIGHT** prominent Americans, including former Secretary of State Cyrus Vance, yesterday called for the release of detained UDF patron Allan Boesak.

They said the record of the South African government "in causing injury within its jails" made them gravely concerned about Boesak's well-being.

In a statement released in Cape Town last night, they say his "many friends and admirers" in the US were "deeply concerned about his fate".

The signatories to the statement are: Derek Bok, president of Harvard University, A Bartlett Giamatti, president of Yale University (where Boesak received an honorary degree in 1984), David Hamburg, president of the Carnegie Corporation of New York, the Rev Theodore Hesburgh, president of the University of Notre Dame, Donald Kennedy, president of Stanford University, Richard Lyman, president of the Rockefeller Foundation, Franklin Thomas, president of the Ford Foundation and Vance.

They say the consequences of impris-

oning Boesak are "rapidly becoming very grave".

"It is nonetheless possible that the present crisis would present an opportunity, albeit belated, if the immediate release of Dr Boesak were followed by the release of all other political prisoners, and by prompt and serious negotiation between the government and black leaders.

The statement says Boesak was arrested in Cape Town on August 27 and was taken to a prison in Pretoria "where he is now being held in solitary confinement".

"It is now more than three weeks since his arrest and his fate is very much in doubt.

"No charges have been brought against him. For nine days no one was permitted to see him.

"Then his wife was permitted one visit under close police supervision. No lawyer has been permitted to see him."

The statement says this fate — detention — is shared by many of Boesak's countrymen, but is "especially vivid and poignant" in Boesak's case because he is "a prominent leader in the struggle for democracy in South Africa". — Sapa.



● BOESAK

The Argus 20 September 1985

# Free Boesak, say leading Americans

Staff Reporter

**EIGHT** prominent Americans have urged the immediate release of detained clergyman Dr Allan Boesak and other political prisoners, to be followed by "serious negotiation" between the Government and black leaders.

The eight, including former Secretary of State Mr Cyrus Vance and the presidents of four leading American universities, have also expressed "grave concern" about the well-being of Dr Boesak, because of "the record of the South African Government in causing injury within its jails".

Dr Boesak, detained last month the day before the planned march to Pollsmoor Prison, was described by the Americans as "well known in this country as a courageous man deeply committed to peace and justice".

## Grave consequences

The statement adds: "The consequences of imprisoning Dr Boesak are rapidly becoming very grave. His many friends and admirers in the United States are deeply concerned about his fate.

"It is nonetheless possible that the present crisis would present an opportunity, albeit belated, if the immediate release of Dr Boesak were followed by the release of all other political prisoners and by prompt and serious negotiation between the Government and black leaders. We strongly urge both courses of action in the hope that mutual accommodation may yet be possible."

The eight who signed the statement in their personal capacities are Mr Derek Bok, president of Harvard University, Mr A Bartlett Giamatti, president of Yale University, Mr David A Hamburg, president of the Carnegie Corporation of New York, the Rev Theodore M Hesburgh, president of the University of Notre Dame, Mr Donald Kennedy, president of Stanford University, Mr Richard W Lyman, president of the Rockefeller Foundation, Mr Franklin A Thomas, president of the Ford Foundation and Mr Vance.

● Dr Boesak would definitely not have attended this weekend's launch of a national convention alliance, close acquaintances said.

Professor Charles Villa-Vicencio, a close associate of Dr Boesak who was involved in discussions between him and the Progressive Federal Party about possible participation, said Dr Boesak did not agree to the meeting.

## PFP "wrong"

"The PFP is therefore wrong to suggest the only reason Dr Boesak will not be present at this weekend's meeting is because he is in detention."

Mrs Dorothy Boesak said her husband had never mentioned attending the meeting to her.

"He was, in any case, due to be in Brazil this weekend," she said.

Organisers this week said Dr Boesak had agreed to attend the meeting but because of his detention would not be able to do so.

CITY PRESS

28. 2/19/88

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# Churchmen out — but not free



5. I

By DAN DHLAMINI

THREE Western Transvaal clergymen were released from detention this week — but issued with restrictions until June 11, 1987.

Anglican Bishop Suffragan of Johannesburg West MS Ndwandwe, Rev LP Kolisang of the Believers World Outreach Church and Father SS Masopha of the Paris Evangelical Church of SA were detained on the eve of June 12 when the state of emergency was declared.

They were released on Wednesday after 99 days in detention.

According to their restriction orders — signed by Law and Order Minister Louis le Grange on September 12 — they are not allowed to:

- Leave the Klerksdorp magisterial district without the consent of the Western Transvaal police commissioner.
- Prepare, compile, pub-

lish or disseminate or participate in any publication as defined in Section 1 of the Internal Security Act 1982 (Act 74 of 1982).

● Contribute, prepare, compile or transmit in any way any material for publication in any publication as defined by the Act.

● Take part in the activities of the Jouberton Civic Association, without the written permission of the Western Transvaal police commissioner.

● Attend any gathering in which any action or contemplated action of the SA government is attacked or criticised.

In a statement to *Sapa*, Anglican-Archbishop Desmond Tutu said he was delighted that Ndwandwe had been released.

Tutu called for the release of all other detainees and the lifting of the state of emergency "so that the deteriorating situation in the country could be defused".

Ndwandwe's home was petrolbombed on April 23 this year.

Ndwandwe, Masopha and Kolisang declined to speak to *City Press* until they have spoken to their lawyers about their restrictions.



**THE police have placed restrictions on funerals for Atteridgeville people killed in security action. Northern Transvaal police commissioner Brig Eduard Oosthuizen has banned funerals on weekends or public holidays; funerals held without his permission; speakers other than ordained ministers; walking to the cemetery; flags, banners, placards, posters and pamphlets; public address systems; over 200 mourners; and funerals over three hours long.**

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Contribution	:	All
er Contribution	:	Yes
	:	Yes

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# ARCHBISHOP DENIS HURLEY REPLIES TO CHIEF MANGOSUTHU BUTHELEZI'S CHALLENGE TO STATE WHERE THE CATHOLIC CHURCH STANDS ON THE QUESTION OF A 'JUST WAR'

CHIEF Mangosuthu Buthelezi has issued a challenge concerning the attitude of the Catholic Church regarding the armed struggle promoted by the ANC in South Africa. He wants to know if the ANC is regarded as fighting a holy war.

Certainly not. Today we would never use the term 'holy' to qualify war. We consider all war too brutal to be holy. The question is more accurately put when the Chief Minister asks if the Catholic Church believes that a just war is being fought (by the ANC).

'Just war' is a technical theological term but the Chief Minister affirms that we do not need the theological semantics now. 'Semantics' I understand as 'relating to signification or meaning' (Oxford Dictionary).

It is extremely difficult to discuss just war while avoiding signification or meaning, but no doubt the Chief Minister's semantic thrust is that he does not want the issue clouded by a fog of theological technicalities.

I shall spare him these, not even listing the various criteria that theologians have formulated for the just war. Instead, I shall deal with what appear to be the two main issues he raises, namely, whether the ANC is right at arriving at the conclusion that the situation of injustice under apartheid is such that an armed struggle is the only way to remedy it and, second, whether the methods it promotes, recommends or tolerates render its armed struggle unjust.

My answer is that the Catholic Church in South Africa, represented in dealing with such matters by the Catholic Bishops' Conference, has yet made no pronouncement on these questions.

It may do so in the future but in doing so would have to weigh very carefully the advisability of attempting a theological and moral judgement concerning just or unjust war in a situation created by the enormous injustice of apartheid.

To single out the behaviour of the ANC for labelling unjust when the total context in which that behaviour is occurring is a bear-pit of injustices, is an injustice in itself. When fistcuffs have broken out between all the members of two rival football teams, it is not just to whistle up one side for foul play, especially if it is not the side that began the fight.

The ANC is firmly convinced that the South African Government began the fight by continuing and confirming apartheid after the decades of pleading and persuading from 1912 to World War II and the decade and a half of direct confrontation that ended with Sharpeville.

## When violence is so widespread, it is not for us to make pronouncements about just or unjust war

Despairing that the whites would never understand and change their ways, Mr Nelson Mandela began the armed struggle in 1961, the same Mr Nelson Mandela whose friendship and approval the Chief Minister is so avid to claim.

In regard to bombing, necklacing and burning, the bishops' conference expressed its horror and detestation as vigorously as it has denounced unacceptable and barbarous behaviour on the part of the security forces.

This is how we reacted to the Pretoria bomb blast in May, 1983:

'The bomb outrage in Pretoria on Friday evening inspires the feelings of utmost horror and revulsion.

'People were killed and maimed without pity. One cannot but deplore such indiscriminate slaughter. Our hearts go out in sympathy to the bereaved and injured.

'The question arises: Is the strategy of sabotage being escalated into unlimited terrorism, or is this the act of a group of hot-heads taking matters into their own hands?

'It is a horrible and detestable kind of violence. Warnings have been uttered for years that violence would increase. The reason for that threatened increase is always there staring us in the face.

'The blame is usually attributed to Moscow and the total onslaught mounted by international communism. Moscow and international communism may have a hand in the pie, but essentially the escalation of violence is a response by desperate people to the built-in violence in an apartheid society.

'Until our rulers realise that and draw the correct conclusion, reactive violence like the Church Street tragedy will continue.

'May we open our eyes to the value of Christian civilisation we are supposed to be defending, and see the conflict between those values and the South African political system that has a built-in capacity for generating violence.'

We published a similar reaction to the car bomb explosion in Durban on the morning of April 3, 1984.

We continue to deplore and condemn the horror of bombing.

At the end of 1984 in our report on police conduct during township protests we wrote:

'It is with sadness that we draw this report together from information that has come into our hands. We are shocked by the violent attacks on so many people during the past three months of turmoil. In sorrow we offer our sympathy to those whose relatives have been killed, and to those who have been maimed and injured, and to everyone whose life has been violently disrupted during this time.

'A further cause of our distress are the many instances of brutal inhumanity, where people have unconcernedly and casually attacked, injured and sometimes killed others. The legacy of bitterness and resentment that all this war-torn violence engenders serves only to postpone a just and lasting settlement of the issues dividing our country.'

We went on to say: 'This report, which draws special attention to irregular

police activity, focuses on one disturbing aspect of the prevailing turmoil and violence in South Africa ...

'In presenting this report we are well aware that others besides the police are engaged in illegal and violent activities. We also recognise what the police have done in protecting the innocent from criminals and hoodlums. Among the estimated 150 — as of November 26, 1984 — deaths, at least eight persons are known to have been killed by persons other than the police.

'Furthermore, we acknowledge that some persons and groups may exploit this situation for their own criminal ends. We concede, too, there may have been times when the police were provoked or needed to protect themselves.

'But that cannot justify unwarranted or unlawful conduct on the part of the police. More is expected of the police, who are specially selected, trained, equipped, organised and paid to uphold the law and protect all in society.

'For the sake of the whole of South Africa it is important that the police actions described in this report are neither seen as legal nor as a contribution to the good order of the country. Therefore, notwithstanding the circumstances prevailing in the townships, we cannot allow this travesty of justice to pass unnoticed.'

In March, 1985, we used strong language about the Uitenhage shootings.

In January, 1986, I referred, in the course of my report to the plenary session of the bishops' conference to the 'gruesome necklace of fire'.

As regards this barbarous practice I have it on good au-

thority that Mr Oliver Tambo repudiated it at the recent Non-Aligned Meeting in Harare. In August this year I had occasion to send the State President, Fr Smaangalisso Mkhatswa's own description of the torture inflicted on him on August 20 and 21, prefaced by these words:

'Mr State President,

'It is with deep horror and distress that I communicate to you a text compiled by Fr Smaangalisso Mkhatswa who has been detained at Hercules police station in Pretoria since June 12, 1986. The text describes the treatment meted out to him on Wednesday and Thursday, August 20 and 21, 1986. We are confronted here with a crime of torture committed by representatives of the State against a detainee held at the mercy of the State.

'In the name of the Southern African Catholic Bishops' Conference I call upon you, Mr State President, to denounce this treatment and to order a thorough investigation of what happened to Fr Mkhatswa and what has possibly happened to other detainees.'

All this supports what I said in my first response to the Chief Minister: that the Southern African Catholic Bishops' Conference deplores both the violence of the State and the violence of the ANC — and the violence of any other body guilty of it.

When violence is so widespread, it is not for us to make pronouncements about just or unjust war.

In regard to Inkatha's non-violent stand, one cannot but endorse and approve it, but one would like to be less uncertain about Inkatha's role in many a situation of conflict in our province.

The Chief Minister himself admits that 'no leader can ensure that every member of his or her organisation never resorts to violence.'

About my attitude to the UDF, I am surprised to learn from the Chief Minister that I identified with the UDF and justified my identification by saying that the UDF was not a political party but a coalition of associations. What I said was that church bodies may find themselves making common cause with one or other affiliate of the UDF in regard to some grievance or project like rents or housing, but obviously this does not constitute identification with the UDF as a whole.

It is a pity that we have to spend so much time on this kind of polemic. The cause of peace is far more important. We should be devoting more time and energy to that.

# Catholic bishops deplore violence — Hurley

DURBAN. — The Southern African Catholic Bishops' Conference deplores violence by the State, the ANC or any other body, Archbishop Denis Hurley said.

The archbishop, president of the conference, was responding to a challenge by the Chief Minister of Kwa-Zulu, Chief Mangosuthu Buthelezi, that he say whether the Catholic Church believed a "just war" was being fought in South Africa by the ANC.

"With violence so widespread it is not for the Bishops' Conference to make pronouncements about a just or unjust war," said Archbishop Hurley yesterday.

Previously the Archbishop respond-

ed to a challenge by Chief Buthelezi to say where the Catholic Church stood on violence.

The Chief followed this up with a lengthy newspaper article in which he raised the just war issue.

"It is a pity we have to spend so much time on this kind of argument. The cause of peace is far more important. We should be devoting more time and energy to that".

Referring to bombing, "necklacing" and burning, he said the Bishops' Conference had expressed its horror and detestation as vigorously as it had denounced unacceptable behaviour by the security forces.

"We endorse Inkatha's non-violent

stand, but we would like to be less uncertain about its role in conflict in Natal," said Archbishop Hurley.

He said the Chief Minister himself admitted no leader could ensure every member of his or her organisation never resorted to violence.

"About my attitude to the UDF, I am surprised the Chief Minister says I identify with the UDF and justify my identification by saying the UDF is not a political party but a coalition of associations," said Archbishop Hurley.

"What I said was that church bodies may find themselves making common cause with one or other affiliate of the UDF about some grievances, but obviously this does not mean I identify with the UDF as a whole".

# SACC group sees Genscher in Bonn

A delegation from the South African Council of Churches (SACC) yesterday met the West German Foreign Minister, Dr Hans-Dietrich Genscher in Bonn, the West German embassy in Pretoria said.

The embassy said Dr Genscher met the SACC's secretary general, Dr Beyers Naude, the deputy-secretary general, Dr Wolfram Kistner, and a representative of the National Education Crisis Committee, Mr Eric Molobi.

The meeting involved a detailed exchange of views on the increasingly tense situation in South Africa, the statement said.

Dr Genscher reiterated his government's demand that jailed African National Congress leader Nelson Mandela and other political prisoners be freed, and that the ban on political parties be lifted to create conditions for dialogue between South Africa's various groups.

Dr Genscher briefed the delegation on the European Community (EC) resolution regarding a political initiative aimed at engendering a political dialogue.

## MAIN OBJECTIVE OF EC

He stated that apartheid was not capable of reform and that it would have to go. This, he said, was the main objective of the EC effort.

The Foreign Minister expressed the Bonn Government's sympathy for the victims of the recent accident at the Kinross mine.

He said Bonn had requested permission from the South African Government to send a commission of experts from countries with experience in deep-level mining to make an independent assessment of the safety standards and submit proposals for improvements.

He also said the German mineworkers' union shared Bonn's concern. The union's chairman, Mr Heinz Werner-Meyer, had assured Dr Genscher the union would ensure that suitable experts were found.

Dr Genscher is already in contact with other European Foreign Ministers, inside and outside the EC, in an attempt to get an expert commission together. — Sapa.

## The Star's Foreign News Service

CANBERRA — Tensions in the Australian Opposition over its sympathetic policy towards South Africa have surfaced with a split between key opposition politicians.

The chairman of the Opposition's influential foreign affairs committee has urged stronger support for economic sanctions against South Africa in direct defiance of his party's opposition to comprehensive sanctions.

Senator Robert Hill, currently in New York representing Australia at the United Nations, has released a statement in Canberra aimed at increasing pressure for a change in opposition policy.

## CHANGED POSITION

His move confirms internal pressures in the Opposition for a major shift in policy to bring it into line with world opinion in favour of economic sanctions.

The Australian Opposition coalition, under the leadership of Mr John Howard, has sharply changed its position on South Africa since the departure from politics of former prime minister Mr Malcolm Fraser.

Under Mr Fraser the coalition was at the forefront of international moves for tough international economic sanctions against South Africa. But under Mr Howard the coalition parties



**T**HE Catholic Church is held in high esteem in black society. We have always known it to be a church which identifies with the poorest of the poor and it has a track record of service to the oppressed in South Africa.

It is held in high esteem by Catholics and non-Catholics alike. It is for this reason that I as a black leader asked Archbishop Hurley to state where he and the Catholic bishops stand on the question of violence.

And it is for this reason that we are appalled by Archbishop Hurley's statement in his response to my article in The Natal Mercury: 'My answer is that the Catholic Church in South Africa, represented in dealing with such matters by the Catholic Bishops' Conference, has yet made no pronouncement on these questions.'

In his response to me, Archbishop Hurley condemns violence of all kinds in no uncertain terms and for this we are grateful.

We are, however, greatly perplexed by his prevarication on the question of whether the ANC's programme of violence and the general support it receives from the United Democratic Front should lead to outright condemnation.

Archbishop Hurley condemns violence while prevaricating on pronouncing on the merits of the purveyors of that violence. It is entirely insufficient for him to agree with me that no leader can ensure that every member of his or her organisation never resorts to violence.

After mentioning the Catholic bishops' rejection of necklacing as 'gruesome', he says: 'As regards this barbarous practice I have it on good authority that Mr Oliver Tambo repudiated it in the recent non-aligned meeting in Harare'.

He attempts to clear the ANC's name in this regard but he fails to comment on the ANC's Secretary-General, Mr Alfred Nzo's identification with this method of killing people.

It is now a published fact in South Africa that Mr Nzo is on record as saying very recently that the ANC will identify with those who choose to use the necklace to kill their political opponents.

In any event, even the statement of a senior spokesman of an organisation does not change the nature of that organisation. After all, Archbishop Tutu is on record as saying that he hates capitalism and that he calls for sanctions against South Africa.

This does not make the Anglican Church hate capitalism and call for sanctions.

Mr Tambo talks out of both sides of his mouth when it comes to the question of necklacing. On other public occasions, Mr Tambo has refused to condemn necklacing. It is an acclaimed method of the ANC. It is supported in practice and in pronouncement. If this is the case, contrary to what Archbishop Hurley gives us to believe he believes, would he change his mind about the ANC?

Archbishop Hurley's response does include the statement that... The Southern African Catholic Bishops' Conference deplores

**CHIEF MANGOSUTHO BUTHELEZI'S ANSWER TO ARCHBISHOP DENIS HURLEY ON THE CATHOLIC CHURCH'S ATTITUDE TOWARDS VIOLENCE**

**'We do**

**not**

**need**

**this**

**waffle'**

both the violence of the State and the violence of the ANC — and the violence of any other body guilty of it'.

This is again insufficient.

**T**HE very future of our country hangs in the balance. There is a battle for minds of historic proportions now being waged.

The ANC is attempting to convert people to the violence which Archbishop Hurley condemns. He condemns specific acts of violence without condemning the people who promote those very acts.

I ask Archbishop Hurley whether the Church should not on balance, and I repeat on balance, make assessments of the actors on the South African stage and lend its full support to those

organisations which strive to bring about radical change through non-violent means.

There is a progression of violence, but some of us are screaming our opposition to that progression and combating it. Do we not deserve the full support of the Catholic Church as we do so?

Archbishop Hurley does not distinguish himself when he ends his article by saying: 'It is a pity that we have to spend so much time on this kind of polemic. The cause of peace is far more important. We should be devoting more time and energy to that'.

He accuses me of being polemic when I ask the kind of questions I ask.

I am not polemic about life and death issues.

I am not polemic about the very future of South Africa.

Archbishop Hurley refuses to

give moral support to those committed to non-violent tactics and strategies in the struggle for liberation. He says: 'When violence is so widespread, it is not for us to make pronouncements about just or unjust war'.

In our vexed frustration we cry out: For God's sake is this not when the church should make pronouncements?

I ask Archbishop Hurley now to respond to the realities I am talking about and to do so without making personal jibes such as the one he made when he said that I am 'so avid to claim' the friendship of Dr Nelson Mandela.

It does not become an Archbishop to be petty and sarcastic. The Archbishop is free to dislike me but his refusal to engage in honest dialogue as an Archbishop with a black leader of millions of people, is lamentable.

Where there have been incidents of violence in which Inkatha members were allegedly involved, it was mostly in cases where they defended themselves or retaliated after being attacked. Inkatha does not espouse violence as a strategy for bringing about change. It espouses non-violence.

The External Mission of the ANC and the UDF have as their programme to make the country 'ungovernable'.

The External Mission of the ANC espouses violence and the so-called armed struggle.

It has through Mr Nzo now blessed the 'necklacing' of people. This is the issue.

We do not need to waffle in general on the issue of violence. We need specific answers for the specific things I pointed out.

I do not think the Archbishop is serious when he implies that I am not doing enough for the cause of peace.

He lives in Durban. He knows what I and Inkatha have done to maintain stability in this region in 1976-78, in 1980 and in 1985.

Can he seriously suggest that I do not do enough for the cause of peace?

I am vilified and denigrated precisely because of my stand on peace. It has been recognised both inside the country and outside South Africa that I do not end up just preaching peace but that I have tried in my own way to do something practical for the cause of peace.

Is the Archbishop unaware of it?

**I**F the Archbishop does not intend being specific in debating these issues with me, I cannot force him to do so. I have had more than four meetings with him in the past few years, the last one being one where he came to see me with a delegation from the bishops' conference. These meetings lasted many hours; the last one lasted for five hours.

It is clear to me that he is committed to certain organisations (which is his prerogative) with whom he shares a philosophy.

This is why we talk past each other. We move in different orbits and it is clear that unless I want a slanging match with the Archbishop that we must agree that we differ and avoid being disagreeable.

CAT Trinit 26/9/86

# NGK must first confess, says Boesak

By EBRAHIM MOOSA

RECONCILIATION between the Ned Geref Sendingkerk and the white Ned Geref Kerk was possible only if the white church confessed guilt to theological heresy for backing apartheid, Dr Allan Boesak, the new Sendingkerk moderator, said yesterday.

In an interview, Dr Boesak said the widely-felt need for reconciliation between the two churches was "a sign of hope", but he emphasized that it "must produce changes in the life of the Ned Geref Kerk".

Dr Boesak's precondition for dialogue is bound to affect the already strained relationship between the two churches.

The synod yesterday affirmed the wording of the Draft Confession of the controversial "status confessionis" which declares apartheid to be a "sin" and a "theological heresy". This was adopted at the 1982 synod, also known as the "Belhar Confession".

Although the Draft Confession has been accepted in principle, it has yet to be ratified as a doctrine of the church.

On Monday a synod commission will recommend on the text of the Confession while its implications may be debated today.

Radical report on the 1985 unrest because it "over-simplified" the causes and symptoms of violence and civil rebellion.

Two motions dealing with the ethi-

cal implications of the death sentence and race discrimination on the application of the death sentence were referred to a study committee for further recommendations.

Delegates, including Dr Boesak, were anxious that a final decision be reached on the Confession, which is of unprecedented significance in the church's 100-year history.

It means a fundamental change in the Sendingkerk's doctrinal theology and possibly the final break with its white mother church, the Ned Geref Kerk.

Defeated former moderator Ds Izak Mentor was elected as the assessor of the Moderature which is the second-most powerful position — now vacated by Dr Boesak.

Ds Nick Apollis and Dr Andries Botha were respectively re-elected as actuary and scribe of the Moderature. Two assistant scribes, Dr Hannes Adonis and Dr J Erwee, were also elected.

The synod adopted several motions which were referred to specific committees for recommendation. These included motions by Ds A J van Wyk and Ds Eddie Leeu, both of whom, as well as other clergymen at the synod, were detained during the two states of emergency.

The motions condemned detention without trial and particularly the detention of clergymen, described as an "act of violence against the church".

Dr Hannes Adonis rejected a syn-



The newly elected moderator of the Ned Geref Allan Boesak, finds a moment to play with little to the delight of the boy's mother, Juanita, at the synod in Belhar yesterday.

## Presbyterian Church seeks to minister to ANC, Swapo

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HARARE — The Presbyterian Church of Southern Africa yesterday agreed to approach Swapo, the ANC and the PAC to inform them of its "desire to provide chaplaincy ministry to their personnel".

Similar letters will be sent to the ministers of defence of Zambia, Zimbabwe and South Africa.

The church's general assembly in Harare adopted a report enunciating the principles that Presbyterian chaplains should not wear uniform or bear arms, and ought to be paid by the church rather than the organisation to which they were attached.

The decision on chaplains came after adoption of a report declaring that neither the South African security forces nor the liberation movements could be viewed as waging a just war in the eyes of the church. This is the nearest the Presbyterians have come to urging conscientious objection.

"The presence of chaplains should not be construed as moral support for any government or military group. Neither should it be construed as an approval of violence as a means of resolving disputes," the report said.

"Further, the chaplain shall not allow himself to be used as a morale-boosting agent." — Sapa

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# Presbyterians offer chaplaincy to Swapo, the ANC and the PAC

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"The presence of chaplains should not be construed as moral support for any government or military group. Neither should it be construed as an approval of violence as a means of resolving disputes," said the report, which was drawn up by a special committee on the role of chaplains.

Further, the chaplain shall not allow himself to be used as a morale-boosting agent."

In writing to governments and liberation movements the church is ordered to bring these principles to their attention.

"Most of our white members would have serious difficulty with the idea of a Presbyterian minister on a mission with an ANC pa-

SADF, the Rev Dennis van der Spuy, stated: "It is my strong feeling that the chaplaincy is being used as a tool to further a political pressure against the Government of the day.

"The desire to change unracially-based laws is legitimate but the means to do it is a different matter.

"Some of the proposals suggested will simply mean an end to a similar puzzled anger among Presbyterian chaplains and means of influencing the situation," he warned.

"The church had a Christian duty to minister even to the 'wrong' side, he said. — Sap

W/C ARGUS 27/9/86

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WEEKEND  
ARGUS  
SPECIAL  
REPORT

WITH the recent enthronement of Archbishop Desmond Tutu as head of the Church of the Province of Southern Africa, Dr Allan Boesak's election this week as Moderator of the Ned Geref Sendingkerk, puts the two most internationally public — and locally controversial — churchmen in South Africa at the head of their respective churches. They are . . .

# The controversial men of God . . .

by DALE LAUTENBACH  
Weekend Argus Reporter

FIRST — and not without much ado — a contentious figure was elected head of the Church of the Province of Southern Africa. Now, a man about which there has been equal controversy, heads his church as moderator of the Ned Geref Sendingkerk.

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Is there something portentous in the moves that put both Archbishop Desmond Tutu and Dr Allan Boesak at the head of their respective churches?

"Yes, I see new signs of hope in these appointments," says the Rev Shun Govender, member of the Ned Geref Kerk in Afrika, and secretary general of the Belydende Kring, a movement within the family of Dutch Reformed churches which has been working for unity among the four racially divided branches of this church for the past 12 years.

"We are happy about both Dr Boesak and Archbishop Tutu, but we must be sober too," he says.

"Can this new image be translated into action? Dr Boesak is an individual within a conservative church structure. It is not enough to make anti-apartheid statements."

Despite its non-racial and open status, Mr Govender sees the Anglican church, too, as a conservative body which will have to be mobilised by its new shepherd.

"The conservative structures of these churches keep their leaders back and preserve the forces which don't promote change. Only time will tell whether these two leaders will be effective or merely functionary. They are on the side of the liberation movement, but beyond their individual views they must find a voice which mobilises and represents the whole body of their churches."

BUT, if anyone is to rise to this challenge, Dr Boesak and Archbishop Tutu are advantaged at the start.

"They are both highly charismatic leaders with clear and sophisticated theological views," says Mr Govender. "And with no obvious sense of direction in this country now, people will be looking for leaders like these."

"I think there might be a

**QUOTE**  
"IT is not enough to make anti-apartheid statements. There must be major change, and the challenge facing him now is to shift his church away from the structures of apartheid."

new kind of Christianity emerging in which people find an ecumenical alliance in the face of suffering and oppression; in which Christians find out whether they belong together in confronting these realities rather than differing on theological issues.

"I think Dr Boesak and Archbishop Tutu could be important in this respect."

On the contrary, Professor Johan Heyns, moderator of the Northern Transvaal synod of the Ned Geref Kerk, and lecturer in systematic theology at Pretoria University, sees the challenge facing Dr Boesak — and Archbishop Tutu — now, as one of distinguishing between politics and religion, state and church.

"Neither has properly distinguished between these roles, and they have acted more as politicians," says Professor Heyns. "I hope Dr Boesak accepts the responsibility of acting as churchman and agent of reconciliation. In the past, his actions have led to polarisation."

"And I'd say much the same of Tutu. He wants to be an agent of reconciliation, but the *de facto* results of his statements are also polarising."

Professor Charles Villa-Vicencio, head of the Department of Religious Studies at the University of Cape Town, greets Dr Boesak's election as the liberation of the Sendingkerk.

"Any sense that the Sendingkerk, which was born in



Archbishop Desmond Tutu with members of his flock. These are young people he confirmed in Fish Hoek this week.

the womb of apartheid, was submissive to, or dependent upon, the Moederkerk (the white Ned Geref Kerk) is now behind us.

"And with Archbishop Tutu heading the Anglican church, the white liberal character of that body is behind us too."

"I think Dr Boesak's election confirms a trend within the black and non-racial churches of South Africa towards black prophetic leadership. Both appointments augur well for the liberation movements within the churches and they signal an intensified church-state confrontation."

THE Very Rev E L King, Dean of Cape Town, cautions against the idea that there could be one side that is "right" and holier than thou.

"We live in a fallen world," he says. "We are all sinful and must beware of considering ourselves God's elect in the face of evil. Reconciliation and compassion must always top our list. I think even when Archbishop Tutu is being confrontational, on the one hand, you will always find him

**QUOTE**  
"I THINK there might be a new kind of Christianity emerging in which people find an ecumenical alliance in the face of suffering and oppression, in which Christians find out whether they belong together in confronting these realities rather than differing on theological issues."

bearing the olive branch in the other.

"Someone has said this before, and I think there's truth in it: When we have a new South Africa, the very first task of the church then will be to challenge the new government. If we are true to the Gospel, we find the example of Jesus attacking the Pharisees, yet weeping over the church, and drawing people from all sides to penitence."

## 'The accusation I can't take seriously': Boesak

"WHEN my church elected me, they did so knowing exactly who they were voting for . . . they know I believe in the church having a meaningful involvement in the liberation struggle, and that that will mean my 'political voice' will be heard."

And with a shrug that says "so what", Dr Allan Boesak, newly-elected moderator of the Ned Geref Sendingkerk, dismisses the much bandied about accusation that he confuses his role of churchman with that of politician.

"When that accusation comes from the white Dutch Reformed Church, as it most often does, it's really not one I can take seriously. They are the last people to be speaking of keeping politics and church affairs separate. Theirs is the church that gave birth to that tradition in South Africa . . . they are the people whose very brainchild is apartheid."

AT the crowded Ned Geref Sendingkerk Synod in Belhar — which began this week, and runs until October 8 — Dr Boesak receives warm congratulations from delegates. He accepts them warmly too, and in the corridors of the synod venue, the buzz harmonises serious church business and the matter of at least 500 cheese scones to be all set and ready in time for tea.

With the recent enthronement of Archbishop Desmond Tutu as head of the Church of the Province of Southern Africa, Dr Boesak's election puts the two most internationally public — and locally controversial — churchmen in South Africa at the head of their respective churches.

Dr Boesak smiles at the idea that he and long-time personal friend Archbishop Tutu could constitute a team of sorts.

"Yes," he says, "I certainly hope there will be greater contact between our churches . . . and if not it won't be for lack of trying. But it must be more than just contact between two individuals. I hope the two denominations will take hands at the level of the congregations. And I hope we can speak and act with a united and so strengthened voice internationally and through the South African Council of Churches."

BUT there are major differences between these two leaders. Archbishop Tutu is shepherd to an open church, a non-racial flock, where Dr Boesak's Sendingkerk (historically a church created for "coloureds") is arguably one encapsulated by apartheid.

"Yes, that is so. One of the difficulties of my church is that we were born into the apartheid system; out of the apartheid idea. But, this is also our strength. When we speak about apartheid, we are speaking from the heart of the situation."

Dr Boesak and his long-time friend present a very different public image, too, and though Dr Boesak is less the leader of his church the Archbishop (the Sendingkerk structure is not as hierarchical as the Anglican structure), the force of the Boesak personality and image will make him unequivocally a leader in the public eye.

A leader known — and criticised — for his confrontational style . . .

He smiles at that, nods: "You know, the style of the Reformed tradition is rather confrontational . . ."

"But many whites — especially Afrikaners — are more angry with me than with Archbishop Tutu. They can't believe that I, a 'child of the mission', could take a stand against them. Psychologically what I do hurts them more than what Archbishop Tutu might do. That was one thing which came up repeatedly during interrogation while I was in detention last year . . . 'Why you?' they said. 'You should be on our side. How can you say these things about us?'"

"I do what I do only because government policy has made it impossible for the real political leaders of the people to take up their role. I have no ambition to go into active politics as DF Malan did. I am a churchman and when the political leaders are released my 'political voice' will be superfluous."

But while those leaders remain incarcerated, Dr Boesak's is the voice that will be calling his church to an "unequivocal witness" against apartheid.

"I believe in reconciliation but it must be genuine; must take real action. Our church made some beautiful decisions at the last synod but these were not put to work. Yes, I will try to use my influence now to make sure that does not happen again."

# Apartheid a 'heresy' decrees Sendingkerk

Mercury Correspondent

**CAPE TOWN**—The Nederduitse Gereformeerde Sendingkerk has finally decreed apartheid is a heresy.

This historic decision was taken on the third day of the 24th general synod of the church held in Belhar last night.

The adoption of the Belhar Confession as part of its ecumenical doctrine — after four years of painstaking debate — is regarded as the most significant event in the 100-year history of the Sendingkerk in South Africa.

In terms of the doctrine, the Sendingkerk will be in direct conflict with the 'mother church' — the Nederduitse Gereformeerde Kerk — and is expected to have far-reaching consequences.

At its 1982 synod, the church declared a 'state of confession' — emphasising that a 'moment of truth' had arrived when the Gospel was being endangered by the political situation in South Africa.

Last night's decision compels every Sendingkerk clergyman — including 80 white clergymen — to sign the confession that apartheid and racism is theological heresy and therefore repudiate any doctrine which attempts to justify it. The 800 000 members of the Sendingkerk can no longer consider the NGK's doctrine to be legitimate.

Among the 470 delegates attending, only 71 voted against the confession — giving it a majority support of 399 votes, thereby exceeding the required two-thirds majority.

The former moderator, the Rev Izak Mentor, opposed the confession and alternately proposed that it be adopted only after consensus had been reached with the rest of the Dutch Reformed fraternity. He warned that it could jeopardise 16 years of negotiation with the NGK and possibly divide the Sendingkerk.

# Presbyterians say apartheid is a sin

HARARE — Leaders of Southern Africa's Presbyterian Church have ended a week-long meeting here, declaring apartheid a sin and committing themselves to work towards its abolition.

The 160 delegates, most of them whites

from SA and including churchmen from Zimbabwe and Zambia, said in a declaration marking the end of the conference:

"We now commit ourselves to bear witness that apartheid is a sin and that its defence on theological grounds is a

heresy."

They pledged to work actively for creation of a just and democratic society in SA.

They resolved to persuade other churches in SA to form a joint group to mediate between the Pretoria Government and its black foes, includ-

ing the African National Congress and Pan-Africanist Congress.

On calls for global economic sanctions on Pretoria, the delegates stated: "Punitive economic sanctions will continue to be taken against South Africa until apartheid has been removed."

*Eye Post 29/1/81*

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## THE BISHOP OF NATAL, THE RT REV MICHAEL NUTTALL, EXPLAINS HIS CHURCH'S ATTITUDE

**O**n Easter Monday a few years ago I was telephoned by an Anglican national serviceman who was home from his army unit for the weekend. In the disarming way of the young, he came straight to the point: Is it right, he asked, for a Christian to take up arms?

Article 37 of the Church of England's Thirty Nine Articles of Religion — adopted in 1571 — addresses itself to this subject.

It says: 'It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars'.

This brings the Anglican Church within the ambit of what is called the 'just war' tradition. The Article does not encourage or forbid participation in war. It makes it 'lawful', that is, permissible. It was, of course, written before the days of military conscription and therefore implies the existence of individual choice without any compulsion.

'Just war' theory is aimed at limiting war rather than encouraging it.

It says that in certain circumstances the use of war can be morally justified, but the basic presumption is against the use of violence.

War can never be seen as a positive good in itself.

The Lambeth Conference of Anglican bishops said in 1968 that 'war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ'.

If a Christian takes part in war it will always, therefore, be with a heavy heart and based on the conviction that it is the lesser of two evils.

Traditionally, the criteria for a 'just war' are the following:

1. It must have a just cause.
2. It must have a just intention: its ultimate aim must be to establish a just peace.
3. It must use just means, for in Christian ethics means are as important as ends.
4. It must be a last resort.
5. It must be declared by a legitimate authority. (There is currently much debate about what constitutes a legitimate authority. For example, is a non-democratic, tyrannical government 'legitimate', even if it is the 'de facto' government?)

These criteria are no more than a guideline.

It is difficult, especially in the conditions of modern warfare, to imagine all the conditions being properly fulfilled. No war today is strictly 'just', and one cannot but be sympathetic to the pacifist's conviction that no participation can be morally justified.

Can one imagine Jesus taking up arms in any cause?

What about the concept of 'just rebellion'?

It has a definite, though secondary place in the Church's tradition as a legitimate version of just war theory.

In other words, it can be held that in certain circumstances rebellion against an unjust tyranny is morally justifiable. The same criteria for a 'just war' are applicable though, of course, in this case the nature of 'legitimate authority' is called into question.

All this sounds academic and theoretical, and would that it were!

Sadly, it is in fact all too real in our southern African situation today. Hence the open discussion and debate taking place in this very newspaper.

The Provincial Synod of the Church of the Province of Southern Africa asked the Archbishop in 1982 to appoint a commission to study this whole issue and to examine the question: Is South Africa fighting a just war? That is a two-sided question, for we are faced with the tragedy today of South Africans fighting against South Africans.

Is justice to be found on either side or neither?

# Anglicans and the 'just war'

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It was a grave and momentous subject to consider, and the 44-page report has been commended to members of the CPSA for study and reflection.

In the crucial area of 'conclusions' the members of the commission were unable to reach unanimity.

They reflected the difference of opinion and conviction on the subject which undoubtedly exists in the Church at large. In a matter as complex as this (they said) it is impossible to say emphatically: 'This is the Christian answer'.

Ultimately, each individual has to make a decision based, so far as possible, on a well-formed and well-informed conscience.

It is worth quoting the essential conclusions of the Commission:

1. We are in broad agreement that, within the terms of just war theory, there was sufficiently 'just cause' for the swing to violent resistance on the part of Swapo in 1966 and on the part of South African liberation movements in 1960. In the spiral of violence in which these two countries have become caught up, we see the policy of apartheid, with its ancestry prior to 1948, as the mid-wife and mother of this violence. Peaceful opposition to this policy went on for many years. For some, in this process of opposition, 1960 and 1966 became points of no return. We cannot, in terms of just war theory, say that they had no 'just cause'.

Where the Commission has failed to reach unanimity is in the following two respects:

● Some of us would argue that since the liberation movements had 'just cause', the Government's response had 'none', particularly since its apartheid policy was chiefly responsible for the outbreak of violent resistance in the first place.

Others would say that the response of the Government to these movements of violent resistance is justifiable not in the sense that it can elicit unquestioning loyalty, but at least in the sense that any state needs to defend the essential arteries of its life against attack.

● Some of us, in appraising the Namibian and South African conflicts in relation to the just war criteria, have found ourselves unable to justify armed resistance in spite of the existence of just cause.

It is recognised that there are those, even among the oppressed, who still prefer the option of non-violent resistance to evil and are committed sacrificially to it.

Such non-violence, especially in the face of provocation and constraint, accords closely with the mind of Christ. It should not be minimised or overshadowed by any approval of 'just cause' in those who have opted for armed conflict.

2. The latter point links up with the second difficulty the commission has had in applying the just war criterion of 'weighing means in relation to ends'.

Here too we have been unable to reach full agreement. We have all been deeply aware of the problem of violence breeding violence, so that it becomes difficult to decide whether any probable good will outweigh the probable evil that may result.

Similarly, methods of war have been used on both sides which seem to fall into the category of wanton violence which cannot easily be justified.

Some of us would argue that the criterion of 'means in relation of ends' has been adequately fulfilled within the accepted limitations of just war theory. Others of us question whether this has been so on either side of the conflict.

The final conclusion of the commission is also worth quoting.

In regard to South Africa, whatever disagreement there may be in applying just war criteria, there remains an overarching need for concerted effort on all sides towards reducing tension and conflict with a view to finding an agreed, peaceful future for our country.

A mobilisation for peace is the only truly Christian answer to the present mobilisation for war.

Without such a mobilisation the South African situation has all the makings of tragedy.

Here is expressed the basic horror of all violence, which the Church of the Province has expressed at all times.

It is the peacemakers who are described in the Sermon on the Mount as the sons of God.



# Aid post for ex-detainees

Cape Times 11/10/86

By BARRY STREEK

A FORMER detainee, the Rev Lionel Louw, has been elected to a top international church position as moderator of World Vision International, the Christian aid organization.

He will serve for three years.

Mr Louw is also chairman of the Western Province Council of Churches. He was detained for two weeks last year in terms of the emergency regulations.

Mr Louw, a priest in the AME Church, is a lecturer in social work at the University of Cape Town.

He said yesterday he was "thoroughly overwhelmed" by his election. "I just wept. I couldn't believe this was what they felt about South Africa. I was completely overwhelmed ... it became clear World Vision is against apartheid."

CAPK Tiriks 1/10/86

# Tutu talks to Sendingkerk

Staff Reporters

THE Archbishop of Cape Town, the Most Rev Desmond Tutu, yesterday became the first Anglican prelate to address a Dutch Reformed Church synod in South Africa.

Archbishop Tutu's address to the general synod of the Ned Geref Sendingkerk in Belhar follows an invitation extended to him at the opening of the synod's 1986 session last week.

The synod hall was packed with visitors and delegates as he delivered his address.

Introducing the archbishop, Dr Allan Boesak, the new Moderator of the Sendingkerk, told the synod that "never before has an archbishop or bishop spoken on the floor of this synod. I don't think this has ever happened in the Dutch Reformed Church in South Africa at all".

The Sendingkerk synod last night decided to end all ecumenical agreements with the white Ned Geref Kerk, and resolved to terminate the Deed of Agreement with it.

The move affects a number of white clergymen who serve in the Sendingkerk and are still members of the Ned Geref Kerk.

The Ned Geref Kerk does not recognize clergymen ordained in the predominantly coloured Sendingkerk. White clergymen serving in the Sendingkerk will now have to take up full membership of the church and also sign the Belhar Confession which declares apartheid a heresy and sin and implies a denunciation of Ned Geref Kerk dogma.

The synod of the Volkskerk van Afrika, meanwhile, yesterday re-emphasized that it was "the apartheid policy of the State which was the root cause of polarization, confrontation and violence".

Last week, the 50 clergymen condemned the detention of the superintendent of Stellenbosch Volkskerk van Afrika's Rev Leslie Crotz from June 17 until July 29. He is currently in the US.

"As a protagonist of reconciliation the church re-emphasizes that it is the apartheid policy of the State which is the root cause of polarization, confrontation and violence," the spokesman said.

**Racism seen as a sin**

# NG Church could change its views on race relations

CAPE TOWN—The NG Kerk General Synod yesterday accepted a report which may revolutionise its official stand on race relations. The report says racism is 'a serious sin which no person or church may defend or practise'.

*Whites need to repent, says bishop*

Mercury Reporter

ONE of the requirements for healing in South Africa was a spirit of repentance on the part of white people, the Anglican Bishop of Natal, the Rt Rev Michael Nuttall said.

He was commenting on a report from Cape Town that the General Synod of the Nederduitse Gereformeerde Kerk had adopted a report which said racism was a serious sin which no person or Church might defend or practise.

Bishop Nuttall said people needed to repent of the sin of apartheid and he was moved when an individual or a group openly and honestly admitted an error.

Mr Ray Swart, Natal leader of the Progressive Federal Party and spokesman on black affairs, said it seemed that there was a good deal of soul-searching going on within the NGK and this was to be welcomed.

He said the concept of apartheid would be seen to have been a 'classical disaster' when the history books of the period were written.

It was also impossible to justify on any humanitarian or spiritual grounds, Mr Swart said.

The Catholic Bishops of Southern Africa are gratified and encouraged to hear that powerful voices are being raised within the NGK against apartheid.

'We do not know the contents of the 66-page draft document but the report of the minority led by Prof Johann Heyns concerning the elevation of apartheid to a religious race ideology is a truly humble and praiseworthy Christian confession.

'Even the report of the more conservative minority led by Prof Carel Boshoff implies that there is no scriptural basis for apartheid.'

The report, titled 'Church and Society', was prepared by a special commission under the chairmanship of the former Moderator, the Rev Jacobus Potgieter, charged with revision of the controversial pro-apartheid policy document 'Human Relations and the S A scene in the Light of Scripture

'Church and Society', a draft policy document on race relations, addresses and changes most of the Church's official views on:

Joint worship, qualifications for Church membership, racial or ethnic division of the Church, race and racism in personal and group relations, active opposition to harmful Government policies and structures, distinguishing between the Government of the day and the State; and

Human dignity and human rights.

## Reunification

Observers at the Synod said many of the recommendations were truly 'revolutionary' and would reopen ecumenical doors that had been closed to the Church for its passive support of apartheid policies.

If some minority recommendations are accepted, an NG Sendingkerk visitor said, Church reunification was an attainable goal.

The Church commission found that the Bible may not be used as a blueprint for solving social, economic or political issues.

'Therefore all attempts present or past to derive any social or political policy — whether it is that of apartheid or separate development, or integration — from the Bible must be strongly rejected,' the commission said.

The fact that the Church was scripturally based and preached the gospel meant that no congregation should deny anyone the right to listen to the word of God.

The commission found that provision could, however, be made for the sake of effective communication of scripture, for the 'indigenising' of the Church.

Because the Church was a faith, its revelation in scripture was the only condition for membership.

## Lineage

In this respect a minority report supported by the Right-wing Prof Carel Boshoff proposes that 'only' be replaced by 'fundamental'.

According to their report the fact that the Church is a universal community also means that it may not be confined 'exclusively to one people or group and nobody may be excluded on the basis of his lineage, national connection, language or culture'.

'This means that we can never accept the divisions of churches with the same reformed confession but must recognise it as sin and confess it so.'

In its final form the report will play a pivotal role in two other issues faced by the Synod, its close and traditional ecumenical ties with its coloured 'daughter', the NG Sendingkerk and with the Reformed Ecumenical Synod.

Similarly the Church's relations with the World Alliance of Reformed Churches will be largely determined by the outcome of the debate and the Synod's decisions. — (Sapa)

(28) 2/10/85 DN

## Synod: emergency not valid

CAPE TOWN — The synod of the Nederduitse Gereformeerde Sendingkerk yesterday rejected the reasons for the imposition of the state of emergency and said it would continue to press for the release of all detainees.

It also accepted that when a Christian felt bound by conscience to follow a "line of criticism" which brought him into conflict with the state, he always had to obey God rather than a human being.

"In such a case he or she must accept the punishment and suffering that goes with it in the spirit of Christ and His apostles, in accordance with the Belhar Confession."

These points came up during discussion of a report on detentions, compiled by the church's temporary commission on current affairs.

The report said the church had, through protest, repeatedly exercised its prophetic responsibility towards

the government in the matter of detention without trial.

"The reaction of the government to this prophetic criticism shows clearly a hardening of heart and an increasingly uncompromising attitude in regard to detention without trial.

"The point of departure in this matter will have to be that the church stands here directly opposed to the government."

The commission recommended that the synod decide that a number of biblical principles were applicable. Among them were that:

- No one could be detained unless a charge was laid against him so that he could defend himself in a court under the normal process of law;

- Every citizen should have the freedom to express his opinion in a responsible manner on all matters affecting politics and the community.

The synod accepted all the commission's recommendations. — Sapa

# Church 'must be wary' of ANC role

## Mercury Reporter

THE Roman Catholic Archbishop of Durban, Denis Hurley, says he cannot imagine any church seeking involvement in the armed struggle.

He was commenting yesterday on a statement by the deputy director of the research division of the Bureau for Information, Mr David Venter, that the African National Congress had stepped up its campaign in 1986. Among its aims was to increase its credibility and get the Church more and more involved in its struggle.

## Ideology

Archbishop Hurley said the expression 'to get the Church more and more involved in its struggle' was open to many interpretations.

'But it is quite justifiable for churches, like any other bodies, to find out what the ANC says about itself and to have dialogue with it about its motives, aims and methods.'

The Anglican Bishop of Natal, Michael Nuttall, said he was not aware that the ANC wanted to use the Church in this way.

'Obviously the Church has to be careful that it

does not become used by any political ideology or movement,' he said.

'I think the Church would take due care in this respect.'

Mr Alvin Anthony, acting director of Diakonia, the Durban-based ecumenical agency, said that as long as there was unjust rule, the Church had a theological responsibility to enable its members to strive for a just, non-racial, democratic South Africa.

It was not as part of the ANC's campaign that the Church was involved in the struggle for justice, he said.

The Church's increasing involvement stemmed from the deepening social and economic crisis in South Africa.

## A front

Our political reporter writes that the Bureau for Information's claim that the United Democratic Front is a front for the banned African National Congress is a malicious allegation which has not stood up in court, UDF president, Mr Archie Gumede, said in Durban yesterday.

Mr Gumede was reacting to a media briefing in Durban earlier this week at which the Bureau for Information's Research Division deputy director, Mr David Venter, said the state of emergency was declared to save the country from a 10-day campaign of bombings, boycotts, flag burnings and marches.

Mr Venter said the UDF was a front for the ANC.

# Cost of enthronement shrouded in mystery

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3/10/86

THE Anglican Church is keeping mum about the costs involved in Bishop Desmond Tutu's enthronement as Archbishop in Cape Town this weekend.



● TUTU

However, enthronement media liaison officer Terry Crawford-Browne said yesterday speculation that the extravaganza was to cost in excess of R500 000 was pure fantasy.

"I'm not privy to the figure involved," he said, declining to say who was.

"The costs are relatively limited. To speculate, as some have, that it runs into hundreds of thousands is off the mark."

Several senior Anglican officials, including Tutu, have said they are unaware of the costs involved.

The church would not, however, be wining and dining celebrities who yesterday began arriving in Cape Town for the occasion. They would be paying their own air fares and accommodation, Browne said.

Coretta Scott-King, widow of the former US civil rights campaigner, Dr. Martin Luther King, accompa-

DOMINIQUE GILBERT

nied by her son, Martin Luther King III, arrived in Johannesburg from Harare last night on their way to Cape Town.

In a statement released in Harare, King, president of the Martin Luther King Centre in the US, said she wanted the centre to help South Africans.

The Archbishop of Canterbury, Dr Robert Runcie, would arrive with a contingent of guests on Saturday morning, Browne said. Runcie is to deliver the Eucharist service at the Goodwood Showgrounds.

The names of other guests will be released today.

Costs will include those for housing and seating arrangements in the cathedral, printing, professional musicians, closed circuit television for about 500 people who are to be seated in an adjacent hall during the ceremony and the public Eucharist service at the Goodwood Showgrounds after the enthronement on Sunday.

Browne said he had not given up hopes that the SABC would do a live screening of the ceremony.

Tutu officially assumed his title yesterday.

DD 3/10/88

# Hurley: churches won't go for arms

## ... talk with ANC can be justified

DURBAN — The Catholic Archbishop of Durban, the Most Reverend Denis Hurley, says he cannot imagine any church seeking involvement in the armed struggle.

He was commenting on a statement by the deputy director of the research division of the Bureau for Information, Mr David Venter, that the African National Congress had stepped up its campaign in 1986. Among its aims was to increase its credibility and get the church more and more involved in its struggle.

Archbishop Hurley said the expression "to get the church more and more involved in its struggle" was open to many interpretations.

"But it is quite justifiable for churches, like any other bodies, to find out what the ANC says about itself and to have dialogue with it about its motives, aims and methods."

The Anglican Bishop of Natal, the Most Reverend Michael Nuttall, said he was not aware that the ANC wanted to use the church in this way.

"Obviously the church has to be careful that it does not become used by any political ideology or movement," he said.

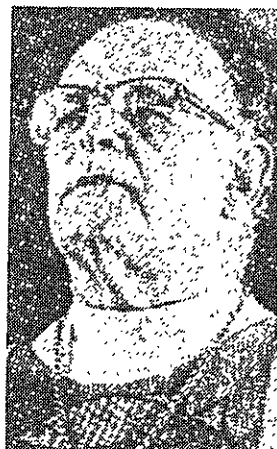
"I think the church would take due care in this respect."

The acting director of the Durban-based ecumenical agency, Diakonia, Mr Alvin Anthony, said that as long as there was unjust rule, the church had a theological

responsibility to enable its members to strive for a just, non-racial, democratic South Africa.

It was not as part of the ANC's campaign that the church was involved in the struggle for justice, he said. The church's increasing involvement stemmed from the deepening social and economic crisis in South Africa.

The Bureau for Information's claim that the United Democratic Front was a front for the banned African National Congress was a malicious allegation that had not stood up in court, UDF president, Mr Archie Gumede, said in Durban.



**ARCHBISHOP  
HURLEY**

Mr Gumede was reacting to Mr Venter's statement that the state of emergency was declared to save the country from a 10-day campaign of bombings, boycotts, flag burnings and marches.

Mr Venter had said the UDF was a front for the ANC. — Sapa

# Reagan sanctions veto overturned

DD 3/10/86

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## Pik surprised by US anger

PRETORIA — The South African Foreign Minister, Mr. Pik Botha, said yesterday he was astonished at American anger over his lobbying of US senators on the sanctions bill, and said such contacts were normal diplomatic practice.

"Why can I not have the right to talk to US senators?" Mr. Botha asked foreign reporters at a news conference, hours before the Senate was to vote on whether to override President Reagan's veto of the package of economic sanctions.

Mr. Botha telephoned several senators on Wednesday, asking them to vote to sustain the veto. He told them that South Africa would stop importing US grain if the bill was enacted, and that South Africa also would not transport US grain to help starving black countries.

A number of senators objected strongly to Mr. Botha's last-minute lobbying.

Senator Richard Lugar called it despicable and said it was "intimidation and bribery."

Senator Edward Kennedy called Mr. Botha's efforts "one of the most notorious attempts by a foreign government to interfere in the foreign policy of the United States."

At yesterday's news conference Mr. Botha answered: "Since when is communication between governments a sin in the free world? Unless I have touched a raw nerve."

"This is a normal diplomatic practice. It's not interference," Mr. Botha added.

"US senators criticise my policies day in and day out. Have you ever heard me refer to that as despicable conduct and blackmail?"

"I didn't speak as an enemy, I spoke as a friend. I share the same ideals. Since when can't we differ like gentlemen? I don't know what has gone wrong. It is a bit ridiculous. It is laughable," Mr. Botha said of the controversy.

In an earlier radio interview, Mr. Botha said South African farm groups had pressured him to stop imports of more wheat and maize from the United States. — Sapa-DDC-AP

## Dispatch Correspondent

WASHINGTON — The United States yesterday imposed the toughest penalties on South Africa ever adopted by an industrial nation as the Senate overwhelmingly threw aside President Ronald Reagan's sanctions veto in a 78 to 21 vote.

It represented the most severe foreign policy defeat of President Reagan's five-and-a-half years in office.

The margin of the president's defeat was far broader than the administration expected and reflected outrage at the South African Foreign Minister, Mr. Pik Botha's last minute threat to end South African purchases of American grain if the veto was overridden.

The Vice President, Mr. George Bush, who presided over the session in a show of how important the White House considered the vote, had to restrain the galleries from cheering when the tally was announced.

The immediate effects include the ending of South Africa-US landing rights within 10 days, and the prohibition on all new US investment within 45 days.

Within three months, all American imports of South African uranium, coal and textiles must end.

South African iron and steel, as well as agricultural products and foodstuffs, are embargoed forthwith, the import quota for South African sugar is transferred to the Philippines.

With the exception of minerals deemed strategic by the president, all products of South African government-owned corporations are also banned from April 1 next year.

The historic vote came over the desperate and emotional pleas of the Senate majority leader, Mr. Robert Dole, who called the decision "a real good foreign policy", and demanded to know "who's going to be around to solve the problems we are creating".

The majority leader also argued that the president might well

compromise further and add to the list of sanctions he would be willing to implement under his own authority if the veto held. But the Senate was not convinced.

The chairman of the foreign relations committee, Senator Richard Lugar, said: "Today, the American people spoke in a strong and determined voice against racial injustice in Africa. The Senate's vote to override the president's veto marks a new beginning and not an end to the debate over American foreign policy toward all of Africa."

Only six Republicans who voted for the bill when it passed last month by an 84-14 margin changed sides yesterday despite last minute personal pleas from President Reagan.

The sanctions can only be lifted if Congress agrees with the president that Pretoria has fulfilled four of the following five conditions: the release of Nelson Mandela and other political prisoners, the legalising of all political parties and activities, the repeal of the laws regulating where blacks may work and live, the repeal of the current state of emergency and the entering into good faith negotiations with black leaders.

President Reagan, in a statement issued by the White House soon after the vote, expressed "deep disappointment" and pleaded with Pretoria to "act with courage and good sense".

● The American Senate's decision to reject President Reagan's veto against sanctions on South Africa was emotionally based on "twisted" perceptions of what was happening in this country, the Foreign Minister, Mr. Pik Botha, said last night. He hoped the world would leave South Africa alone now to solve its own problems.

See also page 4



29 Eve Post 4/10/86

# 'Church is responsible for The deep divisions in SA'

CAPE TOWN — Responsibility for the deep divisions in South African society was not that of the Government or political parties, but the Church's, Dr Beyers Naude, general secretary of the SA Council of Churches, told the NG Sendingskerk synod in Belhar today.

Unless the Church confessed to this, it was impossible to rebuild a renewed Church and society, he said.

The synod was gathering at a time when the country was in a serious crisis, he said, in a historic greeting from the SACC to the synod.

The crisis affected the country in its deepest being

and was not only a protest against the policy of apartheid, low salaries, political rights and social injustice, but had in recent years taken on the character of a resistance movement, seeking a new order and new society for all South Africans.

"In this protest, all churches are deeply involved whether they want to or not, whether they wish it or not or whether they want to have their voice heard or not," Dr Naude said.

"Even their silence will be a measure of

involvement."

He said he would be creating a false impression by saying that things would improve.

"In this process the churches of South Africa, including the Sendingskerk, will get more deeply involved.

"What far-reaching changes can come about if all, or most, churches can witness with one voice in favour of a new, humane and just society.

"But we must look the hard and bitter facts directly in the face." — Sapa

Keep you going now!

spokesman for the La  
Amanda Tabler

This figure excludes

# Appeal Court clears dispute over detention

CIT. 2/10/80

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THE Bloemfontein Appeal Court this week dismissed an appeal by churchworker Peter Kerchoff to have his detention declared invalid.

The court upheld an earlier appeal by the State President and the Ministers of Law and Order and Justice in the Natal Supreme Court in Maritzburg, which ruled Kerchoff's detention valid.

On August 11, the Durban and Coastal Supreme Court found that the State President had acted beyond the powers conferred on him by the Public Safety Act and that Regulations 3(1) and 3(3) of the Act were invalid. It ordered the release from detention of the UDF's Natal publicity secretary Solomon Tsenoli.

Four days later the Maritzburg court disagreed with the Durban court's decision and refused an application for the release of Kerchoff, organiser of the Pietermaritzburg Association for Christian Social

Awareness.

And this week the Appeal Court set aside, with costs, the order of the Durban court in the Tsenoli case.

In the Kerchoff appeal, in which the respondents were the Ministers of Law and Order and Justice, the appeal by Kerchoff and his wife, Lynette Kerchoff, was also dismissed with costs.

The judge in the Tsenoli case, Judge D Friedman,

ruled that certain wording in Section 3(1)(A) was ambiguous, but the Appeal Court found this interpretation "forced and strained".

Kerchoff's detention was also attacked on the grounds that he was not arrested formally.

But, according to the Appeal Court judge, the failure to inform Kerchoff in express terms of his arrest was "formalism" and could not invalidate the arrest. - Sapa.

... detention

## 'Liberals' like Tutu, Boesak a threat, says Muslim leader

By JEAN LE MAY, Cape Town

IT was true that "a particular kind" of South Africa was being threatened by "a particular kind" of Islam, Moulana Faried Essack said at a meeting in Hanover Park, Cape Town, on Wednesday night.

The South Africa which "detained, exploited, confined" was the South Africa which was being threatened: but it was also being threatened by liberal Christians such as Archbishop Desmond Tutu and Dr Allan Boesak.

Essack, national co-ordinator for the Call of Islam, was speaking at a meeting attended by more than 2 000. The meeting was organised by the Call of Islam, probably the most widely supported Muslim organisation, to protest the NGK synod resolution last week that Islam was a false religion and a threat to South Africa.

Messages of support were read to the meeting from Archbishop Tutu, Dr Allan Boesak and the Rev Beyers Naudé. Other speakers were Ds Gerrie Lubbe, who was dismissed by the NGK some years ago and is now president of the World Council of Religion and Peace in South Africa and Dr Richard Stephens of the Department of Biblical Studies at the University of the Western Cape.

A representative for the Bureau for Information said "after the meeting a crowd of about 400 coloured people were dispersed by police using tearsmoke. Stones were thrown at police and one member of the Security Forces was slightly injured by being hit on the head with a stone. We have no record of any arrests."

In his speech Essack said that since the Call of Islam was founded two and half years ago, all its efforts had been towards forging unity between Muslims and Christians. He was saddened by the fact that although both the state and the NGK appeared to be moving towards reform, both were keeping strictly to the non-segregationist line favoured by the rightwing of the government and the rightwing of the church.

Cape Town Muslims have been outraged by the NGK's gratuitous attack on Islam during its synod last week. A resolution accepted by the synod read that Islam was "a false religion" which held great danger to South Africa, Africa and the world.

The meeting Wednesday night called on all Muslims to gather on the Grand Parade on Saturday morning and march to the Groot Kerk in Adderley Street to deliver a note of protest to the NGK.

Muslims have not been mollified by a statement put out after a special meeting of the NGK general synod committee in Pretoria this week, which attempted to smoothe over the row. It said that the offending resolution should in no way be seen as an affront to Muslims, but in the context in which it had been made, which was during discussion of a motion deploring the number of young black and coloured converts to Islam.

The resolution which caused all the trouble was proposed by Ds Stoffel Colyn, chaplain general to the SAP. It called on church members to "witness to the gospel of Jesus Christ in all areas as the only answer to the onslaught of Islam".

The synod accepted a motion expressing concern that many young black and coloured people, especially after 1976, turned to Islam "as an ideology which furthered the freedom struggle".

Essack was critical of Muslims who became members of the tricameral parliament. As for criticisms that the NGK's resolution had embarrassed Muslim members of the SA Police force, there were no Muslim policemen, he said. "Any Muslim who joined the police force was asked to resign or leave the faith."

In an interview before the meeting, Essack said it was true, as the NGK had alleged, that "young blacks and coloureds" had been drawn to Islam, but "not in any large numbers".

Opp. Times  
Monday, October 6 1986

# Divisions in SA fault 'of church, not govt'

RESPONSIBILITY for the deep divisions in South African society was not that of the government or political parties, but the church's, Dr Beyers Naude, general secretary of the SA Council of Churches, told the NG Sendingkerk Synod in Belhar on Saturday.

Unless the church confessed to this it was impossible to rebuild a renewed church and society, he said.

The Synod was gathering at a time when the country was in a serious crisis, he said in a historic greeting from the SACC to the Synod.

The crisis affected the country in its deepest being and was not only a protest against the policy of apartheid, low salaries, political rights and social injustice but

had in recent years taken on the character of a resistance movement, seeking a new order and new society for all South Africans.

"In this protest all churches are deeply involved whether they want to or not, whether they wish it or not or whether they want to have their voice heard or not."

He said he would be creating a false impression by saying that things would improve.

"What far-reaching changes can come about if all, or most, churches can witness with one voice in favour of a new, humane and just society."

From the SACC's perspective, the theological initiative had moved into the hands of black Christians, backed by a small group of whites.

Since Cottesloe there had been a theological sterility and stagnation in South Africa.

The confession of Belhar, accepted by the Sendingkerk last week, brought a new meaningful initiative which had in a sense rectified the situation.

If the Sendingkerk were to welcome discussions with others, there would be a great struggle because of differing backgrounds and viewpoints, but unity in Christ did not come cheaply.

"If from within the white NGK certain members and congregations would say that for as long as the NGK was unable to free itself from the grip of anxiety, fear and bonds to a long tradition, would they be welcome in the Sendingkerk?"

"If you say 'yes', then there will be a struggle." — Sapa

ARGUS 6/10/86 28

# Tutu's successor calls for rejection of apartheid

The Argus Correspondent

**JOHANNESBURG.** — The new Anglican Bishop of Johannesburg, the Right Rev. Duncan Buchanan, has condemned apartheid.

He said that a Government policy which did not work for good, was not Christian and had to be rejected.

Bishop Buchanan was enthroned Bishop of Johannesburg in St Mary's Cathedral yesterday by his predecessor, Archbishop Desmond Tutu.

"We are witnesses to the havoc that policy has created in the lives of people," Bishop Buchanan said.

He said he was horrified by the number of whites so caught up in fear that they had lost their ability to love others.

"They have lost their humanity and therefore cannot recognise the humanity of others."

## No solitude

He was horrified by the townships where people lived in shanties, where there was never any quiet and never any solitude.

It was terrifying that every year thousands of rands were poured into a system based on race, which bred hatred and fear, he said.

Bishop Buchanan said Christians should regard it as their privilege to meet the needs of others and to see the good in all people.

"We must be the defenders and protectors of the rights of others," he said.

He praised Archbishop Tutu, saying his concern and love had been an inspiration to many people.

"His prophetic and uncomfortable ministry is a gift to the Church," Bishop Buchanan said.

Bishop Buchanan was enthroned Bishop of Johannesburg in St Mary's 20 weeks after being installed as the Dean of the same cathedral, which he said was probably a record for the shortest time as Dean.

Several dignitaries of the Anglican Church attended the enthronement, adding splendour in their ceremonial robes. Choirs sang to the accompaniment of trumpets and organ.

Prominent members of other churches also attended, including the Roman Catholic Bishop of Johannesburg, Bishop Reginald Orsmond, the past president of the Methodist Church, the Rev Peter Storey, and the past president of the Presbyterian Church, the Rev Alan Maker.

7/10/86  
SMK

# Black moderates launch Christian political party

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By Colleen Ryan, Political Reporter

After weeks of secret talks a new political party — the United Christian Conciliation Party (UCCP) — was launched yesterday by a group of conservative black churchmen and community councilors.

The formation of the nonracial party was announced at a low-profile Press conference at a Johannesburg hotel.

The two presidents of the new party are Bishop Isaac Mokoena, head of the Black Independent Reformed Churches Association, and the former mayor of the Port Elizabeth township of Ibhayi, Mr Thamasanqa Linda.

They describe themselves as moderates who are tired of intimidation, but they have often been singled out by anti-apartheid activists for collaborating with the Government.

Bishop Mokoena is a strong critic of Archbishop Desmond Tutu and has made several overseas trips to advocate against sanctions. He is head of the Black Independent Reformed Churches Association which he claims has 4,5 million adherents.

## HOME AND BUSINESS BURNT DOWN

Both Bishop Mokoena and Mr Linda have frequently appeared on SABC programmes as representatives of "moderate" black South Africans.

Mr Linda had to flee his Eastern Cape township last year when his home and business was burnt down by opponents who regard him as a sell-out.

Another well-known member of the party's executive committee is former Soweto mayor Mr Edward Kunene.

His house was petrol-bombed when he was mayor — but as a Soweto councillor he has generally maintained a low profile.

Among observers at the conference were two well-known white Government supporters — Mr Russel Crystal, former president of the National Student's Federation, and the head of the Student Moderates Alliance, Mr Martin Yuill.

Asked if the new UCCP had Government backing, Mr Linda said members were not interested in "stinking" Government money.

## HOSTILE TO UDF

He made it clear the party was hostile to the United Democratic Front. Asked if he thought the UDF subscribed to the Christian principles of his party, he said he "doubted" it.

Details of the new party's draft constitution were released, and it was described as the "fraternity of all South Africans of good will in the commitment to personal freedom and distributive justice".

Bishop Mokoena said the UCCP rejected "all forms of violence, whether individual or collective, and regardless of political motives".

He said the party stood for a free enterprise system, but that "the new South African state shall ensure that distributive justice brings the benefit of free enterprise within the reach of everyone, in particular to those who are underprivileged".

Bishop Mokoena said his party would examine the operations of multinational companies which channel money out of the country.

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# Church, State head for clash

By ANTHONY JOHNSON  
Political Correspondent

THE Anglican Church and the State will be locked into a collision course when the 54th Synod of the Diocese of Cape Town opens in Bonteheuwel tomorrow evening.

Motions and reports to be considered by the synod contain scathing attacks on a wide range of government policies and clearly aligns the church with "progressive organizations".

However, a report by the church's Board of Social Responsibility (BSR) to be discussed this week is also highly critical of flaws within the church itself, including divisions between races, "authoritarianism", "middle-class domination", sexism and contradictions between church statements and actions.

A resolution by Archdeacon Louis Bank states: "The government's policies of racial segregation, with the associated economic exploitation and the serious social and political op-

pression of people resulting from these policies, are the root causes of political unrest and violence in our land."

It goes on to say that these policies are in conflict with Christian principles and that any claim that they are necessary for the maintenance of Christian civilization or as a bulwark against communism "is a lie".

The resolution accordingly calls on Anglicans and all other Christians "to support those organizations which oppose these policies and are working for the establishment of a just democratic order".

"And in particular, invites our fellow Christians in the churches to which the majority of the members of the present government belong to stand with us in witness."

Archbishop Desmond Tutu, who will be in the chair for the first time, will be asked to send a copy of the resolution to President P W Botha, all MPs and church leaders.

The synod ends on Monday.

**Coverage**

# UNITED CHRISTIAN CONCILIATION PARTY



Telling the world: Tamasanqa Linda, Bishop Isaac Mokoena and Edward Kunene

Picture: WENDY SCHWEGMANN, Reuter

THE birth this week of the United Christian Conciliation Party (UCCP) is seen as part of the government's move to groom moderate blacks for the National Statutory Council.

But at the launch of the party in Johannesburg on Monday, its leaders denied any government links as well as speculation that they will play a role in the NSC.

"We cannot talk about a thing (the NSC) that has not yet been formed. We first have to study the statutory councils to see if they prefer violence or negotiation," said Tamasanqa Linda, joint UCCP president and former mayor of the Port Elizabeth township of Ibhayi.

The other UCCP president is Bishop Isaac Mokoena, life president of the Reformed Independent Churches Association (Rica) which he claims has 4,5-million adherents.

The party's treasurer is former Soweto "mayor" Edward Kunene, while its liaison officer is Dr EB Malamb.

The four, who acted as party spokesmen, evaded questions on constituencies and membership strength; relations with labour movements; and the release of Nelson Mandela and other political leaders.

"The only person who can advocate the release of Mandela is his wife and what's more, Mandela is big enough to speak for himself," Linda said.

The answers to questions about funding were also not convincing, when one considers that Linda and Mokoena flew to London on a fund-raising venture hours after the press conference.

Mokoena claims money was provided from the funds of the Reformed Independent Churches

## Rhinos in search of someone to protect

By SEFAKO NYAKA

Association.

"We won't accept money from the (South African) government because that money stinks," said Linda.

Both Linda and Mokoena have frequently appeared on SABC programmes as representatives of a moderate black position.

Linda told the conference he does not think the party, which has six community councillors — five of them from the Soweto town council — on its executive, will have difficulty in gaining acceptance amongst blacks.

He said the trouble in the townships is caused by "a few radicals". The majority of people, he said, are moderates. There will be no problem attracting them to his party, he added, which is open to all who abide by Christian values, regardless of creed, race, sex or colour.

Malamb said the party is soon going to embark on a massive campaign of recruitment through rallies in the townships. "And because we are good people we won't need the protection of the police or the army when we go into the township," Mokoena added.

The bishop noted the party will not seek a working relation with Inkatha, whose members will have to apply as individuals to join the UCCP.

An alliance with the UDF or Azapo is out because "we doubt the Christian

values of the people in the United Democratic Front," Linda said.

A few minutes later Linda told the group of journalists that "we (UCCP) and the UDF are fighting for the same cause."

The UCCP will not concern itself with the rent issue in the townships but will instead seek election to parliament if South Africans go to the polls next year.

Admitting that this effectively means that none of the present African executive members of the UCCP will be nominated as a candidate, Linda said: "We will nominate whites, coloureds and Indians to fight our cause in parliament."

Linda, who went into self-imposed exile after his home and businesses were burned down, recently took the widow of slain Uitenhage councillor TB Kinikini overseas with a group calling itself Victims Against Apartheid (VAT) to "tell the world what happens to moderate blacks in this country ... to show the world what blacks who say they want to liberate the country are doing."

Well-known defenders of government policy, former National Students' Federation president Russel Crystal and head of the Student Moderate Alliance Martin Yuill, sat quietly at the back for part of the conference. Members of the two conservative student organisations accompanied the VAT abroad.

On face value, the draft "platform of reconciliation" presented by the avowedly Christian UCCP at the conference appears to contain some "radical" but fundamental demands: a call for "representative and democratic" political participation; an end to privileges on the grounds of race, colour, creed, sex, political affiliation or social status.

In fact the only thing that came across quite clearly is that the party is Christian, rejects violence, and is anti-communist.

Although Linda stated his party is for one-man, one-vote in a unitary state he is not sure whether the present homelands will be allowed to exist.

There was much talk about the equal distribution of wealth and the prevention of exploitation of man by man.

But the the UCCP states: "Free enterprise is the only alternative to the misery, starvation and underdevelopment caused by Marxist planification and mismanagement which has afflicted most of South Africa's neighbours."

The government could long ago have put a stop to the violence in black townships if it were willing to do so.

The answer, according to Mokoena, would have been to bring authentic leaders to the conference table.

But the bishop failed to identify the authentic leaders.

Mokena said his party chose the rhino as an emblem because "the rhino will never leave a fellow rhino in trouble. It will fight to protect it."

Maybe "after five intense months of behind-the-scene lobbying to form the party", like the rhino, the UCCP might have something to protect.



## Anglicans and State head for collision

CAPE TOWN—The Anglican Church and the State will be locked on a collision course when the 54th Synod of the Diocese of Cape Town opens in Bonteheuwel this evening.

Motions and reports to be considered by the Synod contain scathing attacks on a wide range of Government policies and clearly aligns the Church with 'progressive organisations'.

However, a report by the Church's Board of Social Responsibility (BSR) to be discussed this week is also highly critical of flaws within the Church itself, including divisions between races, 'authoritarianism', 'middle-class domination', sexism and contradictions between Church statements and actions.

A resolution by Archdeacon Louis Bank states: 'The Government's policies of racial segregation, with the associated economic exploitation and the serious social and political oppression of people resulting from these policies, are the root causes of political unrest and violence.'

The resolution called on Anglicans and other Christians 'to support those organisations which oppose these policies and are working for the establishment of a just, democratic order.'

It invites 'our fellow Christians' in the churches to which the majority of the present Government belong 'to stand with us in witness'. — (Sapa)

● See Editorial Opinion

# Apartheid is theological concern, claims Tutu

CAPE TOWN — Archbishop Desmond Tutu said in Cape Town yesterday that opposition to apartheid was a religious and theological concern and not primarily a political matter.

Addressing the 54th synod of his diocese, he said apartheid was evil and unchristian because it said the value of human beings "resides in something other than the fact that we are created in God's image".

He said apartheid was a heresy and a sin "because it treats others of God's children as less than this when it excludes them from the decision-making process when matters affecting them are decided.

"Consequently opposition to apartheid is not a political matter primarily. It is through and through a religious and theological concern."

He said apartheid inflicted unnecessary suffering on "God's children simply because they were of the wrong race and colour".

He said "it is not just wrong or even criminal. It is blasphemous.

"We must be clear that injustice and oppression make both the perpetrator and the victim less than what God wants them to be.

"They degrade and dehumanise and imprison both the oppressor and the oppressed.

"That is what the Bible teaches and we're being truly biblical, truly religious in opposing such a system.

"It is to be unbiblical and irreligious to uphold and support" apartheid, said the Archbishop. He said South Africa was capable of achieving peace and security if the Government was prepared to lift the state of emergency and free political prisoners.

Archbishop Tutu said there was, incredibly, still much goodwill between black and white "if only we will not be wantonly wasteful in dissipating it.

"Why don't we see that, with all the risks involved, a real chance (is) to lift the state of emergency, to release all political prisoners and detainees, to allow exiles to return home without fear of reprisals, to unban all political organisations and then to sit down and negotiate together a new constitution for a new democratic and non-racial South Africa?

"What does the Government, with all its formidable military might, have to fear from releasing Nelson Mandela and the others?" — Sapa

# Very good chance for peace and security, 28 says Tutu

CAPE TOWN — Archbishop Desmond Tutu said yesterday South Africa stood a very good chance of achieving peace and security if the Government was prepared to lift the state of emergency and free political prisoners.

Delivering his charge to the 54th synod of his Cape Town diocese, Archbishop Tutu said there was, incredibly, still much goodwill between black and white "if only we will not be wantonly wasteful in dissipating it".

"Why don't we see that with all the risks involved, a real chance is to lift the state of emergency, to release all political prisoners and detainees, to allow exiles to return home without fear of reprisals, to unban all political organisations and then to sit down and negotiate together a new constitution for a new democratic and non-racial South Africa?"

## MILITARY MIGHT

"What does the Government have to fear with all its formidable military might which, as we have been told innumerable times, they have not yet unleashed to its fullest extent, from releasing Nelson Mandela and the others?"

"Surely if there were to be a serious threat of a breakdown of law and order they would be able to deploy the same military forces and they could say 'We told you so'."

"At least there we have a risk with a chance whereas we all know that, at present, we are inexorably set on the road to self-destruction."

"I think we have more than just an outside chance. We have a very good chance to make it," said the archbishop.

He said he welcomed the "refreshingly realistic and courageous" statement by the Minister of Law and Order, Mr Louis le Grange, at the recent Cape Congress of the ruling National Party to the effect that the might of the security forces alone would not end the unrest gripping the country.

## KNEE-JERK-RESPONSE

Archbishop Tutu said this was a move away from the "knee-jerk response" that South Africa's troubles were due to agitators and Communists.

"When we make the correct diagnosis we are well on the way to prescribing the right remedy for the sickness."

"Now what we want to see is a translation of Mr le Grange's perception into effective action to destroy the iniquity that is apartheid."

When this had happened South Africa would not be the pariah of the world but would have its borders open for all who wished to invest in the country, he said.

"We would be able to walk tall, black and white seeking the good of all and not regarding one another as actual or potential enemies."

"We would be overwhelmed by the welcome and friendliness of the world."

## AN EVIL THING

Archbishop Tutu also said violence was "always an evil thing" whether it was the violence of those "seeking to uphold a discredited and bankrupt political system" or of those who, having been victims of the system, crying "enough is enough."

He mentioned specifically the "brutality" of security forces who "fire ammunition at the drop of a hat as if the targets were anything but human".

He attacked the "almost mindless violence of those who use the gruesome necklacing method to despatch those they call collaborators" and the "reckless violence of indiscriminate bombings of civilian targets". — Sapa.

# Mokoena <sup>10/10/86</sup> welcomes ~~the~~ declaration <sup>MC</sup>

The Star Bureau <sup>28</sup>

LONDON — Bishop Izak Mokoena, a president of the new United Christian Conciliation Party, yesterday welcomed the news that the United Democratic Front has been declared an affected organisation.

The bishop, promoting his new party among MPs and delegates at the Conservative Party conference in Bournemouth, said the UDF was seen as being an internal arm of the ANC.

“I think perhaps if they (the UDF) are allowed to operate only internally we might find an opportunity to go with them to a table where we talk things out within South Africa as South Africans.”

“It is encouraging that they have been cut off from the outside world because they have been carrying a lot of outside influence which has resulted in incalculable damage to the cause of the blacks,” he said.

He thought the Government had taken too long to take action.

Asked if he thought declaring the UDF an affected organisation would lead to its banning, he said: “I would not encourage that. I don't think it is necessary. I would rather get round the table where we can thrash out things as South Africans.”

Bishop Mokoena said he and his delegation had had a “very fine response” in Britain to the new party's formation.



Neighbourliness: Dr Nico Smith plays with little Ketsi Dikobe at his new home in Mamelodi.

● Photograph: Alf Kumalo.

## Cleric who 'emigrated' to Mamelodi

By Glenda Spiro

The Rev Nico Smith "emigrated" when he moved the 3 km to his new home recently — he became the first Afrikaner to live in a black township.

Mamelodi, hidden behind a hill, is a township Pretoria residents do not see unless they drive past a dense industrial area. But it is the chosen home of Dr Smith and his wife Ellen, the only two whites among their 300 000 black neighbours.

"It's like being in a different country," said Dr Smith. "When I moved in two weeks ago I felt like I was emigrating, leaving my father's house ... my land ... my world."

His parish has been in Mamelodi for nearly five years. He spent two years struggling through red tape to become a legal resident in Pretoria's biggest black township.

And the residents have warmed to this man of great ideological conviction. Children play on his lawn and strangers greet him on the streets.

"Since I've been here, I've become so much more aware of the estrangement of white people. It's only colour, but we worked out a blueprint that didn't allow a spontaneous and natural development between different races."

The futuristic dome-roofed house Dr Smith built is a quarter of the size of his previous home. "It looks like a planetarium," he jokes.

What makes a person, brought up in a traditional Afrikaans home, make this great trek? Dr Smith's father was a staunch nationalist and this rubbed off on him as a youngster. He joined the secret Broederbond until he found it was in contradiction with his Christian beliefs.

"I moved to Mamelodi because I had to live with the people in my congregation to get to know them properly. I refused to return to my comfortable home in the safety of a white world. I felt like a visitor, not someone who belonged."

CALL Tutu's - 11/10/80 28

# Tutu says women should be priests too



By EBRAHIM MOOSA

WOMEN should be ordained as priests, the Archbishop of Cape Town, the Most Rev Desmond Tutu, said yesterday.

Speaking at a press conference in Bonteheuwel where the synod of the Diocese of Cape Town is being held, Archbishop Tutu said he was in favour of such a move.

Opposing the ordination of women would be a contradiction of what he preached about justice and the equality of human beings — irrespective of sex — who were all created in the image of God.

"The fullest possible expression of the divine image is man and woman together."

However, the Church of the Province of South Africa did not ordain women priests.

□ Threats by the government to repatriate Mozambican workers were "immoral", Archbishop Tutu said.

Such an act would be tantamount to treating human beings as "expendable" and "commodities".

Migrant workers were allowed to stay when it was convenient to do so irrespective of the effect it had on their families, he added.

"Normally we punish culprits. How are these people culprits? When you hit out not caring who you hit, that is doubly immoral," he said.

□ A motion pledging full support for Archbishop Tutu as "God's choice for Archbishop" and his stand on apartheid has been submitted to the synod by Rev J Ashe and Rev Syd Luckett.

The motion which will be debated later condemned the attempts of the Gospel Defence League to draw Anglicans away from the Church of the Province of South Africa.

□ The synod decided not to implement a 1983 decision to divide the diocese of Cape Town into rural and urban regions.

The Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu, presiding over the 54th synod of the Diocese of Cape Town and one of his Bishops Suffragan, Bishop Patrick Matolengwe.

Picture: OBED ZILWA

## Anyone for swimming?

By EBRAHIM MOOSA

THE Archbishop of Cape Town, the Most Rev Desmond Tutu, has offered the grounds and swimming pool of his plush Bishops court residence as a picnic site for use by township residents.

Delivering his charge at the synod of the diocese of Cape Town in Bonteheuwel yesterday, the archbishop said picnics could be arranged with his office.

Archbishop Tutu said that everyone should contribute to alleviating poverty and share happiness with others.

"Leah (Mrs Tutu) and I hope

so very much that Bishops court will become more and more a home for the diocese. We have extensive grounds. Many township residents do not have the means to enjoy the facilities of the countryside.

"We want parishes in the deprived townships to bring their people for picnics at Bishops court, which they will have arranged with my office.

I hope there will be people who are willing to give swimming lessons to ghetto children on a Saturday morning — I might join the swimming classes myself."



# The latest political animal isn't a dinosaur — it's a rhinoceros!

**SOUTH AFRICA** — A political grouping, the United African Congress (UCCP), has chosen a rhinoceros as its emblem.

Is it because the rhino is short-sighted and thick-skinned? No, the party's leaders insist — it's because the rhino is a threatened species, like them.

And, like the rhino, the UCCP has protection from conservationists — in this case the State, which seems squarely behind the new body.

UCCP leaders Bishop Isaac Mokoena and former Linda! mayor Tamsanga Lindi have both openly supported the government in the past — especially on the issue of sanctions against SA.

But the party still denies it is government-sponsored. Its leaders insist that when Botha calls for new elections they intend putting up candidates to oppose the government.

Exactly who those people will represent is unclear, however, as the party is making no claims on membership.

Instead, it seems to present itself as a loose arrangement of conservative churchmen and politicians — the kind of people who can present a conservative case in foreign forums such as the US State Department.

Besides Mokoena and Linda, the executive of the new multi-racial party is packed with government supporters and community councillors.

These include former Soweto mayor Edward Koneke (deputy secretary), Sigfried Manthana (deputy secretary), CS Lengene (assistant treasurer), J Mokoena (organising secretary) and Patrick Gaboulole.

TV2 personality Reverend JE Madlalo is the UCCP general secretary. Other committee members include SA Institute for Independent Churches President Reverend Dr ES Mambela and Reverend DE Selona.

The UCCP constitution says it "rejects all forms of violence, whether individual or collective."

It makes "an appeal for reconciliation", stating that the future lies with all South Africa's people and that "only free, equal and democratic rights for all can give expression to the people's sovereignty."

"Only freedom of choice and equal opportunity for all are the basis of Christian dignity and economic, social and political justice."

Linda said his party would ensure that no profits made by multinationals would leave SA.

"That will come to a stop," he said.

The UCCP also intends to fight exploitation — but at the same time is wary of the trade union movement.

"The UCCP's launch in Johannesburg, a UCCP executive member told City Press its most important "target" was former Alexander! mayor Reverend Sann Buti.

"We're desperate to get his services."

South Africa's biggest non-parliamentary political group, the United Democratic Front, has dismissed the new party as a non-starter.

UDF national treasurer Azhar Cachalia said, "The collection of a few discredited individuals calling themselves a Christian party is a last-ditch attempt by the government to prop up a so-called moderate alternative to our people's organisations."

He said South Africa's oppressed knew who their leaders were. "They will dismiss this new group with the contempt it deserves."

Cosatu assistant secretary Sydney Mufamadi said most of the new party's officials had backed President! Botha's body and soul when the people rejected the "new" political dispensation in 1983.

Mufamadi said an "unholy alliance" had existed for years between "these individuals and the oppressor."

Hours after its formation, the UCCP sent a delegation to Britain to address the British Conservative Party conference.

# UCCP heads at British conference

*City Press*  
THE joint presidents of the United Christian Conciliation Party – formed in Johannesburg earlier this week – attended the British Conservative Party's conference in Bournemouth, London yesterday.

*12/10/86*  
Bishop Isaak Mokoena and Tamasanqa Linda – who are hoping to meet British Foreign Secretary Sir Geoffrey Howe and Prime Minister Margaret Thatcher – are aiming to present their case against sanctions at the conference.

“We want to stimulate the refusal to impose sanctions and seek recognition for our newly-formed party,” Mokoena said.

“We are also looking for friends who would be prepared to give us financial assistance.

“Black people in South Africa are tired. They need leadership,” he said.

Their visit to Britain was arranged by a Glasgow-based organisation *Africa Research*, which is being funded by British businesses with interests in SA. – Sapa.

★ See Page 5



# Reject SACC stand, says Buthelezi

ULUNDI — Chief Mangosuthu Buthelezi has called on South African Christian women to challenge SACC-affiliated churches over the South African Council of Churches' "callousness" regarding violence against blacks.

He also warned that organisations which had pressed for sanctions would try to grab for their own political purposes those funds which the West intended providing as humanitarian aid to black victims of sanctions.

Chief Buthelezi was addressing an Inkatha Women's Brigade rally at the weekend.

He presented what he said was evidence of how the SACC had urged European churches to admit ANC representatives to their organisations.

This was despite official ANC support for necklacing enunciated by the organisation's general secretary, Mr Alfred Nzo, the chief said.

It was strange, he said, that

SACC churches on the one hand encouraged the escalation of black poverty by supporting sanctions and on the other hand expected people to contribute towards church funds.

## DOCUMENT

He quoted from a document, prepared after a consultation last November between the SACC and the Netherlands Council of Churches, in which Dutch churches were advised what to do to help in the black freedom struggle.

It read: "Contacts between the ANC and the political forces in the Netherlands need to be encouraged and revalued. This movement is a political group which most likely will have in the end to form the future government of South Africa. The Council of Churches itself could co-operate by listening to the viewpoints developed by the ANC and by admitting representatives of this movement into their delegations."

He disclosed that the same SACC-NCC document had launched a strong attack on the Inkatha National Cultural Liberation Movement. It said that inkatha exerted "enormous influence" and divided blacks.

Chief Buthelezi said that Inkatha was under no illusions. It knew that no black organisation could ever make up for the deficiencies of the Government's "terrible failure".

Black health, education and employment were finally the State's responsibility. "But we as suffering people know that even one child saved from the terrible effects of malnutrition is a South African saved and preserved for the future."

Chief Buthelezi announced that he now intended to "campaign relentlessly" to get foreign countries to step up humanitarian aid to South Africa to balance the effects of limited sanctions on ordinary people. — Sapa.

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# Call to end sanctions when demands met

CAPE TOWN — A resolution described as "implicit support of sanctions" was adopted yesterday by the synod of the Anglican Diocese of Cape Town.

The resolution says the synod will call for an end to sanctions when demands — including the lifting of the state of emergency, the release of Nelson Mandela, the unbanning of organisations and the establishment of "people's education" — have been met by the government.

It was proposed by the Reverend Sid Lockett of the diocese's Board of Social Responsibility, who said there were those who would ask if the resolution did not imply support of sanctions.

"They are right," he said.

The "trump-card" of opponents of sanctions was that these measures would lead to the loss of black jobs. There had been little concern a decade ago when mechanisation on western Transvaal farms resulted in the loss of ten times as many jobs as were now threatened by sanctions.

It was "a little hypocritical" to raise jobs as an issue now, Mr Lockett said.

It was up to the government to take the pressure off the country, internationally and internally, by beginning to dismantle apartheid.

One delegate to the synod said he did not see how sanctions would assist the church in fighting apartheid. They would lead to a hardening of hearts.

The resolution was carried with several dissenting votes.

The synod also adopted a motion calling on Christians to oppose apartheid.

The unanimous vote for the motion came after the scrapping of a contentious clause calling on the church to support "organisations" which opposed apartheid and were working for the establishment of a "just democratic order".

The original motion left it to the discretion of Cape Town's Archbishop Desmond Tutu to decide which organisations were to receive this support.

The motion as accepted says the synod states the government's policies of racial segregation and accompanying economic exploitation and political oppression are the "primary causes of the political unrest and violence and of the economic and social instability in our land".

It says these policies are "in conflict with basic Christian principles for the establishment of a just and peaceful political and social order".

"Any claim that these policies are necessary for the maintenance of Christian civilisation and a bulwark against communism is a lie.

"Therefore this synod urgently calls upon all the members of the church in this diocese, all members of the Church of the Province of South Africa and on all Christians to oppose these policies and to work for the establishment of a just democratic order." — Sapa

copy Times 13/10/86 (28) (28)

# Synod 'endorses' Tutu on sanctions

By EBRAHIM MOOSA

THE Anglican Synod for the Diocese of Cape Town yesterday decided not to oppose sanctions unless the government lifted the state of emergency and released Mr Nelson Mandela.

The synod's decision was seen as an endorsement of the views of Archbishop Desmond Tutu on economic sanctions as a weapon for political change in South Africa.

Other demands included the unbanning of banned organizations, the re-opening of schools, the halting of rent evictions, a living wage for all workers, adequate social security and the right to strike.

It stated that South Africans had the power to eliminate apartheid which would ultimately end international pressure against the Republic.

## 'Not a single job'

The motion, proposed by the Rev Sid Lockett, enjoyed the majority support of the synod which concluded its four-day session yesterday.

Earlier, Mr Lockett said that South Africa was a "hair's breadth from disaster". He dismissed the argument that sanctions caused a loss in jobs and said that during the past four

years not a single job had been created in the manufacturing and industrial sectors. Foreign investments were capital intensive rather than job intensive, he said.

The synod also condemned the government for declaring the UDF an "affected organization". The Rev Colin Jones, chaplain at the University of the Western Cape (UWC), said the government order was aimed at "sabotaging" the organization which would restrict its affiliates from performing vital community functions.

## 'Kingdom of Darkness'

If it failed to desist from such activities, the government would only increase frustration and raise the level of violence, Mr Jones said.

The synod further resolved that:

□ The government's policies belonged to the "Kingdom of Darkness" and were the primary cause for unrest, violence, economic and social instability and therefore called on all Christians to oppose them. Copies of this resolution will be sent to the State President, MPs and heads of churches in South Africa.

□ It supported the work done by the Board of Social Responsibility which includes a variety of social, political and welfare func-

tions. The BSR report mentioned that the church "increasingly aligned itself with the popular struggles of the oppressed" in accordance with the teachings of the Gospel.

## Increase bread subsidy

□ It supported Archbishop Tutu as God's choice as archbishop and endorsed his stand against apartheid and the policies of the present government. It also opposed the Gospel Defence League's attempt to "mislead" Anglicans from the true way of the church.

□ The recent hike in bread prices and bus fares further burdened the poor. It called on the government to increase the subsidies for both these essential items.

□ It supported and encouraged the End Conscription Campaign.

□ It congratulated Dr Allan Boesak on his election as moderator of the Ned Geref Sendingkerk and recommended the Sendingkerk's Belhar Confession for study to all members of the Anglican Church.

□ It congratulated the Rev David Russell on his election as Bishop Suffragan of the Diocese of St John's and the Rev Lionel Louw, chairman of the WP Council of Churches, as moderator of World Vision International.

## Lockett warns against complacency

By EBRAHIM MOOSA

PUBLIC complacency over the Minister of Law and Order, Mr Louis le Grange's, failure to contest affidavits of police involvement in the Crossroads faction fighting was a "sad indictment" of our society, Rev Sid Lockett said yesterday.

Mr Lockett told the synod of the Diocese of Cape Town in Bonteheuwel that the Crossroads disaster in which nearly 200 people died and 50 000 were left homeless could happen again.

It was a "sorry state of affairs" if the minister could get away without being obliged to give any account about the police force under his control, he said.

Presenting the report of the church's Board of Social Responsibility, Mr Lockett said South Africa was a "hair's breadth away from disaster" which could turn into a Northern Ireland or Lebanon-type situation.

□ Rev Anthony Gregorowski of Lansdowne said that living with an "information blackout" could deceptively become "comfortable". He urged all clergymen to circulate the information they received from their parishioners to the media in order to raise the level of public consciousness.

Mr Lockett said "unspeakable deeds" by the police went unreported because of legal restrictions on the press and also because the information did not surface.

By repressing information rumours became the basis of discourse which led to greater instability in society, he said.

# Anglican synod's 'tacit support' for sanctions

By KAREN STANDER  
Religion Reporter

CAPE TOWN's Anglican Diocesan Synod has given its "implicit support" to international sanctions against South Africa.

A resolution adopted by the synod at Bonteheuwel yesterday takes the Cape Town diocese further than any other South African church in support of sanctions.

"There will be some who will say this motion contains implicit support of sanctions. They will be right," said the director of the Anglican Board of Social Responsibility, the Rev Sid Luckett, who proposed the motion.

## Resolutions

The synod resolved to call for an end to sanctions once the Government met the following demands:

- Lifting the state of emergency;
- Releasing Nelson Mandela and other political prisoners;
- Unbanning organisations;
- Establishing "people's education" and reopening schools;
- Halting rent evictions;
- Allowing freedom of expression and association;
- A living wage for all workers;
- Adequate social security and
- Establishing the right to strike.

## Sanctions

The motion noted "wide-ranging" sanctions by the United States and a campaign for "national unity against apartheid" by the Congress of South African Trade Unions, the National Education Crisis Committee and the United Democratic Front.

It declared the belief that South Africans could dismantle apartheid "and dissipate international response".

The Church of the Province of Southern Africa as a whole is deciding whether to call for sanctions.

Its division of justice and reconciliation is considering a resolution on sanctions passed last year by the South African Council of Churches.

This will be discussed next month by a standing committee which makes recommendations to the Provincial Synod, the highest policy-making body in the Church.

## Pressure

The South African Catholic Bishops' Conference called for "economic pressure" earlier this year, but stopped just short of supporting sanctions.

The diocesan synod was made up of lay representatives from each parish in the diocese, the clergy, Archbishop Desmond Tutu and the two Bishops Suffragan, Patrick Matolengwe and Charles Albertyn.

Mr Luckett said the "trump card" used by opponents to sanctions was that they would cause loss of jobs.

However, there had been little concern a decade ago when mechanisation on Western Transvaal farms resulted in the loss of 10 times as many jobs as were threatened by sanctions.

It was "a little hypocritical" to raise jobs as an issue now, he said.

Stellenbosch University's Institute of Futures Research had found that not one new job had been created in the past four years.

International investment was capital intensive and replaced jobs rather than created them, he said.

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## Archbishop Tutu God's choice — motion

### Religion Reporter

CAPE Town's Anglicans have confirmed their support of Archbishop Desmond Tutu as "God's choice".

A motion unanimously accepted by the diocesan synod yesterday noted the "vitriolic personal attacks" on Archbishop Tutu by the "so-called Gospel Defence League" and others at the time of his enthronement.

The synod expressed its wish to "alert" all members of the Church of the Province of Southern Africa to the "blatant attempts" by the Gospel Defence League to "draw them away from the church by misleading them as to the true nature of the work of the church".

It declared support of Archbishop Tutu's stand "against the apartheid policies of the present Government".

"We add our voice to his in his condemnation of all national policies based on racial segregation as evil and with him resolve to work and pray for the total dismantling of apartheid."

★★★★

ANGLICANS have been challenged to stop worshipping with racially segregated congregations.

The Rev Bob de Maar of Silvertown told the Cape Town diocesan synod yesterday that his church, serving a predominantly "coloured" parish, was within "spitting distance" of the "white" residential areas of Kommetjie and Scarborough.

Yet white Anglicans from these areas "by-passed" his church to go to "white" churches farther away.

★★★★

THE synod was told that an advertisement placed by the Bible Society of South Africa offering a job to a "white" was probably an error.

The Rev Peter Laithwaite, diocesan representative on the society's executive, was responding to a delegate who asked if it was the society's policy to specify race when advertising employment.

The advertisement appeared in the Burger.

★★★★

DEEP concern was expressed over the United Democratic Front being declared an affected organisation.

ANGLICANS have been encouraged to support the work of the End Conscription Campaign.

The synod resolved to send greetings to the ECC and to encourage church members to support its work.

★★★★

THE synod "rejoiced" at the election of Dr Allan Boesak as moderator of the Ned Geref Sendingkerk.

A motion noted "with thanksgiving" the Sendingkerk's adoption of the Belhar Confession, which declared "racism a sin and apartheid a heresy", and commended the document for study by all Anglicans.

★★★★

A CALL was made for the further subsidy of bread and bus fares.

# CHURCH APARTHEID - CHALLENGE TO ANGLICANS

ANGLICANS have been challenged to stop worshipping with racially-segregated congregations.

**SOWETAN**  
Correspondent

The Rev Bob de Maar of Silverton told the Cape Town diocesan synod at the weekend that his church, serving a predominantly "coloured" parish, was within "spitting distance" of the "white" residential areas of Kommetjie-mugh.

Yet white Anglicans from these areas "bypassed" his church to go to "white" churches further away.

"Sad to say, that is the situation in the church today," he said.

"How can we effectively witness in this country and bring about peace and justice?"

"If we believe apartheid is a blasphemy and a heresy, for God's sake get it out of the church."

The synod was told that an advertisement placed by the Bible So-

ciety of South Africa offering a job to a "white" was probably an error.

The Rev Peter Laithwaite, diocesan representative on the society's executive, was responding to a delegate who asked if it was the society's policy to specify race when advertising employment.

The advertisement appeared in *Die Burger*. Mr Laithwaite said the society was fully integrated. He promised to investigate the matter.

Deep concern was expressed over the United Democratic Front being declared an affected organisation.

A motion by the Rev Colin Jones, chaplain of the University of the Western Cape, urged the Government to "cease repressive actions against opponents of apartheid" which could only lead to further polarisation and increase frustration and violence "in our already strife-torn country".

Mr Jones said much of the work done by the UDF, as in support of detainees' families, would be "sabotaged" by the blockade of overseas funds.

Anglicans have been encouraged to support the work of the End Conscription Campaign.

stables would be returning to the lion in the townships.

Cape Times 14/10/80 (28) 28

# SATV attack on Tutu 'sinister'

By HILARY VENABLES

LEADING Christians have expressed disgust at the SABC's Sunday night "Network" programme on liberation theology and have warned that this could herald a new assault by the SABC on churches opposed to apartheid.

Hosted by Cliff Saunders, the programme was sharply critical of the Archbishop of Cape Town, the Most Rev Desmond Tutu, and linked liberation theology to a "Marxist-Leninist" conspiracy to destroy "traditional values" and the free enterprise system.

The Dean of Cape Town, the Very Rev E L King, described the programme as "a sinister manipulation of the truth" and said the presentation of Archbishop Tutu was "an insulting and grossly inaccurate caricature".

People only objected to the church's involvement in politics when they did not agree with those politics, he said.

Former head of the Methodist

Church in South Africa and former PFP parliamentarian Dr Alex Boraine said he was "aghast to see the character assassination performed on Archbishop Tutu".

"I can only describe the entire programme as extremely biased, sinister and shameful.

"Government policy cannot stand up to the critique of the Christian Gospel."

Eleven theology professors at seven South African universities slammed the programme as a "highly inaccurate" version of liberation theology.

In a joint statement yesterday, they said the SABC was "clearly embarked on a crusade against those churches which oppose apartheid and injustice".

They described the attack on Archbishop Tutu as "despicable" and said no liberation theology which they had read or known was recognizable in what was said in the programme.

Mrs Dorothea Scarborough of the Gospel Defence League, an

inter-denominational organization of conservative Christians, described the programme as "excellent" and said she fully endorsed the view that liberation theology was inspired by "Marxist-Leninism".

She felt the fact that the programme had concentrated on the United States instead of South Africa had given it an "overall fairness" because South Africans who did not agree with the views expressed "could not be hurt by it".

□ The editor of TV1 news, Mr Rob Stevenson, denied that the programme had been an attack on Archbishop Tutu.

He said the SABC had not intended to devote equal time to people for and against liberation theology, but "to give a better understanding of what liberation theology is about".

"It was an analysis of liberation theology from an American perspective," he said.

□ SATV attack a distortion. — Page 10

SMC TALKS

14/10/88

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# SATV attack was distortion of facts

**THE SABC's Network programme on "liberation theology", produced by Cliff Saunders, was described yesterday in a joint statement by 11 professors of theology as a despicable attack on Archbishop Desmond Tutu.**

**T**HE despicable attack on Archbishop Desmond Tutu during the SABC's Network hatchet-job on liberation theology on Sunday evening signals, alas, the depths to which its so-called documentary broadcasting has sunk.

Cliff Saunders, now an authority on the church, theology and religion in general cannot be expected to do other than indulge in half-truths and distortion of the facts.

Nor, it appears, can we expect any better from those in charge of the Network programme on English SATV.

They have clearly embarked on a crusade against those churches who oppose apartheid and injustice. One senses they are now preparing a new assault on the churches.

A few comments on Saunders' pseudo-evaluation of liberation theology should be made for the record.

**F**IRSTLY, with the exception of Rosemary Radford Ruether and a representative of the Catholic Bishops Conference in the USA,

**T**HE signatories of the statement are: Professor Godfrey Ashby, Department of Religious Studies at the University of Witwatersrand.

Professor David Bosch, Dean of the Faculty of Theology at the University of South Africa.

Professor G D Cloete, Professor of New Testament at the University of Western Cape.

Professor Calvin Cooke, Dean of the Faculty of the Rhodes University.

Professor J J F Durand, vice-rector of the University of Western Cape.

Professor John de Gruchy, professor of

Saunders' authorities on liberation theology were all committed members of the religious right wing in the United States, for whom authentic Christianity is indistinguishable from the American way of life and defence of the free enterprise system.

We certainly would not expect them to give any fair, accurate account of liberation theology.

No major theologian — liberal or evangelical, Catholic or Protestant — who might have given a fair view, even if it was critical, was even interviewed.

Secondly, Saunders' portrayal of liberation theology went as far as it is possible to provide a caricature.

**C**hristian Studies at University of Cape Town. Professor Simon Malmeida, Professor of Systematic Theology at the University of South Africa.

Professor Martin Prozesky, Department of Religious Studies at the University of Natal.

Professor W Saayman, head of Department of Missiology of University of South Africa.

Professor John Suggitt, Professor of New Testament at Rhodes University.

Professor Charles Villa-Vicencio, head of the Department of Religious Studies at the University of Cape Town.

No liberation theology we have read or known was recognizable in what was said.

If they were quoted, they were quoted out of context and the images that flashed across the screen together with the organ music in the background ensured that the gospel according to Saunders was faithfully communicated as the eternal truth according to the Bible.

**T**HIRDLY, the real purpose behind the programme had nothing to do with trying to be faithful to the scriptures or the lordship of Jesus Christ.

Whatever Saunders' own religious convictions, his intentions were purely and blatantly political

— talk about liberation theologians mixing religion with politics!

Saunders was desperately trying to show us gullible South Africans that the vast Christian public in the US, particularly black Pentecostals, the true heirs of Martin Luther King jr, reject liberation theology and the social witness of the likes of Desmond Tutu.

Right-wingers like Jerry Falwell are now portrayed as the interpreters, indeed, supporters of Martin Luther King.

What incredible and arrogant nonsense! Where were they and their friends during the civil rights struggle?

**F**OURTHLY, what Saunders and company are really after is to further divide those churches in South Africa who have discerned that apartheid is contrary to the gospel and must be opposed.

Concomitantly, they want to give media support which either boosts the status quo or in remaining silent, think they are not being political.

Also, if they were really concerned to oppose communism they would be in the struggle to root out injustice and everything else which inevitably spawns revolution.

But, finally, we return to their attack on Desmond Tutu.

He does not need us to rush to his defence but let this be said: Long after Saunders and the SATV have ceased to indulge in this kind of thing, names of people like Tutu will be remembered for their prophetic witness and their struggle for that justice which alone can prevent a bloodbath in South Africa.

Ginnant



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28 00 10/86

# King slams SABC show on religion

Dispatch Correspondent

CAPE TOWN — The Dean of Cape Town, the Very Reverend E. L. King, has described a SABC television programme seen by viewers on Sunday night as "a sinister manipulation of the truth".

The programme, hosted by Cliff Saunders, was sharply critical of the Archbishop of Cape Town, the Most Reverend Desmond Tutu, and linked liberation theology to a "Marxist-Leninist" conspiracy to destroy "traditional values" — and the free enterprise system.

The Dean of Cape Town said the presentation of Archbishop Tutu was "an insulting and grossly inaccurate caricature".

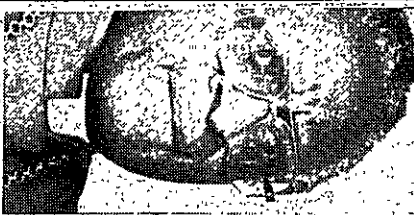
A former head of the Methodist Church in South Africa, who is also a former Progressive Federal Party parliamentarian, Dr Alex Boraine, said: "I can only describe the entire programme as extremely biased, sinister and shameful."

The SABC was intent on focusing on churchmen "who are determined that the Christian faith should speak to the whole person and the whole community — and not be reserved for a comfortable hour on Sunday", he said.

Eleven theology professors at seven South African universities said the programme was a "highly inaccurate" version of liberation theology.

The editor of TV1 news, Mr Rob Stevenson, said the SABC had not intended to devote equal time to people for and against liberation theology, but "to give a better understanding of what liberation theology is about".

# Airwaves sizzle as Tutu walks through fire and brimstone!



Archbishop Tutu

The Argus Correspondent  
DURBAN. — The airways hummed when Anglican Archbishop Desmond Tutu took the microphone in a lively no-holds-barred radio debate with listeners.

He was told on the Southern Sound radio phone-in last night to "go to hell", was called a heretic, told he caused the country's woes, that he would bring widespread suffering to blacks and was not doing enough for blacks.

But Archbishop Tutu also heard that because of him people were proud to be Anglicans.

The pace was set when Alex an American, angrily asked when "Mr. Tutu would apologise to President Reagan for telling the West to "go to hell". Archbishop Tutu said he was not apologising to anybody.

Then Alex asked what Archbishop Tutu was doing with "known US communists" like Randolf Robinson of Trans Africa and Jesse Jackson, who spoke to the Sandinistas.

The archbishop said Alex should go back to America to deal with Robinson and that Reagan had spoken to Gorbachev — which did not make him a communist.

Mark of East London was more blunt: "Don't tell others to go to hell, because that's where you're going, Tutu." He would have said more, but deputy Barry Lambert cut him off.

A black man, who casually called the head of the Anglican Church "Desmond", said he did not do enough for blacks and should assume a Mahatma Gandhi role.

Another caller accused him of sending his children to private schools. "I would never allow my children to have a Bantu education," Archbishop Tutu agreed.

Morris said he took away

black jobs by advocating sanctions. "Spare us your hypocrisy," the archbishop replied. "When mechanisation took away black jobs, when black communities were being uprooted — what did you whites say then?"

Some Tutuists:

On communism: "I'm not concerned with communism. I'm concerned with apartheid and the suffering it brings."

On apartheid: "Apartheid will be dead only when we blacks, who are victims, say so."

On the Press: "The day the Citizen, the Sunday Times and

Cliff Saunders stop maligning me, I'll get worried."

On "liberation": "The Africans talk of their two liberation wars. Why is it so bad when blacks do so?"

On whites: "White people think that because something is legal, it's moral."

On violence: "I'm opposed to it in all forms. Not much is said when 2 000 people die in the townships. But when two whites die in a bomb blast there's an outcry."

The phone-in went on for two hours. And when the archbishop left the phones were still ringing.

# Guerrilla groups get WCC grants

GENEVA — The World Council of Churches (WCC) has granted \$216 000 to guerrilla movements operating in SA and Namibia.

A \$30 000 grant has gone to the ANC while the Pan-Africanist Congress (PAC) was allocated \$26 000.

Swapo has received \$110 000 from the Geneva-based council's Special Fund to Combat Racism.

The WCC said the ANC and PAC grants would be used to help refugees. The Swapo funds were for publicity to mobilise the op-

pressed masses of the Namibian people" and to aid families of those who had been jailed and murdered.

A further \$10 000 went to the exiled SA Congress of Trade Unions to educate SA workers and union members.

An additional \$174 000 of annual allocations from the fund were shared among 46 anti-racist groups in Western Europe, Australia, Brazil, Canada, Japan, New Zealand, Taiwan and the US.

Grants from the fund are intended for humanitarian, social, health, educational and cultural use by national liberation movements and other organisations combating alien domination, the WCC says.

According to WCC guidelines, "the situation in southern Africa is recognised as a priority due to the overt and intensive nature of white racism and the increasing awareness on the part of the oppressed in their struggle for liberation". — Sapa-Reuter.

OFFICE FURNITURE IS OUR BUSINESS

# NGK adjourns apartheid debate

CAPE TOWN—The NGK General Synod adjourned a debate on 'Apartheid as Sin' yesterday after a disagreement between delegates over the timing of the debate.

The debate centred on two opposing recommendations by a commission on doctrinal and general affairs which said, inter alia, that apartheid was not scripturally based and that a policy which was racist should in practice be condemned as sin.

After one set of recommendations was motivated, objections were raised that the recommendations were similar to those in the new race relations study 'Church and Society', which is due to be discussed next Monday.

The call on the Synod to express itself clearly on apartheid came from the NGK Western Cape Synod and was motivated by its Assessor, the Rev Jan Hanekom of Stellenbosch.

But the former moderator and present Assessor of the General Synod, the Rev Kobus Potgieter, objected and said that as some of the formulations being offered the Synod were similar to those in 'Church and Society', the matter should stand over.

Mr Hanekom said he felt quite able to accept a postponement, and it was ruled that the debate be adjourned. — (Sapa)

## OTHER PEOPLE

# The rhino-hide Bishop thunders into politics

The joint-head of the conservative new black political party (symbol, a rhinoceros) is a bishop who first found fame when he swiped at Desmond Tutu on television.

SEFAKO NYAKA reports

IT'S not that many years ago that Isaac Mokoena, joint head of the new United Christian Conciliation Party (UCCP), accused Desmond Tutu of dragging the church into politics.

But last week, the 56-year-old prelate boldly announced that politics and the church cannot be divorced.

Many will remember the first major public appearance by Mokoena, when he spoke to SABC-TV on the night Archbishop Desmond Tutu won the Nobel Prize.

In a four minute interview on TV1 Bishop Mokoena said he was deeply disturbed that the Nobel Peace Prize had been awarded to Tutu because of his stand on disinvestment.

Mokoena praised United States President Ronald Reagan for opposing Bishop Tutu on American disinvestment in South Africa.

At the time, he also disclosed that he had been encouraging his congregants to sign petitions calling on the American business community to increase investment in South Africa.

It was not Mokoena's first public criticism of Tutu. His attacks started in 1980, a year after he was sacked as director of the Church Development Division of the SACC.

In 1979 the South African Theological College for Independent Churches (SATCIC) was closed. Mokoena was then chairman of the college board and was also acting principal of the college.

As life president of the Reformed Independent Churches Association (RICA), Mokoena claims he is the leader of 4,5 million congregants, a claim disputed by members of the Council of African Independent Churches to which his association was formerly affiliated.

According to informed church sources, RICA was established with the help of white reformed church leaders to counter an earlier group of independent churches which was



Isaac Mokoena ... wouldn't 'sell apartheid for communism'.  
Picture: WENDY SCHWEGMANN, REUTER

established by Dr Beyers Naudé.

Mokoena says he holds a Licentiate in Theology from a college in the United States, a Bachelor of Divinity degree from a university in the US and a Doctorate of Divinity from the University of Korea.

He is one of the first black people to be granted an audience by President PW Botha — in 1980, when the then-chaplain of the Air Force, General-Major JA van Zyl, arranged a meeting between the two.

In 1981 Mokoena affiliated his organisation to the Christian League, which has been repeatedly linked to the now defunct Department of Information.

This week Mokoena denied that his UCCP is funded by money from the Bureau for Information.

"At the moment we are funding the party from our own pockets, but we will be going overseas to talk to some

of our conservative friends about funding the party."

The government could long have put an end to the "rioting" in the townships by bringing the authentic leaders of the country around the conference table, he said.

Asked who the authentic leaders are, Mokoena told a reporter: "You are a leader if you have a following."

Strange words from a man who claims the African National Congress is a "party of Xhosa-speaking people".

He said Joe Modise, Tom Sebina Gertrude Shope and other non-Xhosa speaking members of the ANC are "step-children".

Mokoena and the leader of the rightwing Christian League once travelled overseas to discredit Tutu and the SACC.

"Nobody is happy about everything in South Africa, but I would never sell apartheid for communism," he said. "I have seen what is happening in Mozambique and Ethiopia."

## 'Conflict' in church over SA's system

Cape Times 17/10/86

28

MARITZBURG. — Church ministers are experiencing a feeling of "burn-out" as social conflict and unrest take their toll on ministerial work in South Africa, the newly-elected president of the Methodist Church of Southern Africa, the Rev John Scholtz, said here yesterday.

"I would submit that there has never been a time, at least in my experience, when the going in the ministry has been tougher," Mr Scholtz told ministers at the opening session of the Methodist Church's annual conference here.

Ministers were becoming increasingly caught between the conflicting radical and conservative opinions of church members.

"There is conflict between ministers and people. The wrath of those members who support the status quo is visited upon those ministers who state the Church's declared stand against a system which is patently evil," he said.

No minister could escape the pain that came from seeing people "wounded by death and grief, by horror and brutality, by hunger and poverty and by repression and detention", he added.

As a result, "a kind of depression seems to characterize the ministry some days" and "burn-out is a word that is increasingly being heard among us".

Mr Scholtz urged the ministers to revitalize and equip themselves to confront the "challenge of being a vital relevant church in a time of crisis and in a time of transition to a post-apartheid society".

They needed to study the issues of "violence, militarism and the just war; capitalism, Marxism, socialism; the role of women in the Church. We must begin to take liberation theology much more seriously".

Although liberation theology had become a "swear word" in some quarters, the Methodist Church had already engaged in it when it declared the theological justification of apartheid a heresy, he said.

Yesterday he delivered a keynote address in which his view of the key features of a post-apartheid society were outlined. — Sapa

are accepting their ability to...

## WCC funds: Lion's share to SA groups

<sup>1910/86</sup>  
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<sup>WCC</sup>  
<sup>1910/86</sup>  
THREE banned SA organisations and the South West African People's Organisation received the bulk of the funds distributed by the World Council of Churches this year under its anti-racism program.

The biggest share went to Swapo, which received \$110 000 (about R244 000) out of the \$400 000 (about R888 000) total.

The ANC received \$80 000 (about R117 000) to help refugees from the "frontline states".

The Swapo grant was for legal assistance for people arrested, jailed or allegedly held in "detention concentration camps" in Namibia, the WCC said.

It added that the funds were also for Swapo information campaigns and to help dependents of jailed or killed Namibians.

The Pan-Africanist Congress and the SA Congress of Trade Unions together received \$36 000 dollars (about R80 000).

Most of the rest went to North America - mainly to help American and Canadian Indians - and Western Europe.

Fifty organisations in 13 countries received grants this year.

The anti-racism fund has up until now distributed \$6.9-million (about R15,3-million), Sapa.

## Inkatha may start money war on SACC

By S'BU MNGADI

INKATHA may call on its 1,3-million members to stop contributing offerings and tithes to churches affiliated to the SA Council of Churches because of its dismissal of Inkatha as serving the "white master" and its endorsement of sanctions.

This became apparent in KwaZulu Chief Minister Mangosuthu Buthelezi's address to the Inkatha Women's Brigade annual conference at Ulundi at the weekend.

As a result the IWB is to consult with the SACC executive about its attitude to Inkatha.

Inkatha will also have talks with the leadership of all major denominations about the role that the churches and Inkatha play in the liberation struggle.

Addressing the IWB delegates, Buthelezi called on Inkatha members to challenge churches affiliated to the SACC for its endorsement of sanctions.

He said during a consultation between the SACC and the Netherlands Council of Churches on the role of Dutch churches in the liberation struggle last November, the SACC delegation encouraged contacts and co-operation with the ANC, while dismissing In-

katha as serving the white masters.

He said when he went to Switzerland to meet Bishops of the Evangelical Church, he was snubbed again.

● Meanwhile, relations between Buthelezi and SA Catholic Bishops' Conference president Archbishop Denis Hurley are at a low web over the Catholic church's attitude on the ANC's armed struggle.

After consulting with the SACBC delegation, Buthelezi wrote a page-long open letter to Hurley, asking if the church regarded ANC as fighting a just war.

Replying to Chief Buthelezi's indictment of the Catholic church on the question of a just war, Hurley said the SACBC has not yet made any pronouncement on this.

It may do so in the future, but would have to weigh very carefully the advisability of attempting a theological and moral judgment concerning just and unjust war in a situation created by the enormous injustice of apartheid.

"It is an injustice to single out the ANC for labeling this an unjust war when the total context in which its behaviour is occurring is a bear-pit of injustices," he said.

X 19/10/88 - CITY PRESS 28

# Heyns takes NG Kerk reins

CP Correspondent

THE verligte Northern Transvaal synod moderator Professor Johan Heyns has been elected moderator of the Ned Geref Kerk amid strong calls from Archbishop Desmond Tutu for the synod of NG Kerk to declare apartheid a heresy.

His election comes at a time when, in the eyes of conservative Afrikaners, two radicals - Tutu and Allan Boesak - head the

Anglican and Ned Geref Sendingkerk respectively.

It could be interpreted as a sign that the NG Kerk - regarded as the government at prayer - is ready for change. But it's early days yet.

And it would need a response - like accepting Tutu's challenge - to the effect that the NG Kerk is ready to challenge the government on apartheid.

On his appointment, Heyns made a plea for reconciliation and unity.

"We must put aside all differences of rich and poor, black and white or National Party and Conservative Party.

"I do not believe there are political solutions unless we build on ~~new~~ relationships and together build a new SA."

Heyns is an outspoken verligte who rejects racism

and supports the new constitution and believes in open and united churches.

He is on record as saying that the NGK should not think it would dirty its hands by getting involved in politics.

Heyns, 58, is Dean of Pretoria University's Theological faculty. He rejected both the Mixed Marriages and Immorality Acts before they were scrapped - against the recommenda-

tion of the 1982 synod. The biggest challenge facing the largest Afrikaans church is its reaction to last week's adoption of the Belhar confession by its "daughter" church, the Ned Geref Sendingkerk.

The confession effectively declares that racism is a sin and its theological justification a heresy. This condemnation is enshrined into the church's official doctrine.



JOHAN HEYNS  
New moderator

## 'We are right behind Tutu'

IN the face of attacks, especially from the SABC, on Archbishop Desmond Tutu, Cape Town's Anglicans have confirmed their support of their new leader as "God's choice".

A motion unanimously accepted by the diocesan synod this week noted the "vitriolic personal attacks" on Tutu by the "so-called Gospel Defence League" and others at the time of his enthronement. The synod expressed its wish to "alert" all members of the church to the "blatant attempts" by the Gospel Defence League to "draw them away from the church by misleading them as to the true nature of the work of the church".

It declared support for Tutu's stand "against the apartheid policies of the present government".



# Anglican synod supports sanctions

city press  
28  
19/10/86



ARCHBISHOP DESMOND TUTU ... a unanimous motion of support.

## CP Correspondent

THE 54th synod of the diocese of Cape Town ended this week with the Anglican Church giving its "implicit support" to international sanctions against SA.

The church adopted a resolution by Anglican Board of Social Responsibility director Reverend Syd Lockett who said: "There will be some who will say this motion contains implicit support of sanctions. They will be right."

The synod resolved to call for an end to sanctions once the government had:

- Lifted the state of emergency.
- Released Nelson Mandela and other political prisoners.
- Unbanned organisations.
- Established "people's education" and reopened schools.
- Halted rent evictions.
- Allowed freedom of expression and association.

- Ensured a living wage for all workers.
- Ensured adequate social security.
- Established the right to strike.

The motion noted "wide-ranging" sanctions by the US and a campaign for "national unity against apartheid" by the Congress of SA Trade Unions, the National Education Crisis Committee and the United Democratic Front.

It declared the belief that South Africans had the power to dismantle apartheid "and so dissipate the international response thereto".

The Church of the Province of Southern Africa as a whole is still deciding whether to call for sanctions.

Its division of Justice and Reconciliation is considering a resolution on sanctions passed by the SA Council of Churches last year.

This will be discussed next month by a standing

committee which makes recommendations to the provincial synod, the church's highest policy-making body.

The SA Catholic Bishops' Conference called for "economic pressure" earlier this year, but stopped just short of supporting sanctions.

The diocesan synod was made up of lay representatives from each parish in the diocese, the clergy, Archbishop Desmond Tutu and the two bishops-suffragan, Patrick Matolengwe and Charles Albertyn.

Lockett said the "trump card" used by opponents of sanctions was that sanctions would cause loss of jobs.

But there had been little concern a decade ago when mechanisation on Western Transvaal farms resulted in the loss of 10 times as many jobs as were threatened by sanctions, he said.

It was "a little hypocritical" to raise jobs as an issue

now, Lockett said.

Stellenbosch University's Institute of Future Research had found that not one new job had been created in the past four years.

International investment was capital intensive and replaced jobs rather than created them, said Lockett.

It was up to the SA government to take the pressure off the country internationally and internally by dismantling apartheid.

In reply to a question, Lockett said "people's education" had come to mean education "for the people and which served the community in general".

The present educational system had been designed "for certain purposes", he said.

Little opposition to the motion was voiced, though a few delegates expressed concern that sanctions would not assist the church in fighting apartheid.

# Apartheid is S A's millstone, says churchman

Pietermaritzburg  
Bureau

APARTHEID is the millstone around the neck of the nation that is dragging everyone down to disaster, the Rev Jack Scholtz, president of the Methodist Church in Southern Africa said here at the weekend.

Addressing the Representative Session of Conference, Mr Scholtz said he did not know of any other non-violent way forward for South Africa except the way of negotiation, dialogue and reconciliation based on a mutual recognition of wrongs and clear indications of change.

Two of the fundamental requirements, he said, were the genuine abolition of apartheid on the one side and a substantial reduction of violence and restoration of law and order on the other.

Mr Scholtz said the sys-

tem that governed all South Africans had been retained because it had been such an effective instrument in ensuring white domination and maintaining white privilege.

He said the Church had to state again that the primary and fundamental evil of our time was that of apartheid.

'We must say that the system that was designed to ensure peaceful co-existence and prosperity for all has polarised and embittered and estranged great numbers of South Africans and created great material hardship and physical and mental suffering.

'It is our fundamental conviction that the structures of separatism and discrimination that determine our lives are totally inconsistent with a country that claims Christian values as one of the foundations of its existence,' Mr Scholtz said.

# 'Racism a sin' report accepted by NG Synod

28

20/10/86

Eye Post



CAPE TOWN — The Nederduitse Gereformeerde Kerk General Synod today accepted a report which may revolutionise its official stand on race relations.

The report says racism is "a serious sin which no person or church may defend or practise".

The report, entitled "Church and Society", is a 66-page booklet prepared by a special commission under the chairmanship of the former moderator, Ds Jacobus Potgieter. He is charged with the revision of the controversial pro-apartheid policy document, "Human Relations and the SA scene in the

Light of Scripture."

"Church and Society", a draft policy document on race relations, addresses and changes most of the church's official views on:

- Joint worship.
- Qualifications for church membership.
- Racial or ethnic division of the Church.
- Race and racism in personal and group relations.
- Active opposition to harmful Government policies and structures.
- Distinguishing between the Government of the day and the State.
- Human dignity and human rights.

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PETERMARTITZBURG  
— Apartheid, "the primary and fundamental evil of our time" is still alive because it has been an effective instrument in ensuring white domination, the president of the Methodist Church of Southern Africa, the Reverend John Scholtz, said at the weekend.

In his keynote address to the annual Methodist conference here, the newly-elected president blamed apartheid for

# Methodist chief: negotiation can work

the level of violence in the country and said: renewal would come only with the creation of non-racial democracy and a concerted programme of social upliftment.

"If civil war is conflict between fellow countrymen and the maiming and killing of fellow citizens, then civil war is upon us," Mr Scholtz said.  
More than 2 000

people have died in unrest since September 1984 and some sources reported 13 000 to 14 000 had been detained under the emergency, he said.  
"It has been a time of vigilantes and commandos, of cross-border raids and of the laying of landmines and the planting of bombs in public places." But the "suffering of

the people" included daily experiences — such as getting up at 3am to be at work by 7am and "watching the mental and intellectual development of your child coming to a standstill."  
Although many important reforms had been made, apartheid, "the origin and cause of so much which we experience", was still

alive because "it has been such an effective instrument in ensuring white domination and maintaining white privilege," Mr Scholtz said.  
Despite suspicion on all sides, it was possible for negotiation to achieve a post-apartheid society including:  
● Universal franchise and a non-racial democracy;

● "A concerted programme of upliftment of improvement in the quality of life in terms of the upgrading of services and the infrastructure of residential areas;"  
● Equal and unitary education for all and a need "to take the children of this land seriously as being among the chiefest of the undeveloped riches with

which we have been so greatly blessed;" and  
● "Solidarity with the people" and extensive talks with the trade union movement and civic organisations.  
Mr Scholtz said the release of Nelson Mandela, "a son of this Church," an end to the state of emergency, the unbanning of political organisations and an end to statutory apartheid could open the way for such negotiation. — Sapa

28) DD 28/10/86

# NGK votes to open its membership

*Eve Post* *28* *2/10/86*

CAPE TOWN — The NG Kerk General Synod today decided to open its membership to all races.

With an overwhelming majority, the synod voted for a recommendation by a commission which revised the church's race policy to declare membership of the church open.

The decision came after a 75-minute debate in which a number of amendments attempted to scrap the commission's recommendation or alter it in such a way that church councils of individual congregations could, after "careful investigation", refuse admission.

The decision also followed a lengthy debate last night in which a minority report recommended the church council option.

Today Ds Stoffel Colyn, a police chaplain, moved an amendment to the majority recommendation to introduce the rejected authority of the church council.

"We will be fooling ourselves if we want to pretend that everyone is happy about last night's decisions," he said.

He said his amendment would remove the fear from the hearts of many if the church council was allowed to ensure that applications were "thoroughly investigated".

A former head of the security police, a General Visser, in his capacity as an elder, said that integration was now an accomplished fact in the church and there were thousands of members who were not going to be satisfied with the synod's decision.

The appeal for freedom of thought in the church had been realised and was going to bring about the church's collapse, he said.

He did not know what the precise action against this integration would be, but it could possibly lead to a breakaway.

"The cause (of the split) will be this unification, which is going to bring about a split at the other end and the church will have only itself to blame," he said.

The moderator, Professor Johan Heyns, then asked members to keep in mind that they were dealing with the Church of Jesus Christ and should

not draw parallels outside, but only ask themselves how things stood within the church.

Professor Pieter Potgieter, of the Theological Faculty of the University of the Free State, said the debate was the most crucial issue addressed since discussions on the church's new draft race relations policy document, "Church and Society", started yesterday morning.

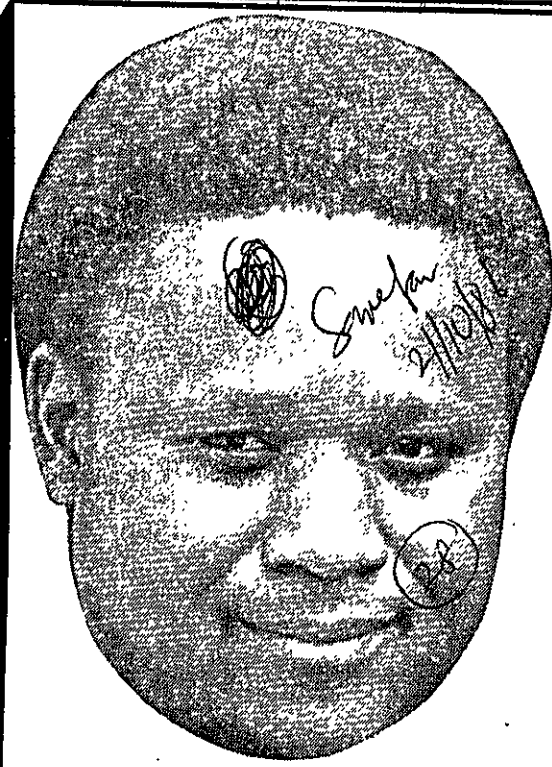
"The question is what are we saying to the members of our sister churches with this decision?"

"We are saying we want to treat you just as we treat any other person.

"We are saying that the NG Kerk does not want and will not tolerate race discrimination.

"We are also saying it is our church, but if someone wants to be with us, how can we say he may not be here?"

The debate on the policy document continues and must face another crucial issue in terms of minority recommendation that it confess to the world that apartheid is a sin. — Sapa



THE Rev Frank Chikane . . . the 1986 Swedish Diakonia Institute Prize winner.

## Peace prize for Chikane institute

THE Rev Frank Chikane and his Institute for Contextual Theology have been awarded the 1986 Swedish Diakonia Institute Prize for "Outstanding contributions to the cause of justice and peace in South Africa."

Previous prize winners include Bishop Oscar Romero of El Salvador and Dr Beyers Naude, general secretary of the South African Council of Churches. Last year the prize went to Kapatid, a human rights organisation in the Philippines.

Announcing the award at the weekend, Diakonia described the role of the Rev Chikane's Institute as "to develop a people's theology out of the people's struggles".

"The Rev Chikane has himself been imprisoned and ill-treated, placed under house arrest, had his home attacked with petrol bombs and escaped a plot by a trained hit squad to kidnap and kill 14 church leaders including himself and Archbishop Desmond Tutu," said Diakonia.

The award will be presented at a ceremony in Sweden in January.

The Rev Chikane, who is also an executive member of the United Democratic Front (UDF) in the Transvaal, is at present abroad engaged in conferences and meetings with various churches.

In the USA and Canada he will be the guest of National Council of Churches of the USA, and will take part in a dialogue between South African and North American black theologians. In Mexico he will take part in a conference of the Ecumenical Association of Third World Theologians.

# NGK synod defers final approval of new race policy

22/10/82 NIM 28

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CAPE TOWN—The NG Kerk General Synod has deferred its final approval of a new race policy pending a recommendation on how it should express itself on apartheid.

Decisions taken in the two-day debate on the draft 'Church and Society' document have in the main taken the Church in a new direction away from its 1974 sanctioning of apartheid.

Several minority recommendations attempting to steer the Synod back to former positions held in the controversial 'Race Relations and the South African Scene in the Light of Scripture', were rejected after an at times emotional debate and frequently with narrow margins in the voting.

The Synod gave almost unwavering support to the majority viewpoints recommended by the commission which was charged with revising 'Race Relations and the South African Scene'.

Altogether 353 amendments were discussed. Watershed decisions on racism, Church membership and joint worship were taken. In the view of observers from the NGK's critical

ecumenical partners inside the country and from world bodies, these decisions, although not meeting all demands made of the NGK, have provided a basis for continued negotiation and tolerance.

They have been adamant since the start of the Synod that the NGK must express its condemnation of apartheid in clear terms.

The final adoption of the report was postponed, probably until today, because a compromise is being sought on this issue.

Two minority recommendations, notably supported by the Synod's new reformist Moderator, Prof Johan Heyns, on the one hand, and by the arch-conserva-

tive Prof Carel Boshoff on the other, seek to extend and replace, respectively, the majority recommendation of the commission. The commission was instructed to try to bridge a gap between its majority recommendation and minority recommendations to either side of its stance.

The commission says the NGK should state the conviction had grown that a policy of 'separateness' could not be supported or applied unless it was scripturally justified. This had in turn created the impression with some that separate development of people was in fact prescribed biblically. — (Sapa)

● See Editorial Opinion

22/10/84 (28) Sweljan

# NG KERK OPENS CHURCH TO ALL RACES

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**SAPA**  
roduce the rejected authority of the church council.

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His amendment would remove the fear from the hearts of many if the church council was allowed to ensure that applications were "thoroughly investigated".

**Breakaway**  
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The appeal for freedom of thought in the church had been realised and was going to bring about the church's collapse, he said.

## **Blame**

He did not know what the precise action against this integration would be, but it could possibly lead to a breakaway.

"The cause (of the split) will be this unification which is going to bring about a split at the other end and the church will have only itself to blame," he said.

The moderator, Professor Johan Heyns, then asked members to keep in mind that they were dealing with the church of Jesus Christ and should not draw parallels outside, but only ask themselves how things stood within the church.



# Apartheid in everything of God's, says CP

22/10/86  
N/M 28

## Mercury Reporter

THE general secretary of the Conservative Party, Dr Frans van Staden, says everything God created is 'full of apartheid'.

Dr van Staden, a former dominee of the Nederduitse Gereformeerde Kerk in the Transvaal and who is now MP for Koedoespoort, was commenting yesterday on decisions of the General Synod of the NGK in Cape Town.

These include acceptance of a report which said racism was a 'serious sin'. Yesterday the Synod decided to open Church membership to all races.

Dr van Staden said God had created different plants, different animals and different people.

'We must recognise what God has done,' he said.

Dr van Staden said that historically the NGK had recognised different churches for different cultures.

'They must explain what has happened in the meantime,' he said.

'What has happened to the cultural differences?'

Dr van Staden said that if racism meant the rejection of the fact of different races, then he could not agree with the acceptance of the report.

Mr Flippie Schutte, a Natal CP spokesman, said racism in the sense of hate was wrong.

'However, being proud of the fact that you are a Zulu, does that make you a racist?' he asked.

## Sapa may retrench 10 staff

### Mercury Reporters

THE operations of the South African Press Association (Sapa) news agency may be reduced significantly, with 10 of its Johannesburg staff facing retrenchment.

The deputy managing director of South African Associated Newspapers, Mr Ray Paulson, who is on the board of Sapa last night confirmed that the agency was looking into various cost-cutting measures — including a reduction of staff.

'At a committee meeting held on Monday a suggestion was put forward in which Sapa will discontinue supplying edited Reuters and Associated Press copy to newspapers. As some newspapers already receive this copy directly, it was felt that it is a duplication of services,' he said.

Mr Paulson said, however, that no final decision had been taken and that the matter would be put to the board of Sapa on October 29 for their decision.

He confirmed that 10 staff members would go on leave for a month to see how the new system would work, before any decision to retrench would be taken.

Sources at Sapa said the proposed retrenchments would cut Johannesburg staff from 26 to 16.

## Methodists may pass resolution on sanctions

### Pietermaritzburg Bureau

THE Methodist Church of Southern Africa is expected to pass a resolution today on the issue of overseas disinvestment in and sanctions against this country.

Members of the Church conference in Pietermaritzburg held discussions behind closed doors for nearly two hours before deciding to ask the resolutions committee, together with a number of co-opted members, to draw up a resolution reflecting opinions expressed from the floor.

The conference agreed to go into committee late yesterday after receiving legal advice that some speakers might contravene the state of emergency regulations by expressing their views in open session.

The Church's standpoint on the controversial issue is likely to be decided this morning when the conference resumes.

The Rev Khoza Mgojo, president of the Federal Theological Seminary at Imbali, near Pietermaritzburg, was elected president of the Church for the second time in four years.

He will succeed the Rev Jack Scholtz in October next year. Mr Scholtz was inducted as president last Friday.

Dr Mgojo previously held office as president of the Church in 1982.

## Teachers 'should be retired at 55'

TEACHERS should be retired at the age of 55 instead of 65 to avoid retrenchments in the Indian teaching profession, Mr Reuben John, Solidarity's candidate in the November 12 Durban Brickfield parliamentary by-election, said yesterday.

Mr John, 59, a retired headmaster, said in a statement that a recent announcement by the Ministers' Council in the House of Delegates that 413 qualified and 291 unqualified teachers may have to be retrenched because of expected cutbacks in education budgets was 'very disturbing.' — (Sapa)

(Report by N Bissetty, 36 Westgard House, Gardiner Street, Durban)

## Candidate nulls Fastest s

# Sanctions move 'not binding' on Anglicans throughout SA

The Argus Correspondent

DURBAN. — A resolution passed by the synod of the Anglican diocese of Cape Town on sanctions against South Africa has no binding effect on any other diocese, says the Rt Rev Michael Nuttall, Bishop of Natal.

The resolution, described as "implicit support of sanctions," said the synod would call for an end to sanctions when demands, including the lifting of the state of emergency and the release of Nelson Mandela, were met.

In contrast, the elective assembly of the Cape Town di-

ocese — which elected the archbishop and leader of the church in Southern Africa, the Most Rev Desmond Tutu — included two representatives from every other diocese.

Bishop Nuttall said he did not know whether the Anglican Bishops' Synod, which meets next month, would discuss the sanctions issue.

Asked if there had been a marked flow of people leaving the church over political issues such as sanctions, Bishop Nuttall said there were no statistics available.

"But the numbers don't seem to be too large," he said.

# Methodist Church split on sanctions

IN a carefully worded resolution, the Methodist Church conference yesterday declared that it could not condemn sanctions as a strategy — but it acknowledged there was a split of opinion on whether or not to commend them.

Delegates at the church's annual conference in Pietermaritzburg voted overwhelmingly (70:11) in support of the resolution, which said, inter alia:

"That while our church is divided on whether or not to commend sanction and disinvestment as a strategy to bring about change, we are persuaded that this kind of economic pressure is already bringing about a measure of self-examination and re-assessment which may yet lead to repentance among privileged South Africans.

"We cannot condemn something that could succeed where the cries of the people and the pleas of the church have gone unheard."

The Rev Robert Stead of Durban tried unsuccessfully to have the wording changed, cutting out the words "we cannot condemn something that could succeed."

He said: "I must condemn anything which brings hunger, suffering and death. I cannot believe that the end ever justifies the means so, as a Christian, I must condemn sanctions."

His amendment was defeated 50:29. The ap-

proved motion urged Methodists to continue to search for other creative means of applying pressure on the South African Government:

The church's Christian Citizenship Department was instructed to initiate programmes of relief and self-help to meet the needs of such people and to seek funds for this purpose both in South Africa and internationally.

• The Methodist Church of Southern Africa faces possible prosecution in terms of the Internal Security act after holding an open air church service at Woodburn Stadium in Pietermaritzburg on Sunday. — Sapa.

28 (signature) 23/10/86

# Call to create peace church

MARITZBURG — The Methodist Church is to investigate proposals that it be declared a peace church and that its members be urged not to participate in military service or violence in any form.

The 1986 Methodist Church Conference, meeting here, also condemned the use of the South African Defence Force in the country's internal conflict.

Among other resolutions passed were:

- To call on the State President, in the light of the increase in the number of children being arrested and detained, to motivate legislation that would ensure the Children's Act had preference over internal security legislation.

- That the Methodist Church express solidarity with the victims of violence in Crossroads and the KTC camps.

- To call on the governments of Southern Africa to set up commissions of inquiry to investigate the desirability of abolishing capital punishment.

- To call for the tricameral Parliament to be scrapped and replaced by an equitable form of government.

- That the Public Safety and Internal Security Amendment Acts be condemned in the strongest terms.

The church said it could not condemn the imposition of sanctions because it was the sort of pressure that could have a measure of success.

28 Eve P... 22/10/86

280  
N/M 23/10/8

# NG Church to open its doors to all

CAPE TOWN—The NG Kerk, the largest and most influential white church in South Africa, has officially turned away from apartheid.

That is the major signal sent by its Seventh General Synod in three watershed decisions adopted in the Church's new race relations policy 'Church and Society' this week.

After deciding that 'racism is a serious sin that no person or church can defend or practise', the Synod ruled that:

Church membership will now rest on faith in the Trinity alone;

The Church was open to all races; and

Apartheid was a scriptural error which had to be denounced.

The decisions have brought agreement inside and outside the Church that threats of a split in its ranks and severance of ecumenical ties locally and abroad have been averted.

## Radical

Critical observers say the decisions were formulated to permit wide interpretations and had not explicitly rejected apartheid.

But it could not be denied that a distinct and important movement had now come from the most conservative body of the NGK. It could easily be translated into more radical and accelerated change at regional Synod level.

Seen against the traditionally stubborn conservatism of the General Synod, which represents nine regions of the Church in an area stretching from the Cape to the borders of Angola and Kenya, its decisions have deep significance.

This was acknowledged by the new reformist Moderator, Prof Johan Heyns, who said that although the Church did not bring about revolutions, it hoped to create new attitudes in the hearts of its members and that these attitudes would lead to new structures.

His interpretation was that the NGK had always been implicitly open — which had been obscured by the actions of some congregations — but that it was now, following this Synod's decisions, explicitly open.

## Erred

Observers acknowledge the crucial role the NGK plays in both the spiritual and political life of the majority of white Afrikaners and through its sister churches with large numbers of blacks and most of the coloured population who are NG Sendingkerk members.

The Church's majority decision to open the Church's doors to all races was a 'revolutionary step' which represented not only a total break with the past, but also implied Afrikaans church leaders of the past had erred, the leader of the Herstigte Nasionale Party, Mr Jaap Marais, said.

Commenting in Pretoria on the decision he said it was clear it could cause 'agitation' among Afrikaners.

Mr Marais said there was apparently only one justification for the decision — because the National Party had yielded to foreign pressure, the Church also had to, with the rationalisation that circumstances had to be adapted to. — (Sapa)

28 DD 23/10/88

# Praise and criticism after NGK's decision

CAPE TOWN — The Nederduitse Gereformeerde Kerk (NGK) general synod's decision to denounce apartheid as an unscriptural error has drawn both critical and positive reaction from other churches within the reformed family.

The move has been generally accepted as a step towards meeting local and international demands that the church speak firmly against the sinfulness of the apartheid ideology and practice.

However, representatives of the NG Sendingkerk who attended the synod's deliberations said the decision had not gone far enough, particularly in the view of the synod's refusal to adopt a motion calling for re-unification with its black, coloured and Indian sister churches.

They agreed that the general synod, the most conservative body in the NGK, had taken an important step away from its former theological support of the apartheid system.

Although they would not speak directly on behalf of the church, they said the decision still left room for varied interpretations which amounted to an "inward mumbling" and a "struggling with its own heart" rather than a firm statement to the world.

"It is not a final rejection of apartheid but at least it is trying," one Sendingkerk minister said.

Professor Carel Boshoff, arch conservative and fellow draftee of the final four-point decision, said it was a clear stand taken by the church on how apartheid was to be con-

demned in its negative sense.

"It means a very clear denouncement of apartheid where it causes injustice to some while advantaging others.

"It is also a clear guide as to how the Bible may not be abused in order to obtain political models. People musn't always run to the Bible to try and find justification for their political arguments."

In a new development yesterday, the NG Kerk's general synod voted to retain its membership of the Reformed Ecumenical Synod.

The decision came after nearly 3½ hours of debate which was adjourned overnight following an appeal by the Moderator, Professor Johan Heyns, to delegates to "seek God's guidance on your knees." — Sapa

HNP reaction page 17

*Eve Post 22/10/86*

# Church takes historic decision on race

## Bishops hail NGK move

Post Reporter

LOCAL church leaders have applauded the NG Kerk General Synod's decision to open its membership to all races and its acceptance of a report declaring racism to be a "serious sin".

Bishop Bruce Evans, Anglican Bishop of the Port Elizabeth diocese, said he was "delighted" with the decision made by a very "influential and powerful" church.

"The Anglican Church has been non-racial since it started 200 years ago and one would hope that the NG Kerk will enter the blessings and enrichment we have experienced during all this time," he said.

The Roman Catholic Bishop of the PE Diocese, Bishop Michael Coleman, said the "good news" of the NG Kerk's decision to open its doors to all races meant the church had been brought into line with the thinking of other churches.

"This decision has been awaited a long time. It is a sign of hope, which could lead to better rapport between the different churches," he said.

CAPE TOWN — The NG Kerk General Synod today agreed that apartheid was an unscriptural error which had to be denounced.

The church was convinced, the synod said, that the application of apartheid as a political and social system, which unjustly discriminated against groups, could not be accepted on Christian ethical grounds because "it is in conflict with the principles of neighbourly love and justice".

This meant that it inevitably affected the human dignity of everyone involved.

The synod also decided that the suffering of people, for which it had great appreciation, could not be attributed to apartheid alone, but to a variety of factors of social and political reality within which people of various communities rejected one another.

"Inasmuch as the church and its members have a share in this, it confesses it with great humility and remorse," the synod decided.

The synod finally decided that the church declared itself willing in the spirit of Christ to co-operate in the search for solutions for the South African society in order that each community may attain the highest possible joy of life.

In formulating its rejection of apartheid, the synod postponed a deci-

sion in order to give the commission revising its race policy an opportunity to marry its majority recommendation with minority findings and amendments from the floor.

The final adoption of the new race policy draft, "Church and Society", was completed without the clauses on apartheid.

A four-point package was presented to the synod today after it had voted to remain a member of the Reform Ecumenical Synod, one of its long-standing and consistent critics for the NGK's stand on apartheid.

In the new formulation, which the synod accepted after the chair made a ruling that only those opposing it should speak, major elements of the original clauses were retained, but the word "apartheid" was included for the first time in a recommendation of the commission.

As one opponent of the decision pointed out, the word "apartheid" had appeared only once in the entire "Church and Society" subject and that was in a minority recommendation of the new moderator, Professor Johan Heyns, in connection with this particular decision.

He lamented along with other speakers that it was now to become part of the church's official race relations policy document.

— Sapa



# NGK head explains change

CAPE TOWN — The NG Kerk had gone through a change of conscience, its new reformist moderator, Professor Johan Heyns, said yesterday.

He held a Press conference to mark the historic adoption of the church's new race relations policy "Church and Society" by the seventh General Synod of the church.

He was asked about the change of stance the church had taken on its subtle support for apartheid in the past.

"Just as individuals can undergo a ripening process, so the church can undergo a specific moral-ethical ripening," he said.

"We have indeed experienced a growth process which has crystalised at this synod which has taken a number of new standpoints."

He described the synod as a bridge-building synod.

"In the past the tendency has been towards isolation.

"The important statement was the decision on apartheid. That which has become known as apartheid is not a biblical imperative," Prof Heyns said.

This did not mean there was any conflict with the State but the church had a prophetic task to address the State whenever it contravened the moral norms of scripture.

Challenged on the possibility of different interpretations in the views of his more conservative colleagues on the moderation, he said there was no room for personal views as these would be political interpretations.

"The church did not venture into political interpretations because that is not the task of the church."

On the separation of the NGK into ethnic churches, he said that although the unity of the church was its essential characteristic, this did not imply that it could not have separate churches to best serve members in their cultural context.

On open membership he said it was now possible to admit all races not only to membership but also in theory to the offices of elder and deacon. The candidates would however have to qualify, as was practice, with the majority's support.

"The church was always implicitly open," he said. Certain congregations had however used restrictions from earlier decisions to exclude people and this could now not happen anymore. — Sapa

# Methodists hit at SADF's use in internal conflict

SABC denied entry

28/10/86  
SABC

MARITZBURG — The Methodist Conference yesterday strongly condemned the use of the South African Defence Force in the country's internal conflict.

It resolved to educate young people that Methodists entering the townships under orders of the SADF were acting contrary to the church principles.

Other resolutions passed were:

- To call on the State President, in the light of the increase in the number of children arrested and detained, to motivate legislation that will ensure that the Children's Act has preference over the internal security legislation for the protection of children.
- That the Methodist Church express solidarity with the victims of violence in Crossroads and the KTC camps and violence in other townships and encourage Christians to be actively involved on the side of these victims.

## ABOLISH CAPITAL PUNISHMENT

- To call on the governments of Southern Africa to set up commissions of inquiry to investigate the desirability of abolishing capital punishment because it is contrary to the Christian Gospel. Included are the governments of South Africa, Mozambique, Botswana, Lesotho, Swaziland, Transkei, Bophuthatswana, Ciskei and Venda.
- To call for the scrapping of the Tricameral Parliament and its replacement by an equitable form of government.
- That the Public Safety and Internal Security Amendment Acts be condemned in the strongest terms. — Sapa.

## Church refuses to condemn sanctions

MARITZBURG — The Methodist Church of Southern Africa said yesterday it could not condemn the imposition of sanctions against South Africa because it was the sort of pressure that could have a measure of success.

Delegates to the 1987 conference in Maritzburg said sanctions were the result of the "stubborn refusal" of the Government to hear and respond to the word of God and a call for justice.

They said the "cries of the people" and the "pleas of the churches" for justice had gone unheeded and they "cannot condemn something that could succeed".

"We are persuaded that this kind of economic pressure is already bringing about a measure of self-examination and reassessment which may lead to repentance among privileged South Africans," they said.

## RESPONSIBILITY

"This conference declares that the South African Government therefore has the responsibility to take those steps necessary for the lifting of sanctions and the halting of disinvestment by immediately instituting those fundamental changes required to move from oppression to full democracy and justice." — Sapa.

Own Correspondent

MARITZBURG — An SABC television team were barred from filming the Methodist Church conference in session here yesterday.

Conference president the Rev Jack Scholtz told delegates in the Metropolitan Methodist Church hall that he had received a request from the SABC, and that this would entail setting up the necessary equipment in the hall.

A black delegate rose to say he had the strongest objection to the presence of the SABC. He said it was not necessary to give reasons: many people were aware of the role the SABC played. The delegates voted against the SABC's request.

## Proposals for peace

MARITZBURG — The Methodist Church is to investigate proposals that it be declared a "peace church" and that its members be urged not to take part in military service or violence in any form.

This year's Methodist conference instructed its Christian Citizenship Department to prepare a study document in this regard and to test members' feelings. The conference stressed non-participation in violence or military service would not be a condition of membership of the church.

Issues to be investigated include the adoption of a non-violent stance; and that Methodists be urged not to take part in the manufacture or advertising of any instruments of war. — Sapa.

# Methodists to test peace church issue

DD 23/10/86  
28

**Dispatch Correspondent PIETERMARITZBURG**—The opinions of Methodists are to be tested on whether the church should declare itself a "peace church".

The Methodist Conference decided here yesterday to refer the issue to the district synods for debate, and a report would be submitted to the 1988 conference.

It has been proposed that conference should specifically state its rejection of violence and war and declare that its members ought not to participate in violence or in military service of any form.

It has further been suggested that Methodists should not participate in the manufacture, propagation or advertising of munitions, weapons or instruments of war or in propaganda or activities promoting ill-will or hatred among people or nations.

Another proposal is that Methodists should enter into the study, training and practice of forms of non-violent action as "a positive substitute for the violence of war in resisting injustice and bringing about change".

In another conference development, the church noted with alarm the increase in the number of children being arrested under security legislation.

In terms of a resolution passed unanimously, it has called on the State President to introduce legislation to ensure that the Children's Act had precedence over internal security legislation.

Conference has also strongly condemned the Public Safety Amendment Act and the Internal Security Amendment Act as representing "a further entrenchment of the totalitarian powers wielded by the state and the South African armed forces".

A motion calling for the closure of the tricameral system of government and replacing it with "a more equitable form of government" was also approved yesterday.

● The Methodist Conference has supported the desire for a Worker's Day as a paid public holiday.

After debate yesterday it was agreed that it was right for all employees to be given the opportunity to celebrate and share in prayer the gifts and rights of workers.

● The Methodist Church considers capital punishment to be contrary to the Christian gospel, and has called on the various governments of Southern Africa to investigate the desirability of abolishing the death sentence.

In terms of a resolution passed by conference, approaches are to be made to the governments of South Africa, Botswana, Mozambique, Lesotho, Swaziland, Transkei, Bophuthatswana, Ciskei and Venda.

Conference resolved to invite other denominations to join the call for government commissions of inquiry into the matter.

A study document on capital punishment, prepared by advocate David Fisher and the Reverend Mark Stephenson, was tabled at yesterday's session to inform members on the legal and theological aspects of the supreme penalty.

They said capital punishment was an admission of the defeat of society and a return to the rule of force. "To give the state the right to take life as a normal part of the judicial process is to give it powers that are too god-like."

The taking of a person's life was the "destruction of the most precious and holy being made in the image of God, the Creator. It is, therefore, wrong for man to take it upon himself to deprive any human being of the gift of life bestowed by God".

The authors said the Christian view of punishment was that it must always be remedial, and the aim of punishment had to be the re-establishment of the order of justice that had been disturbed.

# MCSA agrees curbs bring reassessment

Dispatch Correspondent

PIETERMARITZBURG — The Methodist Church of Southern Africa has resolved that it cannot condemn sanctions and disinvestment, but remains divided on whether to commend this form of economic pressure as a strategy to bring about change.

The Methodist Conference, which is meeting in Pietermaritzburg, agreed yesterday that sanctions and disinvestment were already bringing about "a measure of self examination and reassessment which may yet lead to repentance among privileged South Africans".

The conference declared that it could not condemn what could succeed where "the cries of the people and the pleas of the church have gone unheard".

Methodists would be urged to continue to "search for other means of applying pressure on the SA government."

It further declared that the government, was responsible for the gathering momentum of disinvestment and the imposition of sanctions.

The conference — which represents 2 000 000 Methodists in Southern Africa — said the South African Government had the responsibility of taking the necessary steps to lift sanctions and halt disinvestment, by immediately instituting those fundamental changes required to move the country from oppression to full democracy and justice.

The church, it declared, had an immense task to those who would inevitably suffer more under sanctions and disinvestment. To this end the conference instructed its Christian citizenship department to:

- Initiate relief and self-help programmes;
- Seek funding for those programmes both in SA and abroad;
- Urge its people to continue to search for other means of applying pressure on government
- Investigate economic systems for a post-apartheid society, and to educate and prepare its people for this society.

Most of the debate on the controversial issue was held in camera, for fear that speakers might contravene the Emergency Regulations.

# NGK

## says

## Islam

## is a

## threat

Cape Times  
24/10/86

28

By EBRAHIM MOOSA

THE Ned Geref Kerk general synod yesterday resolved that Islam was a "false religion" and a "great threat to Christianity in South Africa, Africa and the world at large".

Meanwhile, spokesmen for several Muslim organizations expressed their outrage against the NGK synod decision to start a "crusade" against Islam.

The motion proposed by Ds Stoffel Colyn, chaplain-general of the SA Police, was adopted by the synod after a number of guidelines proposing dialogue and missionary conduct with Muslims on a conciliatory basis were referred to a commission for review.

Ds Colyn told the synod that the proposed guidelines meant "Islam was Christianity in disguise".

"One does not co-operate with something which is a threat to you," he said.

The synod further resolved to call on all its members to preach the word and the gospel of Jesus Christ and to live it as a witness as the "only answer to the onslaught of Islam".

However, the synod said Muslims should enjoy freedom of religion, while Christians should at the same time discourage Muslims from participation in revolutionary action.

### Challenged to debate

A report also expressed its concern over the success of Islam in gaining followers among blacks, who saw it as an ally in the "holy war against apartheid".

Sheikh Abubakr Najaar, president of Islamic Council of South Africa (ICSA), challenged the NGK to a public debate to defend its "false accusations".

"Islam did not cause conflict in South Africa like the NGK did in its invention of apartheid. Now they want to blind the world to its sins. If preaching and belief in one God is false — then we are guilty. If the NGK declares war on Islam they will not find Muslims wanting," Sheikh Najaar said.

Sheikh Nazeem Mohamed, president of the Muslim Judicial Council (MJC), said: "Islam can speak of a proud history of 300 years in South Africa with its hallmarks of freedom and justice to all people."

"If the NGK finds that Islam attracts people and finds it to be a threat to its unjust, un-Christian and apartheid teachings which promotes racially separated churches, then it is obvious with whom the problem lies."

Imam Omar Nordien of the Muslim Youth Movement said: "Muslims are not allowed to blaspheme other religions in terms of the Koran. Therefore it is the duty of credible and righteous Christian leaders, like Archbishop Desmond Tutu, Dr Allan Boesak and other Christian clergymen to repudiate the NGK for its retrogressive decision to start a crusade against Islam which can only damage Muslim-Christian relations."

"The NGK's farcical condemnation of apartheid, while promoting racism in the church in itself, indicates that this church is a threat to humanity in this country."

...the surprise attack of some of southern Africa  
as part of its present world onslaught. — (Sapa)

# Steward denies plan to 'deal with' churches

**Mercury Correspondent**  
JOHANNESBURG—Bureau for Information director Dave Steward yesterday denied that a special section to deal with churches in South Africa was being planned.

But clergymen from East London who attended a meeting with the bureau's regional representative maintained last night that he said a special committee was going to be set up and funded by the bureau 'to co-ordinate the political and social activity' of the churches.

PFM MP for Johannesburg North Peter Soal said last night that his party was closely monitoring the bureau's activities in the Eastern Cape.

He said: 'It is sinister that the bureau now wants to infiltrate the churches.'

Mr Steward said the bureau's regional representative had told a meeting of East London clergymen

that liaising with the churches was very important and that 'a special section of the bureau would be set up to deal with it'.

Mr Steward said this was pure speculation on the official's side. 'I am not saying it might not happen in the future, but we have no such plan now.'

Reacting to complaints by PFM MPs that they were attacked by bureau officials at the East London meeting, Mr Steward said bureau officials did not comment on the activities of legitimate political parties but they also had the right to defend themselves when attacked.

In this case, the official might have said things 'in the heat of the moment' that could be construed as an attack on the PFM.

But then there had been 'a rather slanderous attack' on the bureau by the Young Progressives, Mr Steward said.



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21/11 24/10/86

# Split appears imminent in Durban NGK

## Mercury Reporter

A SPLIT appears to be imminent in at least two congregations of the Nederduitse Gereformeerde Kerk in Durban as a result of decisions taken this week at the General Synod of the NGK in Cape Town.

A well-informed source said individual members of the congregations of Durban South, which includes most of the Bluff, and Fynnland, were disgruntled about the Synod's recommendations.

The elders of the Durban South congregation, however, have endorsed the recommendations of the Synod.

These include opening the Church to all race groups, the possibility of black elders in a predominantly white congregation (subject to their agreement), a declaration that racism is a 'serious sin' and a rejection of apartheid in the light of the Scriptures.

Last year there was a storm in the Port Natal by-election campaign over the Conservative Party's use of a political pamphlet to promote church services in the Fynnlands NGK.

The Rev Coen van Rensburg, who is in charge of the Fynnland congregation,

is a leading figure in the Voortrekker organisation and a founder member of the Volkswag, a Right-wing Afrikaner organisation set up by Prof Carel Boshoff, national leader of the Voortrekker movement.

Prof Boshoff is a delegate attending the Synod and has already stated that he and Prof Johan Heyns, the new Moderator of the General Synod, represent opposing views.

He has said he is vehemently opposed to the formation of a society in which racial barriers are scrapped.

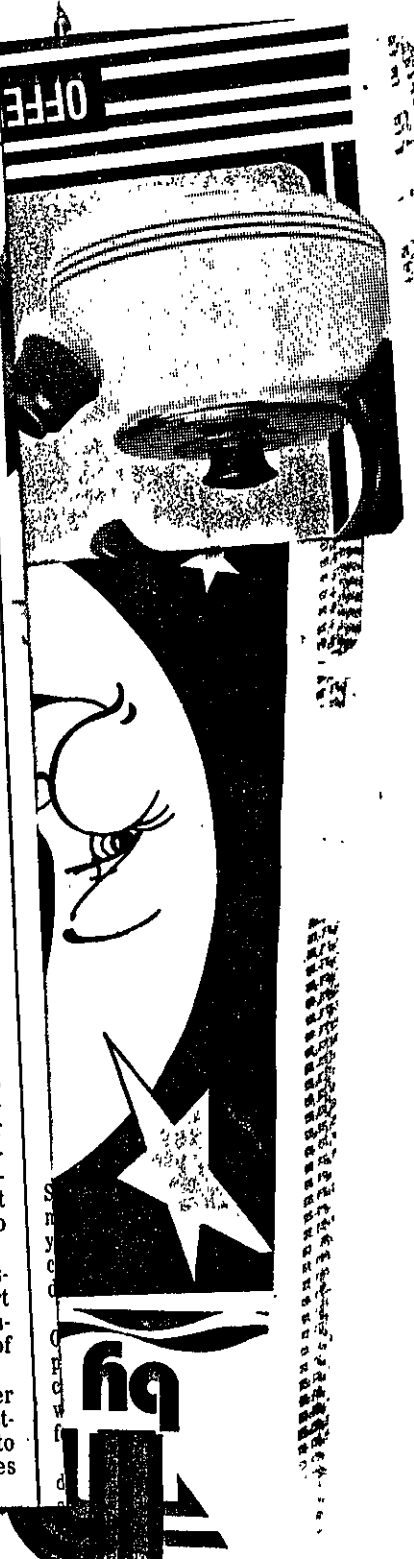
## Marriages

Mr van Rensburg was not available for comment yesterday.

The source said it was possible some NGK members might transfer their allegiance to the Hervormde Kerk, which has reiterated that it is not prepared to admit blacks to membership.

He said the NGK ministers would probably report back to their Church councils after the conclusion of the Synod this weekend.

In addition to the other measures, the Synod resisted conservative attempts to declare mixed marriages 'highly undesirable'.



# State of nation distresses church

**THE Methodist Church this week expressed deep distress at the state of the nation and called on its members to use every opportunity to develop personal relationships with**

## SOWETAN Correspondent

**members of other races.** Delegates at the church's annual conference, taking place in Maritzburg, also called on Methodists to support organisations and businesses which had done away with all forms of discrimination and to "pressurise, in love, all organisations and businesses which

are not striving towards this goal". The conference passed resolutions on a wide range of socio-political matters. One called for the scrapping of the triennial parliamentary system and its replacement by a more equitable system of government.

Another noted that at least 50 000 people were homeless in the Cape Peninsula as a result of conflict at Crossroads and KTC, and it said there was strong prima facie evidence that the conflict was provoked "by major police and army instigation in cooperation with the so-called vigilantes."

The conference expressed the belief that the recent events of Crossroads represented a sinister form of forced removal.

### Resolution

The communities displaced from Nyanga Bush, Nyanga Extension, the Portland Cement Camp and KTC must be allowed to return to the land which had been taken from them.

Focal point on Tuesday and Wednesday was the issue of sanctions.



**REV Jack Scholtz . . . Methodist leader.**

The conference passed a resolution which said, in part: "While our church is divided on whether or not to commend sanctions and disinvestment as a strategy to bring about change, we are persuaded that this kind of economic pressure is already bringing about a measure of self-examination and reassessment which may yet lead to repentance among privileged South Africans."

"We cannot condemn something that could succeed where the cries of the people and the pleas of the church have gone unheard."

### Change

It was decided that the opinion of Methodists on whether their church should declare itself a "peace church" and should advise members that they ought not to participate in war would be tested and that a report would be submitted to the 1988 conference.

The proposal also said that Methodists should enter into the study and practice of non-violent action as a positive substitute for the violence of war in resisting injustice and bringing about change.



Dispatch Correspondent

PIETERMARITZBURG — Nothing less was needed for South Africa than the immediate and complete dismantling of apartheid and its replacement by a system in which all people had a share, the Conference of the Methodist Church of Southern Africa declared here yesterday.

According to a strongly worded resolution the conference, which has been meeting in Pietermaritzburg this week, called on the government to take a number of immediate steps to "help create a climate in which relatively peaceful change becomes a possibility".

These included the lifting of the state of emergency, the release of detainees and political prisoners, the unbanning of proscribed political organisations and the recognition of civic and political leaders who had the confi-

# End apartheid immediately says church

dence of the black community. *28* *DD 24/10/78* it speedily and entirely.

The conference viewed "with anger and distress" the present situation in the country which was further embittering relationships between people and groups who belonged together.

"We have long warned this country that it is on the road to disaster and it gives us no pleasure to see our prophecies fulfilled," the resolution stated.

The root of the problem, it added, was the policy of apartheid and the refusal to dismantle

*DD 24/10/78* In another resolution adopted shortly before the close of the last session yesterday, the conference agreed to seek an immediate interview with the Ministers of Law and Order and Defence to convey the church's personal concerns about the state of emergency.

The conference further resolved that if the measures were not lifted the church might be "called upon to explore positive acts of disobedience and non-violent resistance to indicate that (it) cannot be

inhibited in its ministry and mission.

On education, the conference said it was totally unacceptable that black school children should have to carry identification cards.

Delegates agreed that many children were out of school because of the Department of Education and Training's demand that they carry cards and that the situation had "the most serious implications" for the future of education in the country.

The conference also viewed with alarm the department's failure to consult parents or representative bodies over the presence of security forces on school premises and the issuing of identity cards.

It also resolved that Methodist chaplains in the South African Defence Force are to have their own, non-military uniforms.

# Bureau denies watch on church

DIRECTOR of the Bureau for Information Dave Steward denied yesterday that a special department to deal with churches in SA was being planned.

Clergymen from East London who attended a meeting with the bureau's regional representative maintained last night, however, that he had said a special committee was going to be set up and funded by the bureau "to co-ordinate the political and social activity" of the churches.

PFP MP for Johannesburg North Peter Soal said last night his party was

MAX du PREEZ  
Political Correspondent

closely monitoring the bureau's activities in the Eastern Cape.

He said: "It is sinister that the bureau now wants to infiltrate the churches. This is Eschel Rhoodie stuff."

Steward said the bureau's regional representative had told a meeting of East London clergymen that liaising with the churches was very important and that "a special section of the bureau would be set up to deal with it".

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Steward said this was pure speculation on the official's part. "I am not saying it might not happen in the future, but we have no such plan now."

Reacting to complaints by PFP MPs that they were attacked by bureau officials at the East London meeting, Steward said bureau officials did not comment on the activities of legitimate political parties.

The bureau official might have said things "in the heat of the moment" that could be construed as an attack on the PFP.

# New political dilemma after scrapping of racism

CAPE TOWN — In finally repudiating racism and apartheid, the Nederduitse Gereformeerde Kerk has found itself in a new dilemma — what does it mean in the political life of its 968 000 confirmed members?

The problem is a very real one.

"It must be acknowledged that in the General Synod and outside, there is a clear polarisation between our people," says Prof Carel Boshoff, spiritual leader of the right wing.

From the left, Prof Johan Heyns admits there are members who may be "disturbed and afraid that our decisions hold a threat for the church".

Within the General Synod, which meets every four years, there was surprising unanimity.

The new policy docu-

ment, "Church and Society", maintaining the basic unity of all mankind and therefore a fundamental equality in political, social and economic rights, was approved in a singularly calm and unemotional debate that spread over three days.

The commission charged with revising NG Kerk policy was representative of both left and right, of both reformist and conservative elements. Professors Boshoff and Heyns were members.

"Church and Society" represented a basic common denominator in the field of theology, acceptable to both poles within the church.

Nowhere was this more evident than in the specific repudiation of apartheid as a policy or practice based on scripture.

"To the extent that the church and its members are involved in this, it confesses its participation with humility and sorrow," says the document.

The anti-apartheid motion was introduced by Prof Boshoff.

From the left, another participant, Ds Jan Haneekom, of Stellenbosch, successfully pleaded with synod's 379 members not to alter the text in any way.

It was an agreed statement. Outside synod, right-wing groups have seen it as leftist. Yet to some people in the reformist group it does not go far enough.

Prof Boshoff, speaking outside the synod, put his finger on the problem. Some, he said, would use it in an attempt to ensure "church mixing" rather than church unity and some would use it for political

gain.

He added: "Differentiation can only be justified if it is founded on a geographical basis. It is the deviation from this that has placed us in a moral crisis."

In effect, the right wing can argue that in South Africa's mixed society, the National Party cannot morally justify its withholding of rights from one section of the population.

The answer therefore lies in separate territorial entities, in each of which all citizens will have full rights.

The NP, on the other hand, can argue that since South Africa is "mixed", a system must be found for all to exercise their rights within this single society.

It is clear that the synod decisions are only the start of the debate within Afrikanerdom.

(Incl Extra Long Arm and Leg lengths)

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Weekend Edition

SATURDAY, OCTOBER 25, 1986

OUR ADVERTISING PLANS TO

# Muslim outrage over NGK decision on Islam

THE attack on Islam at the Ned Gerret Kerk General Synod in Cape Town this week has unleashed a storm of protest among Muslims throughout the country.

At the Synod on Thursday the South African Police chaplain-general, Ds Stoffel Colyn, proposed a motion describing Islam as a "false religion" and a threat to Christianity in South Africa.

The synod accepted the motion, resolving to call on its members to promote Christianity as the only answer to the "onslaught of Islam".

The synod also said, however, that Muslims should enjoy freedom of religion.

Congregations at most mosques in the country were reported yesterday to have raised the issue at the weekly Friday prayers.

Calls were made for Ds Colyn's resignation from the SAP and for an apology from the NGK.

The director of the Muslim Youth Movement of South Africa, Mr Mahomed Farid Choonara, de-

scribed the synod resolution as "malicious, unfair and unjust".

House of Delegates MP Mr Nizam Khan, who chairs a trust which runs the Clairwood mosque in Durban, said members of the congregation were furious and had demanded the immediate resignation of Ds Colyn.

The chairman of the Ministers' Council in the House of Delegates, Mr Amichand Rajbansi, condemned the resolution "in the strongest terms".

It was "disturbing" and "unfortunate" that the attack should have been made by a State official. The president of the Methodist Church of South Africa, the Rev Jack Scholtz, said Islam was part of the universal quest for the truth about God.

The Natal leader of the Progressive Federal Party, Mr Ray Swart, MP, said it was "extraordinary" that the proposal should have come from a public servant who was accountable to the South

African Islamic community as much as to any other section of the community.

In Cape Town a minister of the Reformed Church of Africa stated his parent church, the NGK, for the decision. The Rev Edward Manikkam said he treated the synod's decision "with the greatest contempt".

The Islamic Propagation Centre International challenged the NGK to a public debate over its "deplorable remarks".

The Clerk of the Synod, Ds Dirk Viljoen, said it was the church's profession (belydenis) taken from the Bible in Acts 4:12, that people could not be saved through any other name than that of Jesus Christ.

"This does not mean we reject people upholding the Islamic faith. On the contrary, we want to win them over for Christ." — Own Correspondent and Staff Reporter

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# NGK wants talks with Sendingkerk

CAPE TOWN — The general synod of the Nederduitse Gereformeerde Kerk reaffirmed its desire yesterday to continue discussions with the NG Sendingkerk on relations between the two churches.

It also decided the NGK's new policy document, Church and Society, and the Sendingkerk's recently-adopted Belhar Confession, which declares apartheid a heresy, be used as basis for discussion "without prescription".

Issues such as legitimisation of NGK ministers who served in the Sendingkerk, which had to be dealt with soon and could be made difficult by the Belhar Confession, would be referred to the temporary law commission.

A report of the synod's temporary commission for ecumenical matters said the Belhar Confession held "serious implications" for relations

between the churches.

The discussions will take place between the moderatures of the two churches.

The Sendingkerk has declared its willingness to continue discussions with the NGK provided they are based on the Belhar Confession.

The Muslim Youth Movement of South Africa, meanwhile, has condemned the resolution adopted by the NGK synod that Islam is a false religion and a "great danger" for South Africa and the world.

A spokesman for the movement, Mr Mohamed Farid Choonara, said in a statement that since 1948 the NGK had been paramount in perpetuating apartheid.

"Now that it finds itself at great variance with all its sister church groups and the total rejection of Christianity of the oppressed at large, it resolves to open its doors to all races and in

the process condemns Islam and Moslems.

"This resolution by the synod is malicious, unfair, unjust and in line with current imperialist insinuations that Islam is a danger," he said.

"Islam is not a false religion as claimed by the NGK. Islam has, in fact, perpetuated the teachings of Jesus Christ in its pristine purity whereas the Christian Church, particularly the NGK, has distorted and made Christ's message irrelevant to our time.

"Islam is the only world religion that liberates man from the servitude of man, and is the solution to the crisis facing not only South Africa, but the world at large.

"We expect the World Council of Religion and Peace, the South African Council of Churches and Christian leaders ... to condemn the NGK's resolution." — Sapa



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## Post Focus

by  
DIRK VAN ZYL

THE decisions by the Nederduitse Gereformeerde Kerk's general synod this week to open the church's membership to all races within the NG family, declaring racism a serious sin and rejecting biblical justification for apartheid, are widely acknowledged as a historic watershed.

One prominent Afrikaaner academic, in an interview with Weekend Post, described the new policy stance as possibly the clearest about-turn in the church since the Sending-kerk — the coloured branch of the family — was formed separately more than a century ago.

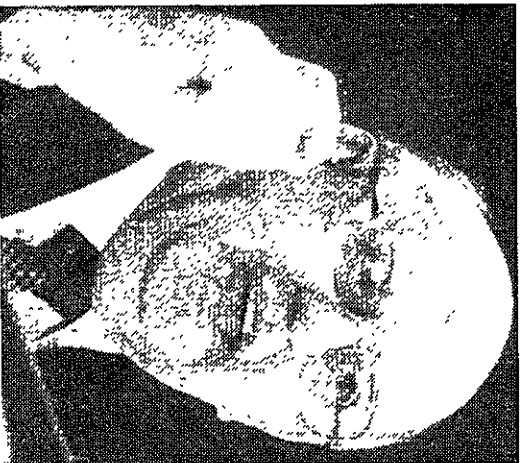
But scepticism has also been expressed in some quarters about the practical effect of the new policies, with disappointment voiced at the failure of the white NG Kerk to agree this week to a structural unification with the coloured, black (NG Kerk in Afrika) and Indian (Reformed Church of SA) ethnic components.

The recently-elected moderator of the Sending-kerk, Dr Allan Boesak, is particularly bitter about this aspect.

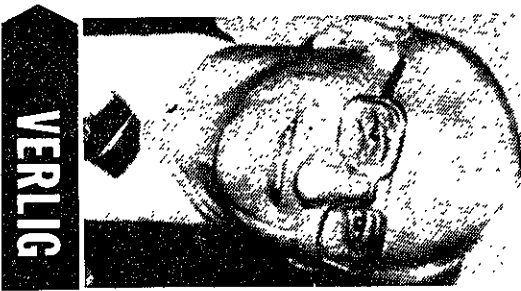
But when one considers that the NG Kerk — referred to in the past as "the National Party at prayer" — has generally been held to have supplied the major portion of the moral and spiritual justification for apartheid, this week's decisions can surely not be lightly dismissed, even in the most embittered quarters.

The NG Kerk is by far the biggest and most influential church among Afrikaners, with just under 1 420 000 members at the latest count. Most Government members, including Cabinet Ministers, belong

# Momentous week for Afrikanerdom



President BOTHA and Prof JOHAN HEYNS



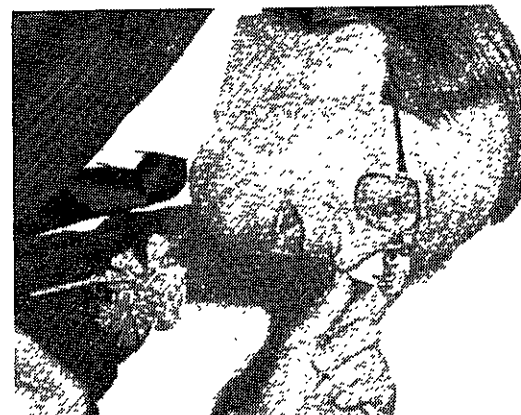
VERLIG

THE historic decisions of the Nederduitse Gereformeerde Kerk's general synod this week — which included opening the church's membership to all races, declaring racism a sin and rejecting apartheid — are likely to have a far-reaching effect on Afrikanerdom.

The NG Kerk, the biggest and most influential Afrikaans church, has in the past been referred to as "the National Party at prayer" and its membership embraces a broad spectrum of opinion from left to right.



VERKRAMP



Prof CAREL BOSHOFF and Dr TREURNICHT

# The Kerk opens up

to the NG Kerk. other Afrikaners' churches individually represent relatively miniscule formations.

Most major shades of Afrikaner political opinion are represented among NG Kerk members, including the State President and leader of the National Party, Mr P W Botha, and the leader of the Conservative Party, Dr Andries Treurnicht.

Among theologians, a verligte, Prof Johan Heyns, was elected at the

synod as the new moderator, while a verkrampte, Prof Carel Boshoff — founder member of the right-wing Afrikaner Volkswag — was a member of the committee which revised the church's policy document.

All these leaders will have to adapt to and live with the new policy stances.

But there has been some disappointment at a perceived vagueness in these stances, stemming from the seeming need to

achieve a measure of compromise between the different camps.

To the surprise of a number of observers, the task of putting the new recommendations on apartheid to the synod fell to Prof Boshoff, and he said they were responsible and well thought-out.

Prof Heyns told a subsequent Press conference: "That which has become known as apartheid is not a biblical imperative." This did not mean there was any conflict with the

State, but the Church had a prophetic task to address the State whenever it contravened the moral norms of scripture.

It would thus appear that the theological principles were intended to be couched widely enough to allow for different political interpretations.

By the end of this week there were nevertheless indications of splits in some congregations and time will have to show how significant this may be.

Prof Boshoff is on record as saying that he and Prof Heyns represent opposing views.

He is vehemently opposed to the formation of a society in which racial barriers are scrapped, while Prof Heyns believes artificial barriers should not be allowed to serve as an impediment to good race relations.

There seems a strong possibility now of a major clash within the NG Kerk between Afrikanerdom's verligte and verkrampte

camps.

As has been noted elsewhere, the church is now the only major Afrikaner establishment pillar which has not followed the NP/CP split.

Asked to comment on the significance of the synod's decisions this week, Prof Hermann Gilhovee, professor in Political Studies at the University of Cape Town and a former senior Stellenbosch University historian, said: "It is perhaps the clearest about-turn in the

church since the Sending-kerk was formed separately in 1871."

He felt the NG Kerk had gone as far as it could at this stage "given its composition", and its policy changes were "another nail in the coffin of the apartheid ideology".

But, added Prof Gilhovee: "So far no alternative is being presented. We all know what has to be moved away from."

The Government's reform programme would be strengthened, but he was dubious about any imminent large-scale break-away of conservative NG Kerk members.

The head of Stellenbosch University's Political Science Department, Prof Henrie Kotzé, felt the most significant aspect was the "symbolic value" of the changes, particularly as this affected the view people of colour had of Afrikaners.

And domineers would also now be able to tell their congregants from the pulpit that there was no biblical justification for apartheid.

He felt the decision that people should not enjoy privileges at the expense of others could lead to stronger pressure for a fairer socio-economic deal for all.

At the University of South Africa, Political Science Department head Prof Willem Keyhans — a veteran watcher of Afrikaner and South African politics and a life-long NG Kerk member — felt the changes were "of little value" while the church retained separate ethnic structures.

He said the decision to open the church's membership to other races would have little effect while the Group Areas Act applied.

backed down from its reform policy after finding itself that issue is power issue the N...

# Bishop has no permit so Venda expels him

The Anglican Bishop Suffragan of Johannesburg East; the Rt Rev Simeon Nkoane, was expelled last week from Venda, where he was to address a confessing fellowship meeting on Friday.

Bishop Nkoane was to have spoken on "The role of a Christian in South Africa today".

Bishop Nkoane and Rev Ndanganeni Phaswana of the Lutheran Church in Seshego were stopped at a roadblock near Phiphidi.

The two priests were escorted away by the homeland's security police after being detained briefly at the Sibasa police station.

"I am quite disturbed that a minister of religion should be stopped from going to address people on a serious

topic," said Bishop Nkoane.

The police demanded a work permit from Bishop Nkoane after Mr Phaswana pointed out that the "independent" homeland's laws permitted anybody a 14-day stay without a permit.

The police insisted Bishop Nkoane had come to Venda to work and because he had no work permit, he should leave.

## 'IT IS NOT TRUE'

Chief of the Venda security police, Brigadier Gerson Ramabulana, denied knowledge of Bishop Nkoane's detention and expulsion.

"It is not true (that written instructions were given to detain the Bishop). We do not even know Bishop Nkoane," said Brigadier Ramabulana.

No party for liver-ail

Cape Times 28/10/86

# Meeting called on (28) 'false Islam' claim

By ANDRÉ KOOPMAN

PEOPLE who support "truth and justice" have been invited to a meeting in response to the NGK synod's description of Islam as a "false religion".

Call of Islam organizer Mrs Rashieda Abdullah said the organization would hold a meeting in the Hanover Park Civic Centre tomorrow at 7.30pm.

Muslims and Christians had a proud tradition of co-operation on issues of justice and peace and "have marched together, been jailed together, and have died together", Mrs Abdullah said.

For Muslims and Christians to start a process of in-fighting now "would be to play into the hands of the NGK and their designs to create religious apartheid", she added.

Speakers at the meeting will be Moulana Faried Essack, National Co-ordinator of Call of Islam, and Dominee Gerrie Lubbe, who was dismissed

from the NGK some years ago for his stand against apartheid and is now president of the World Council of Religion and Peace in South Africa.

□ Sapa reports that the chairman of the International Islamic Charitable Foundation yesterday expressed dismay and disappointment over the NGK's decision last week at its general synod on the Islamic faith which it called an untrue religion.

Mr Yousuf Al-hijji said in a statement released to Sapa: "We have learned, with much dismay and disappointment about the South African Church's unauthorized resolution about Islam.

"On behalf of one billion Muslims around the world we repudiate, condemn and protest such offence. Religious organizations and authorities are expected to contribute to world peace and love, not hatred and confrontation." — Sapa



# 'False Islam' <sup>2</sup>

## Bid to ease fury <sup>2</sup>

*News 28/10/66*

By FRANS ESTERHUYSE, Political Staff

IN a bid to defuse the storm about the Ned Geref Kerk's general synod decision that Islam is a "false religion", NGK moderator Professor Johan Heyns has called a meeting of leaders of the church.

Professor Heyns said the meeting, with members of the NGK moderature, would be held in Pretoria today.

He said he was drafting a statement intended to "put the matter in perspective". This would be put to the meeting and issued this afternoon.

Professor Heyns said: "I am convinced that this will defuse the matter."

The synod's controversial decision, saying also that Islam was "a great threat to Christianity in South Africa and the world", drew angry reaction from the Muslim community and has had international repercussions.

The motion adopted by the synod in Cape Town last week was proposed by the Rev Stofel Colyn, chaplain-general of the South African Police.

The synod also adopted some recommendations about Islam from its commission on missionary work and "noted" others.

It noted, for example, a recommendation that the point of departure for the church should be a loving co-existence with Muslims rather than enmity and confrontation.

# NGK 'did not mean to upset' Muslims

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## Staff Reporter

THE decision of the Ned Geref Kerk (NGK) proclaiming Islam a false religion was not meant to offend the Muslim community, the moderation has explained after a meeting called by moderator Professor Johan Heyns.

Church leaders met in Pretoria yesterday in an attempt to defuse the storm that followed the general synod decision.

The moderation said in a statement the NGK recognised Islam as a religion free to practise in terms of the ideals of religious freedom in South Africa and did not mean to single it out as the only false religion.

## Bible message

"The synod tried to spell out clearly what the message of the Bible is: Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved (Acts 4:12)."

"Any other religion which does not recognise Jesus Christ as the only saviour is a false religion as far as Christians are concerned," the statement said.

"The decision that Islam is a false religion is thus part of the manner in which a meeting of the church addresses its own members and calls on them to hold on to their pure evangelism.

"The decision was thus not meant to attack the Islamic faith as the only false religion and did not intend to deny them the right to practise their religion."

Sheikh Abubakr Najaar, president of the Islamic Council of South Africa (Icsa), said:

"The NGK must stop living in the Middle Ages where they foster or encourage religious strife. They should proselytise their religion without attacking

the beliefs of other religions."

Sheikh Najaar said Icsa had written to Professor Heyns, requesting a meeting so they could reply to the accusations of the NGK "face to face".

"The Muslim faith recognises Jesus Christ as a prophet and a messenger sent by God to save us. No Muslim will ever say a word against Jesus."

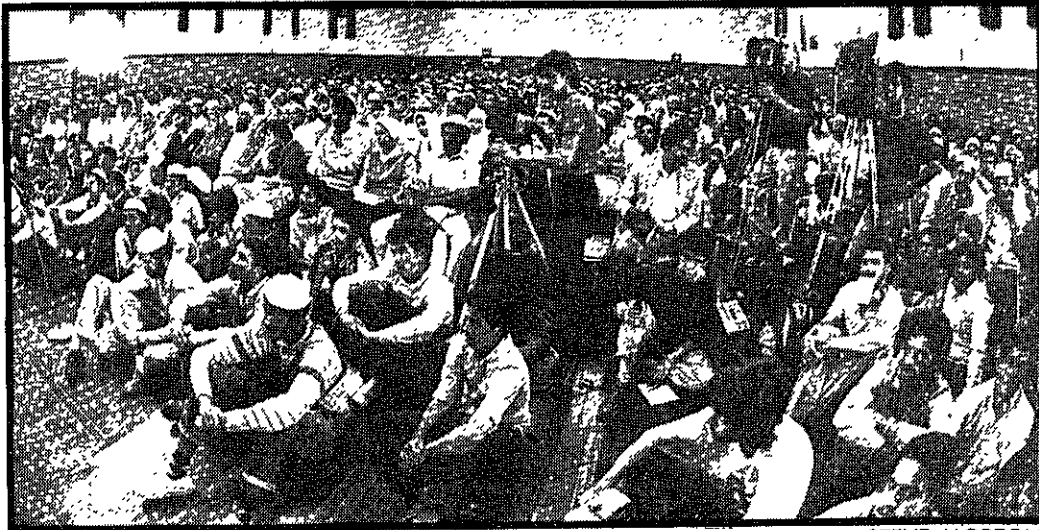
● Frans Esterhuysen of The Argus Political Staff reports that a document aimed at clearing up confusion in the Ned Geref Kerk over its general synod's decisions on apartheid is being sent to more than 1 200 congregations from today.

The Rev Dirk Viljoen, scribe of the general synod, said today copies of the document were being posted to all NGK congregations.

He declined to disclose any of the contents of the document, but said it would be made available to the media through the synod's information channels.

Another document issued by the synod as an introduction to its register of decisions referred specifically to political criticism of the church. / /

## Teargas after Muslim unity call meeting



Picture: STEVE MORTON

Some of the 1 000-strong crowd who attended the Call of Islam rally in Athlone last night to condemn the recent Ned Geref Kerk resolution that Islam is a "false religion".

Staff Reporter

**A**BOUT 1 000 people leaving last night's meeting, at which Dr Allan Boesak and Moulana Farid Essack, national coordinator of the Call of Islam appealed to Muslims and Christians fighting against oppression not to allow their unity to be broken by the Ned Geref Kerk, were dispersed with teargas.

A Bureau for Information spokesman said about 400 people gathered outside the Hanover Park civic centre and that when the police arrived, they were asked to disperse.

Stones were thrown, and teargas was used to disperse the crowd. One policeman was slightly injured in the stoning, the spokesman said.

The NGK synod caused a furore last week when it passed a resolution by the Rev Stoffel Colyn, Chaplain General of the South African Police, denouncing Islam as a false religion.

The Call of Islam, at a meeting at Hanover Park

Civic Centre last night, decided to call on Muslims to meet on the Grand Parade at 10 am on Saturday before marching to the Groote Kerk in Adderley Street to hand over notes protesting against the synod's decision.

**D**R Boesak, who is in Europe, said in a message he stood by the Muslim community in its hour of hurt — "a hurt which is callous because the Muslim community has taken its rightful place in the struggle for justice in this country".

He said the NGK should repent for 40 years of sin and for stubbornly clinging to a false version of Christianity.

Mr Essack said the unity forged between the oppressed people of South Africa was "deeply precious". It had been "forged in blood in the streets of Mitchell's Plain, Athlone, Bonteheuwel and Wynberg. We cannot allow a callous statement to destroy it".

Mr Essack said the NGK was a false church and its God a false God. He dismissed yesterday's NGK statement that its proclamation was not meant to offend Muslims.

He also questioned the NGK statement that there was religious freedom in the country.

He said the NGK was frightened of the type of Islam which wanted to create a new South Africa. The church was happy with a pious Islam which ignored injustice.

The Rev Gerrie Lubbe, an authority on Islam and president of the World Conference for Religion and Peace, said the synod's resolution scared him because it was by the Chaplain General of the SAP.

"We have seen how the church attacked the Christian Institute before the Government acted against it. Do we see something sinister here? Unless it is very clearly stated by the authorities that this is not the case we can expect the worst. The Government must repudiate the NG Kerk."

Messages of support were sent by the Chamber of Muslim Traders, the Western Province Council of Churches, the South African Council of Churches, Jews for Justice and the United Democratic Front.

CAP- Times 31/10/86  
28

# Police warn of action against Muslim marchers

By ANTHONY JOHNSON  
Political Correspondent

THE police yesterday warned that action would be taken against anyone participating in the planned protest march by Muslims from the Parade to the Grootte Kerk at 10am tomorrow.

Muslims angered by the Ned Geref Kerk general synod's decision that Islam is a "false religion" resolved at a meeting in Hanover Park on Wednesday night to march on the church to deliver a formal protest.

However, the Divisional Commissioner of Police for the Western Cape, Brigadier Chris Swart, has warned that such a gathering would be illegal "and the police would consequently be obliged to take action".

Brigadier Swart said in a statement that he wished to direct a "friendly but serious" appeal to all concerned not to participate in the planned meeting or procession.

Meanwhile, indications are that "peace talks" may soon take place between Muslim leaders and the NGK in a bid to defuse the growing row over the church's controversial decision.

NGK moderator Professor Johan Heyns yesterday approved such talks and added that he would, if possible, like to participate in such talks.

This followed a conciliatory statement from the president of the Islamic Council of South Africa, Sheikh Abubakr Najaar, proposing a meeting to discuss the issue.

The NGK synod's decision unleashed a torrent of condemnation from Muslims and other religious leaders in South Africa and abroad.

Moulana Faried Esack, national co-ordinator of the Call of Islam, said yesterday: "The link between the NGK and the SAP is becoming apparent and makes nonsense of denials about (Dominee) Colgn's role."

Abus 3/10/86 (28) (30) (31)

# Muslims accuse police of siding with NGK

Staff Reporter

THE Call of Islam movement has accused the police of siding with the Ned Geref Kerk by warning Muslims not to march from the Grand Parade to the Groot Kerk in Adderley Street tomorrow.

The march was planned as a protest against the controversial NGK resolution on Islam.

Divisional Commissioner of Police Brigadier Chris Swart warned in a statement yesterday that police would have to act if the march took place.

The Call of Islam statement added: "All we wanted to do was bring our displeasure to the notice of the NGK in an official manner as they demanded."

## Outright defence

It added that the organisation regarded the police "ban" as an outright defence of the NGK's allegations about Islam.

Meanwhile, the Call of Islam has attacked the Islamic Council of South Africa (ICSA) for initiating talks with the NGK aimed at defusing "the false religion" issue.

The ICSA move for "face-to-face" discussions with the NGK about the controversial resolution on Islam passed at the NGK's annual synod was condemned in a statement by Moulana Faried Esack, national co-ordinator of the Call of Islam, last night.

## No real leader

Referring to a report that the ICSA had written to the NGK requesting a meeting, the statement said: "The Call of Islam totally rejects the notion that Sheikh Abubaker Najaar is the head of the South African Muslim community.

"Our community has not a distinct head in the sense that, for example, Arch-Bishop Desmond Tutu is the head of the Anglican community.

"We further reject the portrayal by the media of the Islamic Council of South Africa as representative of Islam in South Africa."

## Hirshon: Man held

(Cont. from Page 1)

still did not think it came from the flat above."

Mr Matz called the police.

Police found Mrs Hirshon still conscious in the hallway. She said a few words to them before losing consciousness.

As she fell she pulled over a statue, which shattered. There was a lot of blood around the spot where she fell.

There was blood on the telephone which could indicate that she tried to call for help.

Police found Mr Hirshon's body in the passageway outside one of the bathrooms, about eight metres from the front door.

He had been stabbed many times in the head and chest.

Mrs Hirshon was attacked in another bathroom.

As she was carried to an ambulance it was apparent she had been seriously injured.

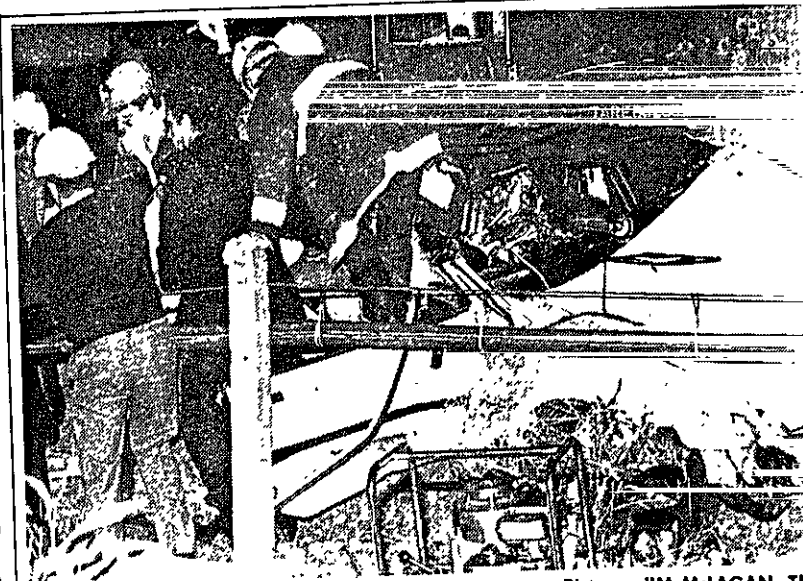
Her face was covered with blood and her hand and fingers were bandaged. She wore a valuable diamond ring on her right hand.

The flat, full of expensive furniture and art works, appeared untouched. There were no signs of a break-in and a security gate on the front door was open.

An official from the Cotswolds questioned domestic workers and visitors in a nearby block of rooms.

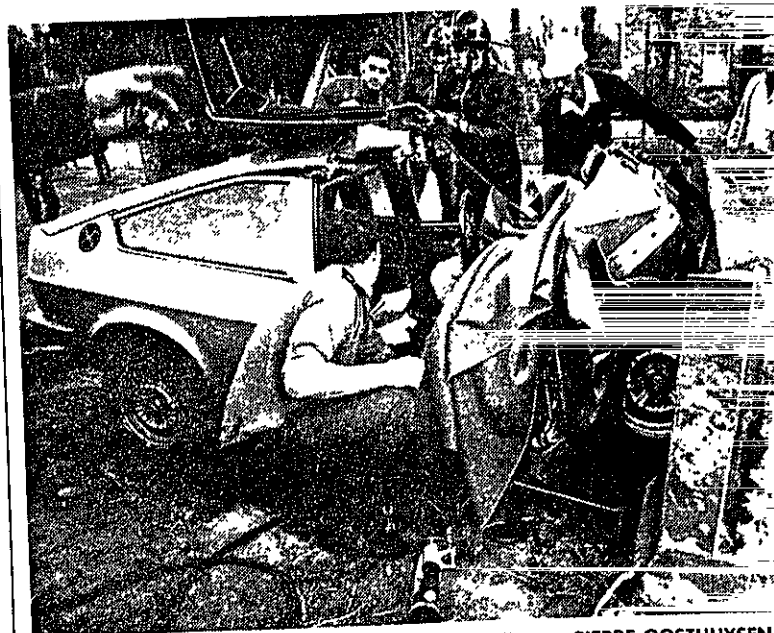
As details of the killing unfolded, more policemen were drafted to the area.

The main exits from the complex were watched by members of the uniformed branch as detectives, specialists and forensic experts arrived.



Picture: JIM McLAGAN, T-

Rescue workers used mechanical jaws to remove the remains of two men from their mangled car after it was struck by a train and dragged about 300m at the Austell Road crossing near Heathfield about 11pm yesterday.



Picture: PIERRE OOSTHUYSEN,

The crumpled wreck of a sports coupe which was destroyed when it struck a bulldozer after leaving Adam Tas Road in Stellenbosch, about 6.30pm yesterday. A woman was killed.

## SA Agulhas catering officer

Staff Reporter

OFFICERS on the polar supply and

mouth resuscitation and resuscitation and was certified dead at Wood-

28

# Rhinos rule out NRP merger

THE leader of the United Christian Conciliation Party (UCCP), Bishop Isaac Mokoena, has ruled out any plans of a merger with the New Republic Party — although the two parties meet for "exploratory talks" in Johannesburg next Wednesday.

Representatives of both parties refused to discuss the agenda of Wednesday's meeting. But it has been widely learnt that the possibility of a merger is high on the NRP's agenda, if not on that of the UCCP.

Many political analysts believe the NRP's role as a political party has become redundant. The party might be involved in talks with the UCCP as a last attempt to depart from the South African political scene with "some grace".

But Mokoena said this week his party would not consider a merger at this early stage, as it would upset the aspirations of the party.

"We wouldn't like the party (UCCP) to be too white, but we would welcome individuals from the NRP applying to join our party," he said. He said there are "vital and crucial" matters which his party wants to discuss with the government. And at the moment his party should assert itself as an effective force for change in the country.

BY SEFAKO NYAKA

UCCP liaison officer D.E. Malam,

said in the past there had been, and still are, "subversive" parties who came up claiming to represent the aspirations of people in the country and it is time the UCCP pursues the goals it has set forth for itself.

Among its goals is "to participate as a political party in its own right and as a force of moderation and conciliation in the future of South Africa".

The UCCP, which has six community councillors and some well-known defenders of government policy on its executive, was launched early this month in a move seen as part of the government's plan to groom moderate blacks for the National Statutory Council.

Soon after the party's launch, some of its leaders went overseas to talk to "conservative" members of the European parliament.

The party has not yet held a meeting in the townships, despite claims by its members that they would be recruiting actively in the townships.

20/6 MGS  
1/11/86  
28

## Police with quirts disperse Muslims

Weekend Argus Reporter

POLICE with quirts dispersed crowds of chanting Muslims who gathered on the Grand Parade today to protest against the Ned Geref Kerk synod's motion denouncing Islam.

Two policemen were injured and nine people were arrested.

The Bureau for Information confirmed that on three separate occasions crowds gathering to protest against the NGK's description of Islam as a "false religion" were dispersed by policemen carrying quirts.

### Defiance

About 200 people had gathered to march to the Groote Kerk in Adderley Street in defiance of a police ban. Police gave them five minutes to disperse.

The crowd began leaving but several groups remained in the area and were chased away by police.

Later about 400 people gathered in the area. "Police on the scene were attacked with bottles and stones," a bureau spokesman said.

Another crowd of about 150 regrouped, but dispersed after being warned by the police to leave.

The Muslims were responding to the Call of Islam to protest against the synod's controversial resolution which was proposed by the Rev Stoffel Colyn, Chaplain-General of the South African Police.

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CAPE TOWN — Two policemen were injured and nine people arrested in a bloody clash between security forces and crowds of Muslims who gathered on Cape Town's Parade on Darling Street today.

The Bureau for Information confirmed that on three separate occasions crowds gathering to protest against the recent decision by the synod of the Nederduitse Gereformeerde Kerk (NGK) to declare Islam a "false religion" were dispersed by quirt-wielding police.

At 10am a crowd of 200 people, many in colourful Muslim dress, gathered on the Parade in defiance of a ban on the meeting yesterday.

They were preparing to march on the nearby NGK when a police officer warned them the meeting was illegal and gave them five minutes to disperse.

# 2 hurt as police, Muslims clash

28

WIE Post 1/11/86

The crowd began leaving, but several groups remained in the area and were chased away by police.

At 10.30am about 400 people gathered in the area.

"Police on the scene were attacked with bottles and stones," the bureau spokesman said.

Two policemen were injured and nine men arrested.

At 11.45am a 150-strong crowd regrouped on the Parade, but dispersed after being warned by the police.

Some of the streets around the Parade were closed off during the clashes.

The Muslim Youth Movement of South Africa has condemned the police action in a statement to Sapa.

"The NGK and the State would be unwise and naive to underscore the strong feelings of the Muslims in SA and the world concerning this issue," Mr M F Choonara, director of the movement, said in the statement.

"The banned march and

subsequent arrests of Muslims today in the Cape is an indication to how serious this controversy has become."

The proposed march was banned yesterday by the Divisional Commissioner of Police in the Western Cape, Brig Chris Swart.

Mr Chhonara said the organisation held Ds Stoffel Colyn, Chaplain-General of the NGK in the SAP, responsible for "having generated this conflict by proposing such a resolution (at the NGK synod) against Islam".

"It is once again our request, on behalf of the Muslims in SA and the Muslim world, to the Minister of Police, Mr Louis Le Grange, who has been responsible for appointing Ds Colyn as Chaplain-General, to dismiss Ds Colyn immediately and the NGK for the complete withdrawal of the resolution."

The movement has also refused to enter into debate with the synod of the NGK on the issues of Islam being a false faith and Muslims subversive. — Sapa



# Christian leaders support Muslims in row over NGK

By Estelle Trengove,  
Religion Reporter

The row over the Nederduitse Gereformeerde Kerk's branding of Islam as a "false religion" shows no sign of abating.

Enraged Muslim leaders are taking a hard line and prominent Christians have voiced support for Muslims.

The conflict arose when the NGK adopted a resolution at its General Synod in Cape Town calling Islam a false religion and a threat to South Africa.

Anglican Archbishop Desmond Tutu, general secretary of the South African Council of Churches Dr Beyers Naude and Dr Allan Boesak, president of the World Alliance of Reformed Churches, have all sent messages of support to Muslims.

The leader of The Call of Islam, Moulana Faried Essack, said yesterday that attempts by the NGK to back-track would not succeed in placating the Muslim community.

"The Call of Islam is not interested in any kind of talks with the NGK. The kind of insult they heaped on Islam is only a more glaring example of the insult they have been heaping on people of religion for so many years," he said.

The attitude of the Muslim Youth Movement (MYM) is equally uncompromising.

MYM director Mr Mohammed Farid Choonara said he believed a meeting with the NGK would be futile.

The time for dialogue with the NGK on this issue was over. He said Professor Johan Heyns, moderator of the NGK, should ensure that Ds Stoffel Colyn, who proposed the resolution, was dismissed.

In his message of support, Archbishop Tutu said he was appalled by the resolution.

"At a time when as Christians we should be emphasising the things that bind us together, such as faith in one Supreme Being, the NGK with its resolution has succeeded in exacerbating the tension and division," he said.

Dr Beyers Naude assured The Call of Islam of the wholehearted support of the SACC.

Dr Allan Boesak said he stood by the Muslim community.

"Let the NGK repent for the 40 years of sin, for so stubbornly holding on to a false version of Christianity," he said.

# Hurley: theology revolution needed

CAPE TOWN — The Church's call to white South Africa to support black liberation would remain ineffectual as long as "evangelisation" ignored the social roots of human behaviour, the president of the Southern African Catholic Bishops' Conference, Archbishop Dennis Hurley, said last night.

Delivering the annual Centre Lecture at St Georges Cathedral, Archbishop Hurley described evangelisation as "everything the church does in pursuit of its purpose", including its fight for justice, peace and reconciliation.

So far, the church had had "a depressingly modest success" in this fight and only a "revolution" in theological thinking would change this.

Western methods of evangelisation were failing to put the church's message across because they "lacked an appreciation of social factors and ways of influencing them", he said.

Future evangelists should be taught to recognise which social factors were helpful or harmful to the gospel so the harmful could be eliminated.

Racism was entrenched in the culture of white South Africans, and could not be regarded as an "individual deviation" which could be corrected on an individual basis.

Although church leaders had called for change they had failed to produce "a Christian groundswell of action" because they lacked an understanding of the origin of social attitudes. — Sapa

196-45  
3/14/66  
10

# Muslim protest 10 in court

## Court Reporter

NINE men and a juvenile, who were arrested on Saturday during a Muslim protest on the Grand Parade, appeared briefly in the Cape Town Magistrate's Court today. They were warned to appear again on November 21 to plead.

The men are Mr Moegsien Vallie, 40, of Peddie Street, Mount View, Mr Dawood Schloss, 18, of Vaal River Road, Mitchell's Plain, Mr Armién Arnold, 33, of Vink Street, Rocklands, Mitchell's Plain, Mr Nazeem Essack, 19, of Bryant Street, Cape Town, Mr Suleiman Elnie, 34, of Avro Road, Rocklands, Mitchell's Plain, Mr Gesant Petersen, 43, of Ironside Street, Bonteheuvel, Mr Abdulah Sterras, 49, of Bonteheuvel Road, Bonteheuvel, Mr Mohammed Shahied Zoetenberg, 19, of 4th Street, Welcome Estate, and Mr Faizan Brown, 18, of Gladiolus Street, Lentegeur, Mitchell's Plain.

The men, who spent the weekend in police cells, were warmly greeted by a crowd of relatives.

They are expected to be charged with attending an illegal gathering. A 17-year-old youth, who was also arrested during Saturday's protest, appeared in the juvenile court.

Mr M J Tolken was on the Bench, Mr E McEwan appeared for the State and the 10 accused were represented by Mr K Amien.

# Muslims want police Chaplain-General sacked

3/11/86  
M/M

Mercury Reporter

THE Muslim Youth Movement yesterday called for the dismissal of the police Chaplain-General who had proposed the Dutch Reformed Church synod motion condemning Islam as a 'false religion'.

The movement issued a strongly worded statement yesterday after violence broke out in the Cape at the weekend, between police and Muslim youths protesting against the Church's resolution.

The statement said dialogue between the movement and the Nederlandse Gereformeerde Kerk could not continue before the Church had apologised and had withdrawn its resolution and the Rev Stoffel Colyn had been dismissed.

The Muslim Youth Movement's national director, Mr Mahomed Farid

Choonara, said in Durban: 'The NGK has allowed the crisis between the NGK and Muslims to continue for 13 days.'

'Conflict in the Cape yesterday, resulting in the unnecessary detention of Muslim youths and the injury of two policemen, is a manifestation of how strong Muslim feelings are concerning the controversy.'

According to the Bureau for Information, three 'illegal gatherings' on the Grand Parade in Cape Town were dispersed by police with quirts on Saturday, leaving two policemen injured and nine men detained.

In one incident, the crowd threw stones and bottles at the security forces, who retaliated with quirts. The bureau said two security force members were slightly injured. Nine men were arrested.

Sapa-Reuter reports that a Muslim

organisation in Saudi Arabia has condemned the synod's resolution as 'inappropriate and provocative'.

Maneh al-Johani, secretary-general of the Jidda-based World Assembly of Muslim Youth, made the protest in a telex to President Botha last week.

A copy of the telex and Mr Botha's response were made available to the Press by the Muslim organisation on Sunday.

Al-Johani described the NGK as the South African mother church.

Mr Botha replied that 'neither the Dutch Reformed Church nor any other is the South African Government mother church', according to the reply viewed by reporters.

But he noted that the synod, in a comment on its resolution, 'gave the assurance that it was never the synod's intention to offend the Muslim community'.

Indaba

Botha

ALPS victim

not pip traced 22 and it initiating initiative the government's the staff Rice said in a new... Hobbs reports... Mr Mudie said... about 25 million... Mr Mudie said... about 25 million... Mr Mudie said... about 25 million...

# Muslims blame NGK for injuries, detentions

Cap Times 3/11/68

By RIAAN SMIT

THE Ned Geyer Kerk and the Police Chaplain General have to bear "full responsibility" for the detention of "12 Muslim students" and the injuries to two policemen at the Grand Parade on Saturday morning, the Muslim Youth Movement said in a statement yesterday.

The movement also said an apology and withdrawal of the resolution by the NGK, which declared Islam a "false religion", and the dismissal of the SAP Chaplain General, Ds Stoffel Colyn, who proposed the resolution, were preconditions to "any further dialogue between the MYM and the NGK".

According to an eye-witness, the gathering (Tahkier) was called on the Parade at 10am, while police kept "a high profile". About 200 people, many in Muslim dress, gathered around the statue of King Edward IV and chanted "Allah Akbar" (God is great).

A police officer warned the crowd that the meeting was illegal and gave them five minutes to disperse. Most of the crowd left, but several groups remained in the area and were dispersed by sjambok-wielding police, he said.

At 10.30am about 400 people gathered in the area, according to another eye-witness. Bottles and stones were thrown at the police, he said.

Police reacted with a sjambok charge and nine people were arrested and two policemen injured — one of them was hit on the head by half a brick, the eye-witness said.

A small crowd regrouped on the Parade later, he said. The Bureau for Information confirmed that "coloured persons held illegal meetings on three separate occasions on the Grand Parade (on Saturday)".

Police, using sjamboks, dispersed crowds during the first two occasions, the bureau said. The United gathering dispersed voluntarily after a request by security forces, according to the bureau.

The director of the Muslim Youth Movement, Mr Mahomed Farid Choonara, said in a statement: "Ds Stoffel Colyn and the NGK have to bear full responsibility for the conflict in the Cape that has resulted in the detention of 12 Muslim students and injured two SAP policemen."

"We have repeatedly requested an appeal for decisive action from the NGK and Minister Louis le Grange, who has been responsible for Ds Colyn as Chaplain-General, in resolving the crisis facing not

only Muslim and Christian relations in South Africa, but also between South Africa and the international Muslim world.

"We are of the opinion that an apology and withdrawal of the resolution by the NGK, together with the dismissal of Ds Colyn, would be a precondition to any further dialogue between the Muslim Youth Movement and the NGK.

"Their decisive action in meeting our requests would be the test as to how sincere the NGK is to dialogue with Muslims," he said.

The Call of Islam last night said: "It was not at all necessary for the SAP to provoke the crowd, whose only intention was to respond with an official letter to the NGK. We call for the scrapping of all charges against the people arrested."

Those arrested are to appear in Cape Town Magistrate's Court this morning. Muslims decided on Wednesday to gather at the Parade on Saturday morning and march on the NGK offices.

The Divisional Commissioner of Police for the Western Cape, Brigadier Chris Swart, issued a warning on Thursday that such a gathering would be illegal and the police would subsequently be obliged to take action."



Part of the crowd of Muslims who gathered on the Grand Parade on Saturday morning to protest against the NG Kerk resolution that Islam was a "false religion". Picture: ADL BRADLOW

Cape Times, Monday, N

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NATIONAL/INTERNATIONAL

# World outcry by Muslims at NGK resolution

THE growing row over the Ned Geref Kerk's decision to proclaim Islam a "false religion" is taking on international proportions — and has even drawn a response from President P W Botha.

In reply to one of several protests to his office from abroad, Mr Botha told the Jeddah-based World Assembly of Muslim Youth that the South African constitution determined that it was a national goal to recognise and protect freedom of faith and worship.

The assembly told Mr Botha that the resolution had hurt the feelings not only of all Muslims, but also of every non-Muslim "believing in justice and having any common sense".

Mr Botha replied that religious denominations were independent and autonomous and the Government did not exercise any control over their decisions.

"As far as the decision of the Ned Geref Kerk synod to which

you refer is concerned, I would like to draw your attention to the fact that a statement designed to put the decision in proper perspective and to give the assurance that it was never the synod's intention to offend the Muslim community was issued by the church on October 28," Mr Botha said.

"May I suggest that you request to be furnished with a copy of the statement. I trust that the contents thereof will put your mind at rest."

## "Repugnant"

The director of the Muslim Youth Movement of South Africa, Mr M F Choonara, has appealed to the NGK to scrap the resolution and apologise and called on the Minister of Law and Order to sack the police chaplain-general, the Rev Stoffel Colyn, who proposed the resolution.

The movement's offices in Durban have been inundated with telexes from the Muslim world condemning the resolution.

From Kuwait, the secretary-general of the African Muslim Agency, Dr Abdul Rahman al-Su'nait, said the resolution was detrimental and repugnant to the sentiments of the world population of Islam.

Mr Yusuf al-Hijji, chairman of the International Islamic Charitable Foundation, said his organisation had learnt of the resolution "with much dismay and disappointment.

"On behalf of one-billion Muslims around the world we repudiate, condemn and protest against such offence," the telex said.

A local Muslim body, the Welfare Board of Auqaaf, has called the decision "false and almost unforgivable".

The South African Council of Churches has praised Muslims for their part in the struggle for "justice, peace and freedom in South Africa".

## Well-justified

In a message to a protest meeting yesterday in Lenasia, Johannesburg, the general secretary of the SACC, Dr C F Beyers Naude, said: "On behalf of the SACC and its member churches I wish to assure you of our wholehearted support in your well-justified protest."

Similar messages of support came from Dr Allan Boesak, NGK Sendingkerk moderator and president of the World Alliance of Reformed Churches, the Transvaal Indian Congress, Jews for Justice and Archbishop Desmond Tutu.

At the Lenasia meeting South African Muslims were called on to reject peace overtures from the NGK until it "repented of its sins".

"Let them fight for justice first, then we can talk of peace," Moulana Faried Es-sack, of the Call of Islam, told more than 800 people. Sapa-AP

... killed

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## SACC's tribute to Muslims

JOHANNESBURG —The South African Council of Churches (SACC) has paid tribute to Muslims for their part in the struggle for "justice, peace and freedom in South Africa."

The SACC's view was contained in a message to a meeting in Lenasia yesterday, to protest against the Nederduitse Gereformeerde Kerk synod's declaration of Islam as a "false religion." The message from the SACC general-secretary, Dr C. F. Beyers Naude said: "On behalf of the SACC and its member churches, I wish to assure you of our wholehearted support in your justified protest."

The president of the World Alli-

ance of Reformed Churches, Dr Allan Boesak of the NGK Sendingskerk, said in a message to the meeting: "We stand by the call of Islam and the Muslim community in this hour of hurt — a deliberate and callous hurt because the Muslims have taken up their rightful role in the struggle for justice in our country. Let the NGK repent for 40 years of sin, for so stubbornly holding on to a false version of christianity."

Other organisations that sent messages of support included the United Democratic Front-affiliated Transvaal Indian Congress and Jews for Justice. Archbishop Desmond Tutu also sent a message of support. — Sapa

JOHANNESBURG — Two policemen were injured and nine men detained on Saturday morning when police used quirts to disperse illegal gatherings of Muslims on Cape Town's open air marketplace, the Grand Parade, the Bureau for Information reported in their 24-hour unrest report.

Muslims had gathered to protest the recent NGK Synod resolution that Islam was a "false religion." They had planned to march on the NGK's Groote Kerk mother church in Adlerley street, but were prevented from doing so.

The bureau's unrest report said security forces were "obliged to disperse" a group of about 25 people who gathered on the Parade in front of Cape Town City Hall at about 10 am on Saturday. No injuries or arrests were reported

# Police hurt in Muslim protest

at this incident.

However, later about 400 people gathered on the Parade and also refused to disperse when requested by the security forces to do so.

The crowd threw stones and bottles at the security forces, who retaliated with quirts. The bureau said two security force members were slightly injured during the incident while nine men were arrested.

The third illegal meeting took place at 10.45 am. A group of about 150 people dispersed voluntarily when requested, the bureau reported.

In a strongly worded statement yesterday morning the Muslim Youth Movement said the responsibility of those hurt and detained needed to be borne by the NGK and the Chaplain General of the SA Police and proposer of the anti-Islam motion, Ds Stoffel Colyn.

Meanwhile commuters protesting at fare hikes stoned several buses in Soweto on Saturday.

Around 200 buses in townships around Johannesburg and Pretoria have been damaged in attacks by angry crowds in the past three days following a 17.5 per cent fare hike, said a spokesman for the Putco bus company.

A man was arrested in Soweto on Saturday when a group of 10 youths threw a petrol bomb at a house. — Sapa-RNS

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- 1. Overtime rates - The overtime rates for shift workers are different: the usual weekday (and Saturday) rate is 1,33, while the public holiday remuneration is one day off in substitution for the day worked. The rate for Sunday work is 1.5
- 2. Annual Leave - Shift workers are entitled to extra days leave in substitution for all statutory Public Holidays in the yearly cycle.
- 3. Sick Leave - Workers with continuous service working up to 24 months are entitled to 20 or 24 days sick leave per year  
After 30 months are entitled to 40 or 48 days sick leave per year  
After 36 months are entitled to 65 or 78 days sick leave per year  
Sick pay is 75% of the normal wage for the first four weeks, thereafter 50%.

Footnotes

Parties  
 Employer Organisation: South African Industrial Cellulose Corporation (Pty) Limited.  
 Trade Unions: Amalgamated Engineering Union of South Africa; South African Electrical Workers' Association and the Engineering Industrial Workers Union  
Area  
 Magisterial District of Umzinto.



# 'National goal to recognise freedom of faith, worship'

*we lost 3/11/81*  
*25*

PRETORIA — The South African constitution determined that it was a national goal to recognise and protect the freedom of faith and worship, the State President, Mr P W Botha, said in a statement released by his office in Pretoria today.

He was reacting to inquiries from the Muslim community over the controversial resolution adopted by the NG Kerk General Synod that Islam was a "false religion".

The resolution had been proposed by the SA Po-

lice's chaplain-general, Ds Stoffel Colyn.

Among the resolution's consequences were the detention of 12 Muslim youths and the injury of two policemen arising from illegal protest meetings in Cape Town over the weekend.

The President's full statement, contained in a telegram to Muslim bodies, reads:

"The South African constitution determines that it is a national goal to recognise and protect the freedom of faith and

worship.

"Consequently churches and religious denominations are independent and autonomous and the Government does not exercise any control over their decisions. It also follows that neither the Dutch Reformed Church nor any other is the 'South African Government mother church'.

"As far as the decision of the Dutch Reformed synod to which you refer is concerned, I would like to draw your attention to the fact that a statement

designed to put the decision in proper perspective and to give the assurance that it was never the synod's intention to offend the Muslim community was issued by the Dutch Reformed Church on October 28.

"May I suggest that you request to be furnished with a copy of this statement.

● The South African Council of Churches has paid tribute to Muslims for their part in the struggle for "justice peace and freedom in SA". — Sapa

S.M.C.  
3/11/76

# Deported priest loses Lesotho post

The Star Bureau

LONDON — Father Michael Worsnip, the Anglican priest who was deported from Lesotho after an interview with The Sunday Star in which he spoke of South African-backed "death squads" in Lesotho, has been released from his post as general secretary of the Christian Council of Lesotho.

The move — which church leaders stress should not be seen as criticism of the way he behaved — comes after Lesotho made it clear he would not be allowed to return to that country.

In London, Father Worsnip said: "This was inevitable. The council needs a general secretary, and I can't run things in exile. If my expulsion means the death squads are stopped, then I would have achieved something."

The Christian Council has paid special tribute to his work among refugees.

28

## Call of Islam's protest letter to NGK

### Staff Reporter

THE Call of Islam has disclosed the contents of the protest letter it intended taking to the Moderator of the Ned Geref Kerk, Professor Johan Heyns, on Saturday.

About 400 Muslims were dispersed by police on the Grand Parade after allegedly attempting to march to the Groote Kerk in Adderley Street in defiance of a ban.

The protest was against the NGK synod's resolution denouncing Islam as a "false religion".

Mr Ebrahim Rassool, secretary of the Call of Islam, released the

contents of the letter yesterday.

"We do see Jesus only as a prophet and as a saviour alongside all other prophets of God, from Adam to Mohammed," it said.

"However, we believe that your quarrel with the Muslim community has very little to do with theology *per se*."

### CO-ARCHITECTS

"We believe that you are responding to the growing isolation and rejection of apartheid — of which you could be seen as co-architects and religious guardians."

The letter said the Call of Is-

lam believed the NGK was trying to "destroy" the "meaningful co-operation" between Muslim and Christian forces opposed to apartheid.

"On the other hand you are trying to galvanise Christian support behind the rejected NGK."

"On both counts you have failed."

The letter also said that Sheik Najaar, who wants dialogue with the NGK, was not representative of the Muslim community.

"If he was, he would know that we see the NGK as integral to the oppressive machinery."

# NGK to meet Muslim leaders

Own Correspondent

DURBAN. — The Moderator of the Synod of the Ned Geref Kerk, Professor Johan Heyns, said yesterday members of the synod would meet a Muslim delegation this week.

This follows a row about a motion passed at the general synod of the NGK in Cape Town 10 days ago referring to Islam as a "false" religion.

The chairman of the South African Muslim Youth Movement, Mr Mahommed Farid Choonara, said dialogue was

against the wishes of the South African and international Muslim community".

Sapa reports from Pretoria that an ad hoc meeting of Transvaal members of the NGK Kerk appealed to the church's moderation and general synod not to go ahead with the planned talks.

The State President, Mr P W Botha, said in a statement yesterday that the South African constitution determined that it was a national goal to recognize and protect the freedom of faith and worship.

# PW's bid to resolve Muslim-DRC clash

PRETORIA — The South African constitution protects the freedom of faith and worship, the State President, Mr P. W. Botha, said yesterday.

He was reacting to inquiries from the Muslim community over the controversial resolution adopted by the Dutch Reformed (Nederduits Gereformeerde) Church Synod that Islam was a "false religion".

The resolution was proposed by the South African Police's chaplain-general, the Rev Stoffel Colyn.

Twelve Muslim youths were detained and two policemen injured after protest meetings in Cape Town on Saturday.

The president's statement, contained in a telegram to Muslim bodies, said: "The South African constitution determines that it is a national goal to recognise and protect the freedom of faith and worship.

"Consequently

churches and religious denominations are independent and autonomous and the government does not exercise any control over their decisions. It also follows that neither the Dutch Reformed Church (DRC) nor any other is the 'South African Government mother church'."

Mr Botha's statement drew attention to the fact that the DRC released a statement on October 28 "designed to put the decision in proper perspective and to give the assurance that it was never the synod's intention to offend the Muslim community".

"May I suggest that you request to be furnished with a copy of this statement. I trust that the contents thereof will put your mind at rest".

● A Dispatch correspondent reports from Durban that the Moderator of the DRC Synod, Professor Johan Heyns, yesterday said that a

meeting between Synod members and a delegation from the Muslim community had been set up for this week.

It is understood the meeting will take place with a Cape group under the leadership of Sheikh Abubabar Najaar.

● An ad hoc meeting of DRC members in Verwoerdburg, Transvaal, has appealed to the church's moderation not to go ahead with the planned talks.

"The meeting calls on the Moderation and General Synodal Commission not to go ahead with the proposed deliberations with the Islamic Council of South Africa and to unequivocally confirm that the God of the Bible is not equal to any other gods, that Jesus Christ was not only a great prophet and that the Church of Jesus Christ has no similarities with the false Islamic religion," said the group's chairman, Ds Willie Lubbe.

● The chairman of the South African Muslim Youth Movement, Mr Mahomed Farid Choonara, yesterday said major Muslim organisations in South Africa such as the Muslim Judicial Council in the Cape, the Call of Islam in South Africa, the Quibla mass movement, and the Muslim Students' Association, condemned the talks.

Mr Choonara said the Muslim Youth Movement wanted "decisive action" from the new Moderator of the DRC Synod, such as the dismissal of Ds Colyn, the complete withdrawal of the resolution, and an unconditional apology to Muslims.

● A House of Delegates MP for Isipingo and chairman of the Clairwood Mosque Trust, Mr Nizam Khan, said his congregation would not rest until the DRC apologised publicly for the insult. — Sapa

# Muslims call not to meet NGK

THE Muslim Judicial Council yesterday called on Muslims not to meet the NG Kerk over the church's resolution that Islam was a "false religion".

Sheikh Nazeem Mohamed, president of the MJC, said it wanted to "state very strongly that no negotiations or dialogue must take place between Muslim organizations and the NG Kerk after this vicious and uncalled-for attack on Islam".

He was reacting to a statement on Monday by Professor Johan Heyns, moderator of the Synod of the NGK, that synod members would meet a Muslim delegation this week.

The Call of Islam has criticized planned talks between the Islamic Council of South Africa and the NGK.

● Meanwhile, our Durban correspondent has reported that the meeting will be held in Pretoria tomorrow.

# 'Unnamed' Islamic group to meet NGK amid tension

Staff Reporter

THE Islamic Council of South Africa is to meet Ned Geref Kerk officials in Pretoria tomorrow in a bid to defuse tension over the NGK's synod resolution branding Islam as a "false religion".

The Muslim Judicial Council (MJC) has, however, condemned the proposed talks.

And the NGK's director of ecumenical affairs, Dr Pierre Rossouw, would only say that they were to meet "a group of unnamed Muslims".

Dr Rossouw said a large number of Muslims wanted to speak to the church about the issue. He said telegrams have been streaming into their offices from Muslims all over the country.

## "Must apologise"

"At this stage I don't even know how many there will be at the talks," Dr Rossouw said from Pretoria today. He would not be more specific.

Sheikh Nazeem Mohammed, president of the MJC said: "We wish to state very strongly that no negotiations or dialogue must take place between Muslim organisations and the NGK after this un-called for and vicious attack on Islam.

"We hereby want to also state very strongly that the NGK must apologise and unconditionally withdraw their resolution."

The "organisation" which indicated it have dialogue with the NGK was not representative of the Muslim community at all, Sheikh Mohammed added.

## Preconditions

Dr Rossouw said it was difficult to respond to Muslim leaders who said certain conditions had to be met before they would talk to the NG church.

These conditions included scrapping the resolution and sacking the man who proposed it, police chaplain the Rev Stoffel Colyn.

It was premature to react to talk of preconditions for talks in any case, Dr Rossouw added.

The NGK was serious about meeting people who approached it for talks on the affair, he said.

## "Desirable way"

"We will look for a suitable time and place to meet them face to face," he said. "We feel telegrams and telephone calls are not a desirable way of sorting this thing out."

"We prefer people to contact us directly."

Dr Rossouw said the church wanted to deal with the matter in a sensitive way through dialogue with the community.

He "regretted" that a demonstration by Muslims had taken place in Cape Town at the weekend.

# Boesak, Tutu 'prophets of justice'

28 <sup>CALL TUTU'S 6/11/80</sup> BY ANDRE KOOPMAN

DR Allan Boesak and Archbishop Desmond Tutu are voices "crying out in a wilderness" who will in the future be hailed as the "prophets of justice".

This was said last night by Professor Charles Villa-Vicencio delivering a benediction at a thanksgiving service, called to celebrate the State's decision this week to drop four charges of subversion against Dr Boesak.

Referring to the trial of Dr Boesak in which the State declined to prosecute him after a year of numerous court appearances, Prof Vicencio said: "Law and justice in this country are diametrically opposed."

Dr Boesak said he would not hesitate to do "those subversive things" he was supposed to have done again if it was necessary.

He said he would do this not because he considered himself brave but because he believed that "the Lord is my light and salvation, who shall I fear?"

Dr Boesak said he would continue opposing the SA Government because the struggle against it was based on his Christian faith.

"You can't be a Christian and see the damage apartheid has done to people and not oppose it — you can't call yourself a Christian and not rise up in anger when the blood of children lies warm on the streets," he said.

A church like the Ned Gerf Kerk which "doesn't say apartheid is a sin but is an error" when there were currently 23 000 people in detention, could not be a Christian church, Dr Boesak said.

Archbishop Desmond Tutu said God was on the side of the "poor, downtrodden and oppressed".

"We worship a God who will lead us all out of bondage, black and white."

At the end of the service Dr Boesak was presented with a portrait of Martin Luther King by his brother, the Rev Willie Boesak.



1760 6/11/80 (28)

# Muslims postpone talks with NGK

The Argus Correspondent

DURBAN — Mr Ibrahim Bawa, executive director of the Islamic Council of South Africa, said today his organisation would not meet officials of the Nederduitse Gereformeerde Kerk until November 25 at the earliest to discuss the religious row that has blown up.

He said the council had asked the NGK leadership for a "face-to-face" meeting to discuss a synod resolution calling Islam a false religion. As far as he knew, the request had been granted.

"But no date was set," he said.

## OVERSEAS TRIP

"We were told the church leaders were prepared to meet us today, but we cannot, at this stage, because we are planning an overseas trip starting on Sunday."

He said the council's presi-

dent, Sheik Abu-Bakr. Najaar, vice-president Mr A B Mohammed and himself would leave for Cairo on Sunday, then travel to Saudi Arabia and Pakistan.

"We will not be able to meet the NGK leaders until we return on November 25," said Mr Bawa.

## SOME OPPOSED

The council was keen to meet the NGK leadership to resolve the issue, he said, adding that his organisation would go to the gathering in a cordial manner.

However, a number of Muslim groups are opposed to the talks and have said they would be a waste of time.

Among the groups who have spurned such a meeting are the Muslim Youth Movement, the Muslim Students Association, Qibla, the Call of Islam and the Muslim Judicial Council.

# Mystery Muslims to meet NGK

A CLOAK of secrecy yesterday veiled the "delegation of Muslims" who will hold talks with representatives of the Ned Geref Kerk (NGK) in Pretoria today.

And eight Muslim organizations yesterday challenged "those faceless leaders" to identify themselves and to explain their "Islamic justification for

participating in such talks".  
The General Synod member for Ecumenical Affairs and Information, Dr Pierre Rossouw, yesterday declined to disclose the identities of the Muslim delegation.

He said he did not know whether it was a delegation of individuals or of a specific Muslim organization.

The eight Muslim organizations condemned the talks in a joint statement. They are: The Muslim Judicial Council, the Call of Islam, the Muslim Youth Movement, the Muslim Students' Association, the Qiblah Mass Movement, the Chamber of Muslim Meat Traders, the Islamic Medical Association and Jaame Ltd.

CARE timB

6/11/86

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1106

CAP-TIME 7/1/82

# NGK, Muslims meet today

(28)

## — MYM

DURBAN. — Dr Pierre Rosseau of the Ned Geref Kerk had confirmed that talks were to be held today with the Islamic Council of South Africa, Mr M F Choonara, director of the Muslim Youth Movement, said yesterday.

He said the talks would deal with the controversy between the NGK and Muslims.

The talks are "very much against the popular view of Muslims in South Africa", Mr Choonara said.

Five major organizations — the Muslim Youth Movement, the Muslim Students Association, Qibla, the Call of Islam and the Muslim Judicial Council — have condemned the talks as "an exercise in futility".

They see the talks as a further attempt by the NGK to justify its resolution that Islam is a "false religion".

### 'Act of war'

Mr Choonara said: "To date, the resolution still stands and we view this as an act of war on Muslims by the NGK and also as an act of support for Ds Stoffel Colyn, the Chaplain-General of the South African Police who proposed the resolution."

He added: "To withdraw the resolution, sack Ds Colyn and render an apology to Muslims worldwide does not necessitate a meeting or a discussion."

The president of ICOSA, Sheikh Abubakr Najaar, said the organization was prepared to talk to the NGK because "this is what the Prophet would have done".

Sheikh Najaar stressed that his organization would be speaking to the Ned Geref Kerk in the future.

A spokesman for the Call of Islam said Sheikh Najaar was not a representative of the Muslim community.

"If he was he would have known that we see the NGK as integral to the oppressive machinery, and if he is familiar with Islam, he would know that oppressors are resisted, not spoken to," the spokesman said.

— Sapa and Staff Reporter

# Letters

WRITE TO: The Editor, The Argus,  
PO Box 56, CAPE TOWN, 8000

## An appeal to the NGK to think again...

WE, the undersigned members of the Interfaith Forum, wish to express regret that the Synod of the NGK has seen fit to make an unprovoked and ill-considered resolution on the Islamic faith. Islam is a vigorous monotheistic religion with hundreds of millions of adherents throughout the world, many of whom live peacefully among us and have made

valuable contributions to our South African society.

The Interfaith Forum is a Society of Christians, Moslems and Jews whose aim is to promote better understanding and neighbourly cooperation among the adherents of our respective faiths.

We believe that the "Father's House has many mansions" and that each of us has a right to worship God in his

own way. In a country torn by political and racial dissension, the added burden of religious intolerance is a luxury we cannot afford.

It is in this spirit we ask the NGK to reconsider the unfortunate resolution on the Islamic faith and in so doing to add its strength to the process of reconciliation and peace among all the inhabitants of our land.

Rabbi DAVID SHERMAN — Chairman; Dean EDWARD L KING; Rabbi ROBERT LEIB; Rabbi MYER BENJAMIN; Rabbi V C SILVERMAN; Rev Fr H HOVERS; Rev JAMES PATRICK; Rev R C STEYN; M MOERAT; M H HENDRICK; A BASSIER; A NO-JAAR; Mrs S FRIENDLY; Mrs B SHERMAN; Z S GORVALLA; Mrs P HOBERMAN  
Cape Town

## The Pope and the Caliph

LATELY there has been considerable excitement because the Synod of the NGK has found Islam to be a "false-religion". Startling as this may sound, I don't think one should be too perturbed by it. It is, in fact, axiomatic that a sincere believer in any one religion must hold all the others to be false.

A religion, by its very nature, claims to embody absolute truths. It follows that all

other religions, insofar as they differ, must be false. (A brief glance at the Koran, sacred book of Islam, suffices to show many occasions on which it asserts the falsity of the central doctrine of the Christian religion).

The assertion of the falsity of other religions is therefore a sacred duty of the committed believer in any particular religion. All are in an equally dogmatic, and therefore inse-

cure, position — a case of the Pope calling the Caliph black.

Fortunately, there are very few sincere believers in either religion — the congregations don't read their holy books very carefully, nor do they take seriously the bits that don't suit them. Thank Allah they don't; for we would have a Holy War all the time, instead of only intermittently.

JWF JURITZ  
Sea Point

## The true and false believers

THERE are no true religions or false one's. However, there are true and false believers. The Bible commands that one must love one's neighbour and help him in time of need. It goes so far as to say that one must love one's enemy. How many Christians are obeying these commandments?

C COUTOUVIDIS  
Goodwood

# 'SA crisis is now much worse than last year'

28

sample

By **ZS MOLEFE**  
SOUTH Africa is facing a more serious crisis than a year ago, a group of prominent SA theologians and ministers argue in a theology document launched in Johannesburg this week.

The publishers of the document, the second edition of the Kairos Document - *Challenge to the Church* - say it is the most significant theological statement ever published in SA.

"Some would even say it's the most significant theological statement of our times," said publishers Skotaville.

"It's certainly controversial. But that is the reality of our present situation."

The second edition of the nationally and internationally acclaimed Kairos Document has slight changes from the original.

Chapter four of the new work, *Towards prophetic theology* was largely rewritten "to clarify the meaning of prophetic theology and to show clearly what the Bible is saying about oppression".

Skotaville pointed out that the 151 theologians and ministers who endorsed the first edition have decided to stand by what they wrote in it.

"However," said the publishers, "the second edition clarifies those points that were frequently misunderstood or misinterpreted in the original document."

Some of these points, the first edition showed, could be demonstrated in the division of the SA

church in the starkest terms.

Skotaville said that an extraordinary number of Christians worldwide have expressed agreement.

"And many South African Christians have wanted their names attached to the document - but it is not possible to publish a complete list of names," Skotaville said.

# Kei church workers held

THE entire staff of the Transkei Council of Churches has been detained by Transkei security police. *City Press*

The TCC offices were raided by the security police on Friday afternoon. They detained eight staff members and removed documents. *City Press* has obtained the names of seven of the eight detainees: B Tom, Kulu Zungula, N

Tshangela, N Ntwasa, L Hills, N Fyeni and P Nyaka. *28*

Transkei Security Police chief General Leonard Kawe confirmed that the eight workers are held under the Public Safety Act. TCC chairman FB Ngcobo declined to comment, but Anglican Bishop ZB Dlamini urged that the workers be charged as soon as possible.

# Release of U'hage schoolboy sought

GRAHAMSTOWN — A schoolboy of 17 said in papers before the Grahamstown Supreme Court today he believed he had been arrested and detained because he was a firm adherent of the Islamic faith.

Mr Ashraf Mohammed, a Standard 9 pupil at the Uitenhage Senior Secondary School, said the police officer who arrested him told him he believed Islam was a revolutionary movement which posed a threat to the State.

Mr Ashraf was arrested on June 13 this year under the emergency regulations, according to the papers.

An application for his release was brought by his father, Mr Fakier Mohammed, a Uitenhage hawker.

The respondents are the Minister of Law and Order, the Commissioner of Police, the Divisional Commissioner of Police for the Eastern Cape and the Commissioner of Prisons.

Warrant Officer W J Needham, who arrested Mr Ashraf, said in papers he believed the arrest and detention of Mr Ashraf was necessary.

He alleged that Mr Ashraf was chairman of the Students' Representative Council at his school, was actively involved in school and consumer boycotts in Uitenhage and was a member of the Azanian Student Movement.

WO Needham denied having held the opinions alleged by Mr Ashraf Mohammed regarding the Islamic faith.

(Proceeding)

Mr Justice Grosskopf was on the Bench. Mr Izak Smuts (instructed by Eugene Peffer and Company of Port Elizabeth) appeared for the Mohammeds. Mr J J Neppen, SC, assisted by Mr Johan Froneman (instructed by Mr I S Douglas, of Whitesides) appeared for the respondents.

# UCCP may join alliance 10/11/88 (28)

Political Reporter

The newly-formed United Christian Conciliation Party (UCCP), a party made up of black "moderates", will join the New Republic Party's multi-party alliance "if it is for the good of the country".

UCCP liaison officer

Dr Evangel Malamb said today his party was open to negotiations "with any party seeking peace and solutions to the country's problems".

The leader of the NRP, Mr Bill Sutton, yesterday announced that his party

intended to form a multi-party alliance of moderates.

STAK

The NRP decided to launch the initiative after a meeting of its federal council in Johannesburg on Saturday.



# Visit to liberation movements

By MATHATHA TSEDU

A FIVE-MAN delegation from the northern diocese of the Evangelical Lutheran Church left South Africa yesterday for the series of meetings with liberation movements in Zambia, Zimbabwe and Botswana.

The delegation is to hold talks today with the African National Congress (ANC) in Lusaka, Zambia, and will then travel to Harare tomorrow for talks with the Pan-Africanist Congress to Azania (PAC). On Friday they will meet with the Black Consciousness Movement of Azania (BCMA) in Gaborone, Botswana, according to the general secretary of the Northern Diocese, Reverend N P Phaswana.

The delegation consists of Bishops S E Serote, Dean T S Farisani,

Dean M C Molefe, Reverend Phaswana and Mr Don Nkadameng, an attorney.

Although details of the agenda were not disclosed, the visit is a re-



THE Lutheran Church delegation (from left), Dean Tshenuwani Farisani, Rev Ndanganeni Phaswana, Bishop Solomon Serote, Rev Cliff Molefe and Mr Don Nkadameng, a lawyer in Pietersburg.

# Churchmen to challenge Mangope

*Sowetan* 28  
14/1/86

**THREE churchmen due to appear again before a Bophuthatswana tribal court on charges of holding an illegal gathering, have launched an urgent application in the homeland's Supreme Court challenging President Lucas Mangope.**

The applicants, who yesterday appeared before the Bapo Ba Mogale tribal Court and had their case postponed indefinitely, are the Rev Peter Moatshe of the NG Kerk, the Rev Robert Dingiswayo of the Roma Catholic Church and the Rev Zola Make of the African Methodist Episcopal Church (AME), all of Bapong, in Bophuthatswana.

Their appearance in the tribal court is a se-

**By NKOPANE  
MAKOBANE  
and ALINAH DUBE**

qual to their involvement in trying to quell a dispute at a local high school.

Problems at the school had been sparked off by unrest during which a number of pupils were allegedly assaulted by Bophuthatswana Police.

The school was closed by President Mangope on August 15, this year but has since been reopened.

According to affidavits filed in the Supreme Court on Wednesday, the applicants challenged their being denied the right to have legal representation in the tribal court, the jurisdiction of the tribal court to hear their case and the constitutional

validity of Section 31 of the Internal Security Act of 1979.

The respondents in the matter are President Mangope, as head of Government and also the Minister of Law and Order, and Chief Bob Mogale of the Bapo Ba Mogale tribe, Clerk of the Bapo Bamogale tribal court and the Minister for Traditional Affairs.

In papers before court the applicants say on November 6 they made their first appearance before a tribal court charged with housing an illegal gathering with Mogale High School students.

Their legal representative, Advocate E Revelas was told she was not entitled to appear for them and the matter was postponed to yesterday.

# Black rhinos charge ... from white Pretoria

THE United Christian Conciliation Party (UCCP) will hold its first public rally in the whites-only heart of the establishment — the Pretoria City Hall — on December 13.

According to the UCCP's liaison officer, Dr Evangel Malamb, the decision to hold the rally in Pretoria was taken because of the "volatile situation" that exists in black townships.

Most black leaders, including the militants, are aware that the government has been pushed into a position where it now accepts that it has to negotiate with black leaders about the future of the country, Malamb said.

"But instead of coming together to negotiate for a peaceful solution militants are involved in harassing and intimidating those who advocate peace.

"The houses of moderates are being bombed and some are even assassinated for their role in trying to find a peaceful solution," Malamb said.

When the party was launched about a month ago its leaders, who include no fewer than six councillors, stated they would be staging a massive recruitment campaign in the black townships.

When the new centrist black party, nicknamed 'the Rhinos', holds its first public rally next month, the venue will not be a township, reports SEFAKO NYAKA.

professors, were behind the formation of the UCCP.

Wits University's International Relations professor, Collin Vale, Unisa's Professor Andre Thomashausen of the Institute of International Law and a Graham Levin, all members of the UCCP, have been rumoured to be "effectively in control" of it.

Vale also works with the training section of the Department of Foreign

Affairs in Pretoria and is a member of the South African diplomatic service. According to Malamb, the three men joined the party two months after talks of the formation of a party were held.

He said the idea of forming the UCCP came about as a result of a "dream Mokoena and some of us had about a party for moderates. At no stage were the people you just mentioned involved."

Meanwhile a "high-powered" UCCP delegation met with the leadership of the New Republic Party in Johannesburg on Wednesday.

A statement issued by the Transvaal secretary of the NRP, Klasie Viljoen,

said the two parties found common ground but "it would be wrong to expose the discussions to public scrutiny.

"All I am prepared to say is that Bill Sutton, leader of the NRP, and members of his party today met with Bishop Isaac Mokoena, leader of the UCCP, and discussed matters of common interest."

Viljoen said the meeting was held in a private house in Westcliff, Johannesburg, and was in line with Sutton's statement "on seeking an alliance of moderates."

Viljoen said at the moment the NRP had difficulty in identifying moderates but did not rule out the possibility of talks with the Coloured Labour Party or the Indian National People's Party.

"It will be wrong to say A is moderate or that B is radical, but we are going to hold talks with certain established political parties," Viljoen said.

However Malamb said it was not in his party's interest to seek a merger with the NRP, but the doors were always open for negotiations.

He said the NRP was interested in bringing together all moderate groups in a "federated type of platform."

The NRP did not hide the fact that it is a party on the wane and he believes the talks might have been prompted by the NRP's desire to survive. He declined to say what was discussed at the two-hour meeting.

(28)

## Botha tells bishops: Get house in order

*CAPL Tiris. 18/11/86*

PRETORIA. — President P W Botha yesterday told the South African Catholic Bishops' Conference delegation to "get their house in order in the interests of the church".

In the words of the Pope, Mr Botha said, they were priests and not social or political leaders.

The conference president, Archbishop Denis Hurley, said appeals for urgent reform away from the "main pillars of apartheid" fell "on deaf ears".

Mr Botha said he had pointed out "during a frank discussion" that the conference's newspaper, the New Nation, was "a dangerous one and unworthy of the Roman Catholic Church".

Mr Botha said he called on the conference representatives "to realize the necessity of an atmosphere of deliberation and to contribute towards its promotion in this country".

"With a view to this it is necessary that violence be condemned, especially if it is incited under communist leadership."

Mr Botha said he had expressed the hope "that discussions of this nature be continued in future", and that the conference delegates had agreed with him. — Own correspondent and Sapa

MRGUS 8/11/86 (28)

# Bishops feel 'hopeless' after talks with PW

The Argus Correspondent

PRETORIA.— A delegation of Catholic bishops ended their meeting with President P W Botha and members of his Cabinet on a note of hopelessness.

The députation of six, led by Archbishop Denis Hurley, the Archbishop of Durban and president of the South African Catholic Bishops Conference, spent 90 minutes in talks with Mr Botha yesterday at his office at the Union Buildings in Pretoria.

However, they feared their message "fell on deaf ears".

The meeting was at the request of the conference after a resolution in July this year to draw up a memorandum on the situation in South African and submit it to Mr Botha with a request for talks.

## Resolution

At a Press conference afterwards, Archbishop Hurley said he left the meeting with no conspicuous or objective evidence that it had served any purpose. He said: "A meeting like this makes it very difficult to hope."

He added that the delegation opened the talks by telling the President that they were there "not in a spirit of confrontation but a desire to seek together with the Government a peaceful resolution to the conflict in South Africa".

Their message was that the central pillars of apartheid, such as the Group Areas Act and the Population Registration Act, various land Acts, education Acts and economic Acts, which ensured division, had to be demolished quickly.

## "Frank"

After the meeting, Mr Botha called on the Roman Catholic Church in South Africa to "get its house in order".

In a statement released last night, he described the discussion as frank. He said he hoped that such talks would be continued.

According to the statement, Mr Botha pointed out to the clergymen that the publication of the newspaper New Nation was "a dangerous one and that it was unworthy of the Roman Catholic Church".

The statement said: "He requested them to get their house in order, in the interests of the church."

# Father Mkhathshwa must stay in detention

# IT'S NO TO FREEDOM

28/8/81  
Sowetan  
28

A PRETORIA Supreme Court judge yesterday dismissed an application for the release of Roman Catholic Church priest Father Smangaliso Mkhathshwa who has been in detention since June 12 this year.

Father Mkhathshwa is secretary of the Southern Africa Catholic Bishops Conference (SACBC) and a patron of the United Democratic Front. He is known worldwide for his opposition to the Government and its apartheid policies.

Mr Acting Justice Melamet dismissed the application with costs after finding that Father Mkhathshwa had not made representations to the Minister of Law and Order, Mr Louis le Grange who is a respondent in the matter.

## Stripped

The SACBC, which brought the application, has alleged in one of its affidavits that Mr Mkhathshwa was stripped of his trousers and had his private parts exposed for 29 hours while being interrogated and insulted by security force

By MONK NKOMO

members on August 20 and 21 this year.

The judge yesterday said the allegations, if proved to be true, were "most upsetting and deplorable".

He noted that Mr le Grange has promised to investigate the alleged assault on Father Mkhathshwa. Mr Acting Justice Melamet said he hoped the investigation would be concluded as soon as possible.

Father Mkhathshwa, in one of the affidavits, described as "sheer nonsense" allegations by Mr le Grange that he was an active supporter of the outlawed ANC and that he had trained black activists on how to make petrol bombs.

He challenged the Minister to take him to court.

The judge yesterday said Fr Mkhathshwa's denial of the allegations could not be seen as representation to the Minister.



Culpable homicide charge

TEMBISA administrator, Mr Solomon More who appeared in court yesterday. See Page 2.



Catholics say talks with PW served little very purpose

# 'Difficult to hope'

28 STAR 18/11/86

## P W says

By Kym Hamilton, Pretoria Bureau

The State President, Mr P W Botha, has called on the Roman Catholic Church in South Africa to "get its house in order" following a meeting with a high-ranking deputation of Catholics in Pretoria yesterday.

Mr Botha said the meeting with the delegation from the South African Catholic Bishops' Conference (SACBC) was another in his regular discussions with church groups.

In a statement released last night, Mr Botha described the discussions as frank. He said he hoped such talks would be continued in the future.

According to the statement, Mr Botha told clergymen that the publication of the newspaper, *New Nation*, was "a dangerous one and that it was unworthy of the Roman Catholic Church".

"He requested them to get their house in order in the interests of the Church," said the statement.

Mr Botha also referred them to a statement in 1981 by Pope John Paul II that priests were not political leaders or officials of temporal power. The Pope also said, added that statement, that it was "important for people to see you as servants of Christ and stewards of the mysteries of God".

Mr Botha then called upon the SACBC representatives to realise the necessity of an atmosphere of deliberation and to contribute towards its promotion in South Africa.

"With a view to this, it is necessary that violence be condemned especially if it is incited under communist leadership," the State President told the delegation.

The State President, Mr P W Botha, and members of his Cabinet met a deputation from the South African Catholic Bishops' Conference (SACBC) in Pretoria yesterday. The deputation of six, led by Archbishop Denis Hurley, Archbishop of Durban and president of the SACBC, spent 90 minutes in talks with Mr Botha.

The meeting was at the request of the SACBC and followed a resolution taken in July to draw up a memorandum on the present South African situation and submit it to the President with a request for talks.

Apart from Mr Botha, the Government was represented by Mr Chris Heunis, Minister of Constitutional Development and Planning, Mr Adriaan Vlok, Minister-designate of Law and Order, General Magnus Malan, Minister of Defence, Mr Jannie Roux of the State President's Office, and Dr Niel Barnard of the National Intelligence Service.

Members of the SACBC deputation included the head of the Catholic Church in South Africa, Owen Cardinal McCann, Archbishop Peter Buthelezi of Bloemfontein, Archbishop George Daniel of Pretoria, Bishop Wilfred Napier of Kokstad and Archbishop Stephen Naidoo of Cape Town.

## Hurley says

By Kym Hamilton, Pretoria Bureau

Addressing a Press conference after the meeting, Archbishop Denis Hurley said he had left it with no conspicuous or objective evidence that it had served any purpose.

"A meeting like this makes it very difficult to hope," he said.

He added that the delegation opened the talks by telling the President they were there "not in a spirit of confrontation but a desire to seek with the Government a peaceful resolution to the conflict in South Africa".

Their message was that the central pillars of apartheid, such as the Group Areas and Population Registration Acts, various land Acts, education Acts and economic Acts which ensured division, had to be demolished — and quickly.

The clergymen told Government representatives that "until there was a significant move away from these laws it would be impossible to have peace in South Africa".

"We said we could not see how the present liberation sentiment could be quenched or stopped unless this was done.

"We said we recognised the state of emergency had put the breaks on this to some extent but the country could not live forever under a state of emergency.

"Trouble would break out again, only this time more intensively and more extensively. The tragedy would deepen," said Archbishop Hurley.

The deputation said they also asked Mr Botha to give them an indication of what blueprint, if any, the Government had for giving black people economic and political rights to counter the extra-parliamentary opposition's formula of one man, one vote.

The President replied that the Government was busy with a constitutional programme aimed at providing political structures through which black people could be represented.

# Bishops<sup>(28)</sup> told: your paper<sup>DD 12/11/76</sup> is dangerous

PRETORIA — The State President, Mr P. W. Botha, said last night that the Catholic newspaper, *New Nation* was "a dangerous one".

He said in a statement after a meeting with a delegation of six senior Catholic bishops that he had told the bishops that the newspaper, published by the Catholic hierarchy, was "unworthy of the Roman Catholic Church", and that it was "dangerous".

He described his meeting with the bishops under the leadership of the Archbishop of Durban, the Most Reverend Denis Hurley, as being a "frank discussion".

He requested the South African Catholic Bishops' Conference (SACBC), of which Archbishop Hurley is president, to "get their house in order in the interests of the church".

Mr Botha said members of the delegation yesterday were — in the words of the Pope — priests and not social or political leaders.

Mr Botha said he had expressed the hope "that discussions of this nature be continued in future," and that the bishops had agreed.

Archbishop Hurley, who led the six-man delegation to meet Mr Botha and senior cabinet ministers, said at a press conference afterwards that their pleas for rapid movement away from the "main pillars" of apartheid had "fallen on deaf ears".

The archbishop said "no conspicuous objective" was achieved during the talks, but "we hope the dialogue has had some influence".

The discussions centred around a resolution taken by the SACBC in July to draw up a document stressing the need for urgent reform in South Africa, and the need for movement towards full participation in government by all South Africans.

The document had been released in August and submitted to Mr Botha as well, with the request for a meeting.

Although some of the reform moves by the government to do away with apartheid had been recognised and acknowledged by the delegation, it had emphasised the "main pillars" of the system remained, Archbishop Hurley said.

These were the present constitution, the Land Act, the Group Areas Act, separate education, and the Population Registration Act.

"We said that without significant moves away from these it would be impossible to achieve peace in South Africa."

The present "widespread liberation movement in South Africa" was directed at these central pillars of apartheid, and the SACBC could not see how these aspirations could be met and the fires of radicalism and revolution be quenched until the government moved away from the system.

The state of emergency might "put a brake" on the movement for the time being, but it would not stop it. — Sapa



# PW cites Pope on 'political' priests

NJM  
18/11/86  
28

PRETORIA—The SA Catholic Bishop's Conference delegation which met President Botha yesterday were — in the words of the Pope — priests and not social or political leaders, said Mr Botha.

Archbishop Denis Hurley, who led the six-man SACBC delegation to meet Mr Botha and senior Cabinet ministers, said afterwards their pleas for rapid movement away from the 'main pillars' of apartheid had 'fallen on deaf ears'.

In a statement last night, Mr Botha said he had pointed out 'during a frank discussion' that the SACBC's newspaper, the New Nation was 'a dangerous one, and unworthy of the Roman Catholic Church'.

## Violence

He requested the SACBC to 'get their house in order in the interests of the Church'.

Mr Botha had then referred the delegation to an address by Pope John Paul II in Guadeloupe in 1981, in



Archbishop Denis Hurley ... pleas fell on deaf ears.

which the head of the Catholic Church said:

'You are priests, and religious, you are not social or political leaders or officials of temporal power.'

Mr Botha said he had called on the SACBC representatives 'to realise the necessity of an atmosphere of deliberation and to con-

tribute towards its promotion in this country.'

'With a view to this it is necessary that violence be condemned, especially if it is incited under communist leadership.'

## 90 minutes

Archbishop Hurley and five other senior members of the SACBC, including Cardinal Owen McCann, head of the Catholic Church in southern Africa, met Mr Botha for 90 minutes.

The State President was flanked by the Minister of Constitutional Development and Planning, Mr Chris Heunis, the Minister of Defence, Gen Magnus Malan, the Minister-designate of Law and Order, Mr Adriaan Vlok, and Dr Niel Barnard, chief of the National Intelligence Service.

At a news conference afterwards, Archbishop Hurley said 'no conspicuous objective' was achieved during the talks.

The discussions centred around a resolution taken by the SACBC in July to

draw up a document emphasising the need for urgent reform in South Africa.

Although some of the reform moves by Government to do away with apartheid had been recognised and acknowledged by the delegation, it had emphasised the 'main pillars' of the system remained, Archbishop Hurley said.

These were the present constitution, the Land Act, the Group Areas Act, separate education, and the Population Registration Act.

'We said that without significant moves away from these it would be impossible to achieve peace in South Africa.'

## Detention

The present 'widespread liberation movement in South Africa' was directed at these central pillars of apartheid, and the SACBC could not see how these aspirations could be met and the fires of radicalism and revolution be quenched until the Government moved away from the system.

The continued detention of the SACBC's Secretary-General, Fr Smangaliso Mkhatswa, and other clergymen had been raised but had not been responded to at all by the Government.

In its response, the Government had outlined to the delegation its constitutional reform programme, including proposed political structures for blacks, and dealt at length with the threat posed by the ANC. — (Sapa)

18/11/76  
23/5/77

### Priest's application dismissed

AN APPLICATION for the release from detention of Southern African Catholic Bishops' Conference (Sabc) general secretary Father Smangaliso Mkhathshwa was dismissed with costs in the Pretoria Supreme Court yesterday.

Mr Acting Justice Melamet found the priest had failed to make written representation to Law and Order Minister Louis le Grange.

It had been argued that an affidavit made by Mkhathshwa, denying allegations that he was involved in teaching people to make petrol bombs, could not be seen as representation to the Minister. Mkhathshwa has been in detention for five months.

# New Nation hits back

28  
DD 19/11/86  
[Signature]

Dispatch Correspondent

JOHANNESBURG —

The editor of The New Nation, a weekly newspaper established by the Southern African Catholic Bishops' Conference, has hit back at the State President, Mr P. W. Botha, for statements he made about the newspaper when he met a delegation of Catholic bishops in Pretoria on Monday.

The editor, Mr Zwelakhe Sisulu, said Mr Botha's accusations that The New Nation was a "dangerous" newspaper and "unworthy" of the Catholic Church were "without foundation".

He said they had to be viewed within the context of the government's "continuing onslaught against the independent news media.

"The growth and popularity of The New Nation among all sectors of South Africans is proof enough that it represents a large and growing section of concerned South Africans calling for fundamental change in our country," Mr Sisulu said.

See editorial opinion

# To anti-Tutu church

**By THERESE ANDERS**  
AN Anglican church is broke and in danger of being closed down because members object to Archbishop Tutu's calls for sanctions.

St Margaret's Church in Witbank, Transvaal, which has a large number of English immigrant parishioners, has been in turmoil over the issue since May.

Since July, a third of the parish has stopped "dedicated giving" as a form of protest. A small number of parishioners have stopped attending St Margaret's.

At one stage the Bishop of Pretoria, the Rt Rev Richard Krati, went to Witbank to plead with the recalcitrant church members.

But the crisis has now come to a head with Bishop Krati telling Witbank's 600 Anglicans to "get their house in order".

The Ven Jacques Demetz, rector of St Margaret's and Archdeacon of the Eastern Highveld, said the parish had been given until November 30 to decide its future.

"Unless those who are withholding their pledges resume their contributions this parish will close." He said St Margaret's — established in 1919 — would then be



ARCHDEACON DEMETZ  
'Parish will close'

demoted to chapelry status by the bishop and chapter, and he would be sent to another post.

### Hopeful

Witbank Anglicans would then fall under a parish in Pretoria, Middleburg or even St Peter's in Witbank's black township.

The church's congregations would possibly have to approach other denominations to perform their christenings, marriages and burials.

However, Archdeacon Demetz was hopeful this week that his parishioners would have "a change of heart" about Archbishop Tutu. "These are good people, but they

## Bishop says that he'll shut down the parish unless members stop their 'no cash' boycott

are misled by the media. They have nothing against Archbishop Tutu as a man, it is his statement on sanctions that have made them angry and frustrated," said Archdeacon Demetz.

The "Tutu fiasco", as Archdeacon Demetz calls it, began soon after the then Bishop Tutu's well-publicised call for sanctions against South Africa earlier this year.

"Parishioners decided they wanted our parish to withdraw our financial support known as 'assessment' to the bishop and chapter as a form of protest."

Mr Demetz warned the congregation that there was no provision

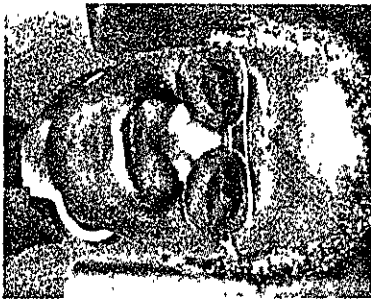
for "stopping assessment" in the church's constitutional canon. "It is just like saying you are not going to pay any more taxes because you do not approve of P W Botha... there is no provision for that form of protest either," he said.

### Anger

So the Witbank parishioners held an ad-hoc congregational meeting in May.

The outcome was a decision to stop paying the R3 000 monthly parish assessment to the diocese of Pretoria.

Archdeacon Demetz said his



ARCHBISHOP TUTU  
Created dissent

plea for parishioners not to apply sanctions on the church were ignored.

However, soon afterwards the renegade Witbank Anglicans reversed this decision.

Said Archdeacon Demetz: "What happened was that individual members of the parish decided they would stop paying their pledges to St Margaret's to hit out at Archbishop Tutu."

Soon after this development Bishop Krati came to Witbank for an extraordinary meeting with parishioners.

Said Archdeacon Demetz: "He appealed to them as Christians to pray for Archbishop Tutu, as he

was one of us. He asked them to continue their contributions to the church. But the plea didn't help." Just over a third of the usual contributors joined the financial boycott, which has led to a drop of R2 500 a month from the collection plate.

This has meant that St Margaret's has had no money to pay its assessment to the diocese since July, and is now R7 000 in arrears. Said a concerned Archdeacon Demetz this week: "The vast majority of parishioners have used St Margaret's as a weapon to demonstrate their anger and frustration."

"What in effect has happened is that they are destroying St Margaret's as a parish church and have hurt Archbishop Tutu not at all."

He said the bishop of Pretoria had "rightly" decided to "get tough with Witbank".

Archdeacon Demetz drew up a no-holds barred letter to parishioners last week telling them of the parish crisis.

"And the response has been most heartening. Of course, there are those who are still anti, but others have come to see their mistake."

"I've even had a call from a local Afrikaans man who said he would like to help our church through this present difficulty."

striptease dancer in a peep show and wears a slinky black corset.

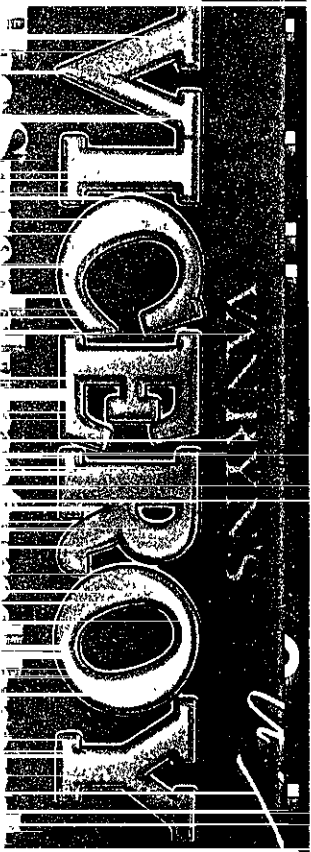
She dances erotically while men peer at her through holes in the wall. Then she sings and dances with Felix and they wear matching clothes.

Madonna keeps up the vice-girl image in her latest film, "Steamer", playing a

Madonna gives a London schoolboy in her latest pop video.

And it has caused a storm of protest — for he is just 13! The raunchy rocker picked comprehensive schoolboy Felix Howard to be on the receiving end of her sexy smacker after spotting him at a London fashion show.

She lost no time in flying



2-4/1/86

# Churchmen denied visas 2

JOHANNESBURG — The South African Council of Churches (SACC) has expressed dismay at the denial of visas to a Swedish church delegation to visit South Africa.

"The SACC wishes to express its profound disappointment at the denial of visas to the Archbishop of Sweden, Archbishop (Bertil) Werksroem, and his delegation, to visit South Africa... and Namibia."

2 A statement at the weekend from the SACC general secretary, Dr Beyers Naude, said:

"This refusal can only increase the serious tension already existing between church and state." — Sapa

24/11/86

20

Cape

# Tutu blesses site of church for Khayelitsha

Staff Reporter

SPONTANEOUS dancing and singing erupted yesterday when Archbishop Desmond Tutu blessed the ground on which the first Anglican church in Khayelitsha will be erected next year.

The colourful non-racial service, held in a large marquee, was attended by more than 400 people, including church dignitaries, and drew a large foreign media presence.

According to Mr Michael Thornton, press liaison officer for Archbishop Tutu, R250 000 has been collected towards the R400 000 needed to erect the new St Peter's Church and rectory, both of which should be completed by the end of next year.

A portion of this fund would go towards church projects at Mfuleni township near Blackheath, Lavingville near St Helena, and at Mitchells Plain.

The Rev Paks Mdinyelwa will take up residence at St Peter's, serving an initial 1 200 regular churchgoers.

Khayelitsha's estimated 125 000 residents are at present served by an existing Dutch Reformed church with a Roman Catholic church under construction.

In his sermon, Archbishop Tutu emphasized the personal worth of all congregants and expressed the hope that all present would one day be able to live side-by-side, "in magnificent variety".

CONFIDENTIAL 24/11/86

# SACC fears torture of detained priest

28

JOHANNESBURG. — Churchmen fearing a detained Lutheran priest will be tortured, have called worldwide pressure on the government to release him.

The Rev T C Farisani was held at dawn on Saturday in Venda, said Mr Beyers Naude, general secretary of the South African Council of Churches

Two Dutch missionary doctors — Dr Jan Zommerdyk and Dr Daniel Tavenier, who worked for two years for the Lutheran Evangelical Confessing Fellowship, were detained simultaneously, he said.

He said Mr Farisani, Dean of the Evangelical Lutheran Church in Venda, was tortured in earlier detention.

"In the light of the severe torture which Dean Farisani had experienced in the past, the SACC justifiably fears for his life and wishes to call upon the Lutheran and all other churches around the world to exert pressure on their respective governments to ensure his release," Mr Naude said. — UPI

# Lionel Louw defends church's role in politics

Religion Reporter

*MGAS 7/11/85*  
GOD was experienced very differently in a cell in Victor Verster Prison and in a wealthy Cape Town suburb, said the Rev. Lionel Louw, chairman of the Western Province Council of Churches.

Speaking at a meeting of the Mowbray multiracial-awareness organisation Merge last night, he challenged the idea that the church should not get involved in politics.

"Where did we get the idea that the church cannot express itself on politics, on education or on the changes in society?"

South African society was in a state of crisis which was ever-increasing and all-pervasive. No facet was immune.

Some experienced it as life-

threatening and their backs were to the wall. Other experienced it as life-taking.

He said he agreed with the sentiments expressed by Dr Allan Boesak, moderator of the Ned. Geref Sendingkerk and president of the World Alliance of Reformed Churches, when he said that the use of violence dehumanised people.

"But that doesn't mean that I can remain aloof to those caught up in the crossfire. If (the use of violence) is a major issue in the church, one cannot just dismiss it as being contrary to Scripture."

There would be an escalation of conflict unless a negotiated settlement was reached. The issue was how the church would respond to swiftly changed circumstances.



**Dispatch Correspondent**  
**CAPE TOWN** — The Archbishop of Sweden, the Most Reverend Bertil Werkstrom, and four leaders of the Church of Sweden, the largest Lutheran Church in the world, have been refused visas to South Africa.

This was confirmed yesterday by a Lutheran church official, the Reverend Per Svennson, who said he had spoken to the Archbishop in Sweden yesterday.

"He said he and his party were told by the South African legation

## Cleric: no visas for Swedes (28)

in Sweden that their visa applications had been refused," Mr Svensson said.

Yesterday a spokesman from the Department of Home Affairs said that visas for the 5-person delegation "were still under consideration".

"Any decision would be conveyed directly to the Archbishop and his

party and it was not policy to comment to the press, the spokesman said.

The Dean of the Western Cape Circuit of the Evangelical Lutheran Church, Dean J. A. J. Steenkamp said yesterday he "wished to voice in the strongest terms our dissatisfaction and anger of this attitude of the South African Gov-

ernment"

26/1/86  
Archbishop Werkstrom and his party were scheduled to leave Sweden on Saturday following the invitation of the South African Council of Churches and the Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu.

In a statement, Dean Steenkamp also called for the immediate release of Lutheran Dean Simon Farisani who was detained in Venda, the release of all detainees and the termination of the state of emergency.

# Bishops condemn state and township violence

S. W. STAN  
26/11/86  
28

TWO South African Catholic Bishops on Monday issued an open letter condemning both the Pretoria Government's resistance to change and black violence on those suspected of collaborating with the State.

The letter, addressed to the institutions of the European community, was signed by the coloured Bishop of Kokstad, Wilfred Napier, and the white Bishop of Louis Trichardt-Tzaneen, Hugh Slattery.

The two men were in Brussels today to begin a two-week visit to Western Europe to meet organisations which assist the Southern African Catholic Bishops' Conference, of which they are representatives, and affiliated organisations.

## "Primary violence"

Their letter said the escalating "primary violence" on the part of the South African state and security forces was provoking a reaction by ordinary people.

"We deplore in the strongest possible terms the summary trial and "execution" of those suspected of collaborating with the state," it added.

The letter welcomed both the EC executive commission programme to help the victims of apartheid and efforts in the European Parliament to extend this.

However, it added that such a programme was no substitute for sustained economic pressure on Pretoria. — Sapa/Reuter.

Cape Times 26/11/86 320/28

# Govt denies visas to Swedish Archbishop

By CLARE HARPER

THE Archbishop of Sweden, the Most Reverend Bertil Werkstrom, and four leaders of the Church of Sweden — the largest Lutheran Church in the world — have been refused visas to South Africa.

This was confirmed yesterday by a Lutheran church official, Rev Per Svensson, who said he had spoken to the Archbishop in Sweden yesterday.

"He said he and his party were told by the South African legation in Sweden that their visa applications had been refused," Rev Svensson said.

Yesterday a spokesman from the Department of Home Affairs said that visas for the 5-person delegation "were still under consideration".

"Any decision would be conveyed directly to the Archbishop and his party and it was not policy to comment to the press, the spokesman said.

The Dean of the Western Cape Circuit of the Evangelical Lutheran Church, Dean J A J Steenkamp said yesterday he "wished to voice in the strongest terms our dissatisfaction and anger of this attitude of the South African government".

Archbishop Werkstrom and his party were scheduled to leave Sweden on Saturday following the invitation of the South African Council of Churches and Anglican Archbishop of Cape Town, Desmond Tutu.

"By this action the government has refused to allow Christians to meet and pray and worship together," he said.

In a statement, Dean Steenkamp also called for the immediate release of Lutheran Dean Simon Farisan, who was detained in Venda, the release of all detainees and the termination of the state of emergency.

City <sup>28</sup>  
churches  
hit by N/M  
<sup>27/11/81</sup>  
'progress'

**Mercury Reporter**

CONGREGATIONS at two Durban churches have become depleted because of property development in the city and the Group Areas Act, according to spokesmen for the churches.

Anglican Archdeacon Jimmy Draper said attendance at St Paul's Church in Church Street had dropped because of the opening of the Workshop complex.

'It's now impossible to get parking near St Paul's on Sundays and we've had to provide on site parking behind the church which is very costly,' he said.

The Roman Catholic cathedral in Cathedral Road has lost about 2 000 worshippers.

Father Basil Royston said the Warwick Avenue and Wills Road area drew more than half of the congregation until the Group Areas Act forced people to move out to Phoenix, Sydenham and Newlands East.

'It's very sad for these people who have been baptised and married in the church and whose parents were worshippers here to no longer be connected with the church,' he said.

28 Secretary 27/11/86

## Church rejects 'black on black'

THE Anglican Church decided at a meeting of the Provincial Standing Committee held at Modderpoort recently to drop the phrase "black on black violence" when describing political clashes in the township.

In rejecting the phrase, the Justice and Reconciliation Board said it (the phrase) merely served as a glib way of avoiding analysis of the causes of the "terrible violence in which we are all becoming engulfed."

"It is a phrase which is used both in this province and in the international community to avoid the painful realities of the situation."

The Board's report said one never heard of the Northern Ireland or the Falklands war being described as "white on white violence". It said the AWB/National Party conflict in the Northern Transvaal was also not described in that way.

"The serious divisions in the whole of Southern Africa are the result of the apartheid policy and the South African Government's attempts to retain power in the hands of its ruling minority."

### Elites

"There is nothing new about this. Ruling elites do not voluntarily relinquish power. The Bible speaks to us as if it had been written in our own times ... Ancient conflicts were the same as we now experience," the report said.

It said within South Africa itself, the conflict took many forms, from vigilante action to violent confrontation between political groupings.

"The church is involved in all these conflicts, whether it likes it or not. Christian people are leaders in the United Democratic Front, in the National Forum, in Inkatha, homeland governments, in the ANC, PAC and other banned organisations, and in the security forces and the innermost centres of political power," the report added.

The meeting also decided that: Bishops must urgently meet all those entrusted with the administration of CPSA Schools in their diocese to ensure that the traditional and jealously-guarded independence of these schools was not wittingly or unwittingly compromised by complying with the provisions of the Private Schools Act.

Cape Times  
28/11/88  
(28)

# Court orders on mosques: Muslim community 'in crisis'

By **ROGER WILLIAMS**  
Chief Reporter

THE Cape Muslim community faces a crisis as a result of Supreme Court orders served in the past week for attachment of the historic Long Street Mosque and also the Vygekraal Cemetery in Athlone.

The Cape Muslim Judicial Council said yesterday the court orders were "unprecedented".

In terms of Islamic law, the MJC added, ownership of consecrated mosques was "vested in Allah, the Almighty", and may in no circumstances be sold.

The MJC, with all mosques and Muslim organizations, has called a public meeting for Sunday, "to decide on appropriate action to be taken" in this new move in their marathon legal battle with the Ahmadi religious movement, which the Muslim community does not recognize as falling within the fold of Islam.

The Supreme Court attachment orders against the Long Street Mosque, established in 1881, and the Vygekraal Cemetery were granted on application by Mr Ismail Peck, a member of the South African Ahmadi sect, who was involved in a three-year court action over the MJC's declaration that Ahmadis were not Muslims.

Mr Peck last year succeeded in his appeal to the Supreme Court to overturn a

MJC decree that he was not a Muslim. Mr Justice Williams, in ruling that Mr Peck was a Muslim and, as such, was entitled to enjoy full rights of that faith, ordered that the MJC should pay his costs.

In November last year the MJC withdrew from the trial before judgment was handed down, saying that as Muslims they could not in conscience submit to the jurisdiction of a secular court in deciding who was and who was not a Muslim.

In July this year Mr Peck brought an application in the Supreme Court against the MJC for non-payment of a R200 315 bill he said he had incurred during the three-year civil trial. The MCJ, in opposing the application, challenged the amount of the bill.

A court order was subsequently granted to Mr Peck, empowering the deputy sheriff to enter the Athlone offices of the MJC attorney, Mr Hoosain Mohamed, and attach documents relating to funds held in trust for paying legal costs incurred by Mr Peck.

The president of the MJC (Cape), Sheikh Nazim Mohamed, said yesterday there was deep concern in the Muslim community about Mr Peck's application to the

Supreme Court to have the Long Street Mosque and the Vygekraal Cemetery attached.

He said that by withdrawing from the original civil court action, the Muslim community had incurred costs by default, and that "of the total legal obligation of R216 000, R72 000 has already been paid.

"A further substantial amount was offered in payment, which Ahmadi Ismail Peck has refused to accept.

"In demanding immediate settlement of the total amount, in spite of the bona fide endeavours of the Muslim community, Ahmadi Ismail Peck has gone to the extreme length of attaching the mosque and the cemetery, both of which fall under the category in the Islamic legal code known in Arabic as Waqf — that is, ownership is vested in The Almighty, for the benefit and usage of the entire community and hence may not, under any circumstances, be sold.

"Muslims in South Africa have a proud tradition of striving under adverse circumstances to uphold this fundamental Islamic principle. Due to this heroic struggle our mosques, country-wide, symbolize resistance to the Group Areas Act."

□ The public meeting of Sunday is at 2.30pm, at the St Athens Road Mosque, Athlone.

28

**Chief Reporter**

ONE section of the Ahmadi religious movement in South Africa dissociated itself yesterday from the actions of another, which had the Long Street Mosque attached by order of the Supreme Court.

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Mr B Jafar, president of the Ahmadiyya Muslim Mission in South Africa, said the mission wished "strongly to object to, and to dissociate ourselves from the Ahmadiyya Anjuman Ishaat (Lahore) regarding the attachment of the Long Street (Al-Aghnaaf) Mosque.

"We do not agree with such actions and treat all mosques as places of worship and as sacred."

Mr Jafar said he wished to

# Mosque: Ahmadi group dissociates from action

make it clear that the Ahmadiyya Muslim Mission had not been involved in the court actions between Mr Ismail Peck of the Lahore grouping of the Ahmadi movement and the Muslim Judicial Council and others.

● It was reported in the Cape Times yesterday that the Cape Muslim community faces a crisis as a result of the court orders for attachment not only of the Long Street Mosque but also of the Vy-

gekraal Cemetery at Athlone.

The Muslim Judicial Council (MJC) said that in terms of Islamic law, consecrated mosques may in no circumstances be sold.

The attachment orders stemmed from a marathon legal dispute between the MJC and others and Mr Ismail Peck of the Ahmadiyya Anjuman Ishaat sect.

● A public meeting, called by the MJC and all mosques and Muslim organizations in Cape Town, is to be held at 2.30pm tomorrow, at the St Athens Road Mosque in Athlone, to discuss "appropriate action".

# STATE HAS EARS IN UDF — ROSS

~~CONFIDENTIAL~~  
CITY PRESS 30/11/86

CP Correspondent

PROGRESSIVE Federal Party politician Neil Ross this week claimed that the Cape Town Joint Management Centre - created by the State Security Council - had infiltrated the United Democratic Front in Cape Town.

The JMCs, part of a security network spanning the country, report directly to the SSC - dominated by National Party politicians.

Ross told the Cape Divisional Council that if the UDF held a private meeting in the Peninsula, the JMC would know about it. They would know who spoke at the meeting and what was said.

The Cape Town JMC, headed by Western Cape divisional police commissioner Brigadier CA Swart, took counter-measures against "political" funerals and was involved in a disinformation campaign to alienate communities from alternative community structures such as civic associations, Ross claimed.

The JMCs were formed seven years ago. Divisional Council officials served on the JMC and its subsidiaries - without the sanctioning of the council, Ross said.

Ross said members of the SSC included President PW Botha, Defence Minister Magnus Malan, Foreign Affairs Minister Pik Botha and National Intelligence Service head Neil Barnard.

"The JMC is a highly political body. Its function is to defuse the country-wide revolutionary climate," Ross said.

He said the local JMC had three sub-divisions, the Joint Intelligence Committee the Constitutional, Economic and Social Committee, and a communications unit.

## Let no blood be shed, says Tutu

CP Correspondent

as "very special persons".

THE head of the Anglican Church of SA, Archbishop Desmond Tutu, pleaded for a bloodless revolution in SA and called on all people to treat one another

Tutu was delivering a sermon at the annual combined Eucharist of Arch-Deconaries of the Border and Ciskei held at the Orient Theatre in East London on Wednesday night.

He made a strong plea for reconciliation and acceptance of one another.

"We can only be free together, we can only be human together and we can only survive together," he said.

## Police car kills toddler

By MONO BADELA

A FOUR-year-old girl was killed and five others seriously injured when a Katlehong municipal police vehicle plunged into a crowd of wedding guests.

A police spokesman in Pretoria confirmed the weekend incident and said police were investigating.

A distraught Masilo Masasanya told a Press conference this week that her only child - four-year-old Masitshaba - was

part of a crowd of kids watching Girl Guides entertain guests at the wedding.

Masasanya said the local authority policeman first drove past at high speed and stopped at the nearby office of the local authority. Minutes later he got into his vehicle and drove towards the crowd. The car plunged into the crowd.

The injured are: Lilian, 13, and Sello Morupa, 3, Puleng Makhanya, 8, Rayisibe Khumalo, 4, and Victor Molapo, 35.

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CA/16 7/15/80 1/12/80

# Muslims won't pay legal costs

Staff Reporter

28

SOME 3 000 Muslims, who packed into the St Athens Road Mosque, Athlone, yesterday resolved "not to pay" the R188 000 legal costs owing as a result of a case against the Muslim Judicial Council (MJC).

Tensions ran high at the meeting, called to decide what action to take over the Supreme Court orders served for the attachment of the Long Street Mosque and the Vygekraal Cemetery, granted on application by Mr Ismail Peck, a member of the Ahmadi sect,

which the Muslim community does not recognise as Islamic.

The Supreme Court ruled Mr Peck was a Muslim and was entitled to enjoy full rights of that faith and the MJC must pay costs.

The chairman of the meeting, Mr Yusuf Adams was mandated not to pay Mr Peck.

Speakers included the MJC president, Sheikh Nazim Mohamed, Moulana Katbadin Kajee, and Dr Rafiq Khan, of the Islamic Medical Association.

# A home for students

## YMCA

## will

## be the

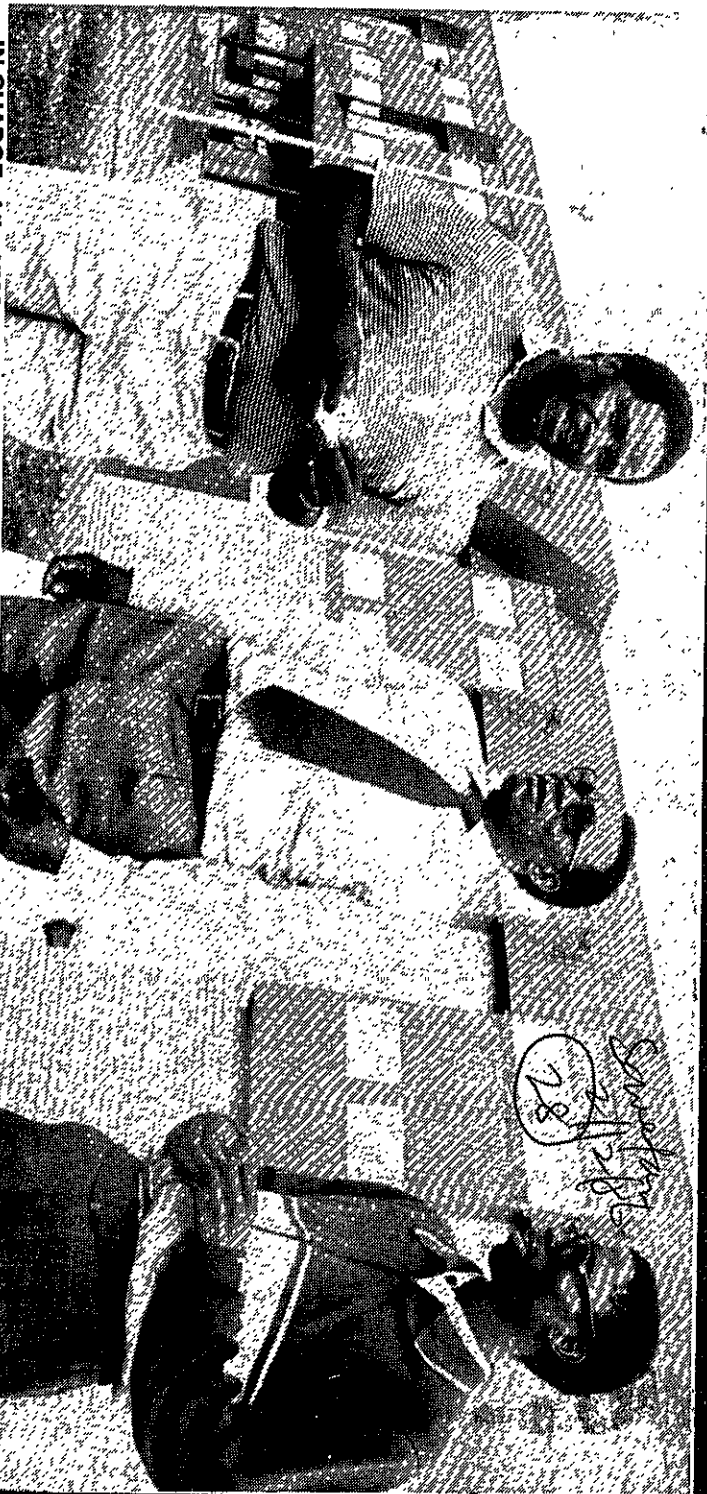
## host

THE newly built Young Men's Christian Association building in Orlando East will be open for boarding and lodging at the beginning of the new year.

This was said by the man in charge, Mr. Mandla Dube, when he took visitors and the Press around the premises. He said the R3½-million structure was built with a donation from the American Chairman's Fund.

The building is specially designed to accommodate students and professionals doing research. It has 129 rooms on the first and second floors.

The rooms are carpeted and each has a single bed, a desk, bookshelf, a built-in wardrobe, a washing basin and a heater. This is in typical style for students and professionals, said



IN CHARGE of the YMCA is Mr Mandla Dube (left), next to him is Mr Gilbert Modiga, secretary and Mr Vusi Kaunda, librarian.

By  
**MANDLA  
NDLAZI**

Mr Dube.

Each floor has a lounge and on the ground floor is a dining hall and kitchen. The reception room faces the visitors room at the entrance.

The building will cater for students who are studying at the Soweto Teachers' Training College, the University of

the Witwatersrand, Unisa and Vista.

Mr Dube said the students will pay a monthly fee of R230 for boarding and lodging. They will have three meals a day.

The students are expected to make their own arrangements for their laundry.

"It depressed me to

see students with no proper accommodation living in shacks around the townships," said Mr. Dube, who has been with the YMCA since 1976.

He had already received 30 applications for accommodation needed at the beginning of the

new year.

The matron, Mrs. Johanna Mashigo, the secretary, Mr Gilbert Modiga and Miss Elizabeth

Marabe, projects co-ordinator, are just starting to go.

# Cleric accuses Tutu of precipitating sanctions

2/12/80  
20 (28)

## Dispatch Reporter

EAST LONDON — An attack on Archbishop Desmond Tutu is contained in a newsletter written by Father Arthur Lewis that has been sent to the Editor of the Daily Dispatch.

Father Lewis, a covering note informed the Editor, was "instrumental in founding the Rhodesia Christian Group in 1972 and was elected to the Senate of Rhodesia in 1976".

The newsletter, published by Father Lewis in Phalaborwa, accuses Archbishop Tutu of having done much to precipitate sanctions against South Africa.

It goes on to say, however, that at his enthronement as spiritual leader of the Anglicans of Southern Africa he had virtually offered the withdrawal of sanctions "on terms amounting to capitulation to the African National Congress (ANC)".

Neither Archbishop Tutu nor the Archbishop of Canterbury was aware then, the newsletter says, that outside St George's Cathedral at the enthronement were young men exhibiting boxes of matches, the standard threat of death by "necklace" (a petrol-soaked tyre round the neck).

The newsletter claimed that there were young men, too, crying "Viva Tutu" and said "Viva" was not an African word and clearly showed the foreign nature of "the imported revolution".

Father Lewis also

said in the newsletter that in Namakgale, a black township he serves, the words "Viva ANC" were daubed on walls during troubles preceding the present emergency in this country.

Father Lewis went on to say that Soviet communism and those who financed it were the problems in South Africa.

"Without these (problems) the present efforts to deal with the long-standing wrongs in South Africa would have hope of success."

Power and mineral wealth, not morality or human rights, "are what the hysteria is about".

The idea that the ordinary African in South Africa was prepared to do without his job and his food to gain his "freedom" derived only from the ideologues.

"Chief Mangosuthu Buthelezi, an Anglican and the leader of six million Zulus, is totally opposed to Tutu on the sanctions issue. So are indigenous Christian leaders, whose following makes Anglican numbers look puny.

"Bishop Barnabas Lekganyane heads five million members of the Zion Christian Church. Bishop Isaac Mokoena is the acknowledged spokesman of some four-and-a-half million Christians of the Reformed Independent Churches.

"These alone speak for a sizeable proportion of the 20-odd million black South Africans."

Father Lewis said Archbishop Tutu had

taken his distinguished guests to see the appalling slum at Crossroads. He did not take them the further eight kilometres to see Khayelitsha, the modern town for a quarter of a million people which had been built to replace it.

"Churchmen have persuaded the slum-dwellers to stay in their present overcrowded insanitary conditions," he said.

The newsletter said more than a million illegal black immigrants came to South Africa to find a better life. Also, black wages in South Africa were higher than throughout the rest of Africa.

"The picture of unrelied evil disseminated by the world news media and by many churchmen is quite simply false."

The state of emergency in South Africa was a legitimate object of concern by Christians. Church authorities had said grave injustices were being committed under the emergency regulations.

"I am prepared to believe them," Father Lewis said. "Yet without the emergency the Marxists would seize the country, using escalating terror, intimidation and violence. And the 'liberal' news media would continue to fan the flames of unrest by sensational reporting.

"The present position is that ordinary citizens can go about their lawful occasions with some security, and Africans in the townships can — in most places — sleep in

their beds. I myself no longer have to drive through the rubble of riots in Namakgale to get to our church there."

# Archbishop in damages claim for R124 000 from Ministers

STP 3/12/86  
Pretoria Correspondent

The Roman Catholic Archbishop of Durban, the Most Reverend Denis Hurley, is claiming R124 047 damages from the Ministers of Law and Order and of Justice and from the Attorney-General.

The claim, to be heard in the Pretoria Supreme Court, follows the Archbishop's prosecution after he made statements about atrocities allegedly committed in Namibia by the counter-insurgency unit Koevoet.

Yesterday, by agreement, the Deputy Judge President of the Transvaal Division of the Supreme Court, Mr Justice Eloff, postponed the case indefinitely.

Archbishop Hurley, who is also the president of the South African Catholic Bishop's Conference (SACBC), said he had held a Press conference on February 3 1983. During the conference he was asked questions about a "Report on Namibia" issued in 1982 by the SACBC in which allegations were made about atrocities committed by members of the South African security forces.

## Two court appearances

As a result of these allegations, the Archbishop was prosecuted for unlawfully publishing false statements about Koevoet "namely that the security forces in South West Africa/Namibia were still perpetrating atrocities against local blacks".

Archbishop Hurley had to appear in a Pretoria regional court twice and the second time, on February 18 last year, the prosecutor told the court he had instructions from the Attorney-General to stop the prosecution.

A statement was read to the magistrate saying the Attorney-General had difficulty obtaining a tape recording of the Press conference, but it had later appeared the Archbishop's statements were based on "rumour and hearsay evidence".

The priest was then acquitted.

## Christians call for end to detentions

MORE than 1 500 Christians from all denominations at the weekend called on the government to release all detainees during a special prayer service held at the Cathedral of Christ the King in Johannesburg.

During the prayer meeting which was conducted by Bishop Reginald Orsmond, church leaders expressed their deep concern for the well being of the detainees and their families.

The meeting called for the release of all detainees, and focussed on Father Smangaliso, who is also patron of the United Democratic Front, Sister Bernard Ncube first president of the Federation of Transvaal Women, Mr Tom Waspé and Father Peter Hortop, both anti-apartheid activists in the Catholic Church. They have all been detained in terms of the state of emergency regulations.

Bishop Orsmond said the church could not stand by idly while its members were being detained. He called for their release and encouraged all people to write letters to the Minister of Law and order requesting the release of detainees.

28 ~~3/12/76~~

Sawetlan 3/12/76

## Clergyman accuses bureau of holding one-sided meeting

### Dispatch Reporter

EAST LONDON — A meeting called by the Bureau for Information with the Ministers' Fraternal here for "dialogue" has been attacked by the fraternal as merely an attempt by the state to get the church "to fall into line".

The attack was contained in a letter to the bureau, a copy of which was sent to the Daily Dispatch, following the meeting.

In the letter, the chairman of the fraternal, the Reverend G. Cornelius, said the meeting had raised a number of concerns.

"Firstly it is understood that the meeting was for all ministers, but many ministers were not informed of the meeting. Hence many other perspectives could not be represented or shared.

"The meeting was advertised as one of dialogue, but its absence was conspicuous. It appears that it was merely an attempt by the Bureau for Information to get the church to perceive the current situation in South Africa the way the Bureau perceives reality. There was no time or attempt to hear other perspectives," Mr Cornelius said.

The most serious concern of the Ministers' Fraternal, however, was the possibility of increasing government encroachment into the church's prophetic perspective of the state of emergency.

"It is our observation that the meeting was merely an attempt by the state to get the church to fall into line with the state.

"Needless to say, we do not have to remind the Bureau for Information of the consequences of a perception similar to Bishop Niemoller's in 1963, where the voice of the nation was perceived as the voice of God," Mr Cornelius said.

"If the bureau is serious about genuine dialogue we welcome honest sharing of views, since the essential issue of racial discrimination is often covered by multifarious statistics," he added.

A spokesman for the Bureau for Information here, Mr Mike van Deventer, said yesterday that a further meeting had been arranged for Monday with the Ministers' Fraternal to discuss the contents of the letter.

He said he therefore could not comment on the letter until after the meeting.

28 00

3/12/66



DEAN Farisani.

# Concern over priest held in Venda

*4/2/78  
Sowetan*

THE continued detention of Dean T S Farisani was "disturbing" and the Venda authorities should either charge or release him, Bishop Manas Buthelezi said yesterday.

*(S)*  
*(28)*  
*(S)*

In a statement condemning Dean Farisani's detention by the Venda security police over a week ago, Bishop Buthelezi, who is the head of the Lutheran Church's Southern Diocese, said reports of the dean's visit to hospital under police guard were "particularly disturbing".

"In order to avoid speculation about the circumstances surrounding his going to hospital, we call on the authorities to charge or release him in the care of his family. In the meantime, they should at least allow his wife and doctor to see him," the statement said.

## Wife

Dean Farisani, head of the Devhula circuit of the Lutheran Church, was detained on November 22 at his Beuster mission house near Sibasa. He is being held under Section 29 of the Maintenance of Law and Order Act which provides for indefinite detention without trial, according to a police spokesman.

Meanwhile, Dean Farisani's wife revealed yesterday that her telephone, which had been "tampered" with for the past week, was now functioning normally. The phone stopped functioning at 4.30pm to 7.30am daily since her husband's detention.

## Telephone

The "normalisation" of the telephone service occurred after Mrs Farisani's allegations were put to the police and published in the *Sowetan*. The police denied all responsibility for the telephone interference and said Dean Farisani had been taken to hospital for "check up".

# Priests issue call to pupils

SOVETAN

LEADING churchmen in the country have called on pupils and students to return to school next year.

A statement released to the *Sowetan* yesterday said the church had a prophetic and pastoral responsibility to the whole society.

The statement was issued by Bishop Duncan Buchanan (Church of the Province of South Africa, diocese of Johannesburg), Bishop Manas Buthelezi (Evangelical Lutheran Church in Southern Africa, central diocese), the Rev J S Ngobe (Evangelical Presbyterian Church), the Rev Peter Storey (Methodist Church of Southern Africa), Bishop Reginald Ormond (Roman Catholic Church, diocese of Johannesburg); the Rev J Wing (United Congregational Church of Southern Africa), Paul Makhubu (Council of African Independent Churches), Dr Wolfram Kistner (South African Council of Churches) and Chris Aitken (Presbyterian Church of Southern Africa).

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The statement said in part:

"We, on behalf of our churches operating in the areas grossly affected by unrest, are very much disturbed by the educational stalemate which has prevailed since 1976.

We wish to make the following points:

- That pupils and students return to school at the beginning of 1987 and request that no obstacle of any kind be placed in the way of those who heed the call.
- That the Government take all the necessary administrative measures needed to facilitate the re-opening of schools currently closed. Such measures should include staffing, the announcement of intention to open schools and removal of security forces from school premises;
- That no constructive purpose is served when students abandon their educational base.
- That when liberation comes there will be a demand for people qualified in various fields."



## Hurley claims R124 047 in damages



ARCHBISHOP HURLEY

JOHANNESBURG — The Roman Catholic Archbishop of Durban, the Most Reverend Denis Hurley, is claiming R124 047 damages from the ministers of law and order and of justice and the attorney-general.

The claim, to be heard in the Pretoria Supreme Court, follows the archbishop's prosecution after he made statements about atrocities allegedly committed in South West Africa (Namibia) by the counter-insurgency unit, Koevoet.

The case was postponed indefinitely by agreement yesterday.

Archbishop Hurley, who is also the president of the South African Catholic Bishop's Conference (SACBC), said he had held a press conference on February 3 1983. During the conference he was asked questions about a Report on Namibia issued by the SACBC in 1982 in which allegations were made about atrocities committed by members of the South African security force.

As a result of these allegations the archbishop was prosecuted for unlawfully publishing false statements about Koevoet, "namely that the security forces in SWA/Namibia were still perpetrating atrocities against local blacks".

Archbishop Hurley appeared in a Pretoria regional court twice. The second time the prosecutor told the court he had instructions from the attorney-general to stop the prosecution.

A statement was read to the magistrate saying the attorney-general had difficulty obtaining a tape recording of the press conference but that it had later appeared the archbishop's statements were based on "rumours and hearsay evidence." — Sapa

# Education vital, church leaders tell black pupils

By Estelle Trengove

Seven churches and two church bodies have called on all pupils to return to school after Christmas because, they said, there was no wisdom in boycotting school and learning.

The clergymen asked that no obstacles be placed in the way of those who heeded their call and believed that when liberation came there would be a demand for qualified people.

The appeal was made by the Anglican Bishop of Johannesburg Bishop Duncan Buchanan, the

Roman Catholic Bishop of Johannesburg Bishop Reginald Orsmond, a past president of the Methodist Church the Reverend Peter Storey, Bishop Manas Buthelezi of the Evangelical Lutheran Church, the general secretaries of the United Congregational Church and the Presbyterian Church — respectively the Reverend Joe Wing and Mr Chris Aitken — the Reverend J S Ngobe of the Evangelical Lutheran Church and representatives of the South African Council of Churches and the Council of African Independent Churches.

“The black community, more than any other group, desperately needs to broaden its educational base, even while there are still a lot of undesirable elements in the present education system,” they said.

The churchmen reminded pupils that while they were boycotting schools, students in other sectors of the community were continuing their education.

“By remaining out of school and suspending altogether their learning enterprise students lose the credibility of speaking as students and those who speak for or negotiate on their behalf are placed in an untenable position.”

The clerics called on the Government to take all necessary administrative measures to facilitate the opening of schools, including removing the security forces from schools.

They urged parents to be mindful of their parental roles and not to leave education to the discretion of their children.

# Hurley claims damages

By SOL MORATHI

THE CASE in which Durban's Catholic Archbishop Rev Denis Hurley is claiming R124 047 in damages from the Law and Order Minister, Justice Minister and Attorney-General, was indefinitely postponed in the Pretoria Supreme Court this week.

The case is a sequel to Hurley's acquittal last February for allegedly making statements about atrocities committed by the counter-insurgency unit Koevoet in Namibia.

Hurley was acquitted because the Attorney-General had difficulty obtaining a tape recording of the Press conference at which Hurley allegedly made the statements.

Hurley is now claiming R50 000 for damages to his name, dignity and reputation plus R74 047 for legal costs and expenditures related to the trial.

1986

# Churchmen want emergency ended

(28) N/14 9/12/86

## Mercury Reporter

LEADERS of seven mainstream Christian denominations in Natal have called for the state of emergency to be lifted and the release of Nelson Mandela and all other political prisoners and detainees.

In a joint Christmas message, the church leaders say that banned political organisations must be unbanned so that a process of negotiation about the future can start.

On Friday it will be six months since the state of emergency was declared on June 12.

The leaders who have issued the statement are: Dr John Borman, chairman of the Natal coastal district of the Methodist Church of

Southern Africa; the Rev Ezrom Dlamini, chairman of the Natal regional council of the United Congregational Church of Southern Africa; the Rt Rev Enos Dlamini, Bishop of the South-eastern Diocese of the Evangelical Lutheran Church of Southern Africa; the Most Rev Denis Hurley, Archbishop of the Roman Catholic Archdiocese of Durban; the Rev Sam Khumalo, presiding elder of the Presbyterian Church of Africa; the Rev Robin Marshall, chairman of the Durban and District Council of Churches, and the Rt Rev Michael Nuttall, Bishop of the Anglican Diocese of Natal.

The churchmen call for schools to be reopened, the severe restrictions imposed on students to be repealed and a form of education 'relevant to the needs of the people' to be introduced.

They also say there must be freedom of expression and association.

The clerics say they do not believe that a state of

emergency, mass detentions, torture, the widespread use of troops in the townships, the closing of schools, or the suppression of information and gatherings can bring a genuine and lasting peace.

The leaders say that, celebrating Christmas during a state of emergency and in an apartheid society, may make many Christians feel uneasy.

'There are too many contradictions. For any sensitive Christian, the parties, presents, decorations, carols, bells and even the

Christmas services will be disturbing when we remember that almost 500 children will probably spend this Christmas in detention,' they state.

They say thousands more people have been detained since the state of emergency was declared on June 12.

'How can we ignore the presence of thousands of troops in the townships, the severe restrictions on news and information, the curbs on the right of people to meet and make their views known, and the fear in the hearts of so many?'

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There is an orchestrated campaign to discredit the Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, his office has said in reaction to a recently published booklet entitled *The Archbishop and the Bible*.

An organisation based in Cape Town and which calls itself the Gospel Defence League has published the document sub-titled *The Sayings of The Most Rev Desmond Mpilo Tutu Archbishop and Metropolitan of the Church of the Province of South Africa*.

The organisation has painstakingly listed quotations from newspapers and public speeches Archbishop Tutu made since 1978.

The topics range from the divinity of Christ, peace, the African National Congress to disinvestment, violence and neighbour relations.

Next to each statement the 1984 Nobel Peace laureate has made the Biblical version is given.

### Criticised

Since Archbishop Tutu took office as general secretary of the South African Council of Churches in 1978, he has been criticised and attacked for his opposition to apartheid.

His spokesman said this week from Bishops-court, Cape Town: "There has been an orchestrated campaign to discredit Archbishop Tutu for a long time. We are aware of this booklet and the only thing we can say is that he is being quoted out of context."

"Archbishop Tutu himself has said he does not want to take the issue up because he is aware of the campaign."



ARCHBISHOP Desmond Tutu.



Mrs WINNIE Mandela.

# THE ARCHBISHOP

# AND THE BIBLE FOCUS

28  
9/12/86  
Sawyer

the spokesman said.

This is how the Gospel Defence League quotes Archbishop Tutu. The following excerpt was taken out of a Cape Town newspaper of October 10, 1980:

On The Divinity of Christ: "Some people thought there was something odd about Jesus' birth... It may be that Jesus was an illegitimate son." The League then quotes extensively from the Bible — from three books, Isaiah, Matthew and Luke — in an attempt to expose the contrasts between his statements and that of the Bible.

In another clear attempt to "discredit" Archbishop Tutu, the booklet carries excerpts which would imply he was against peace although he has been chosen a Nobel Peace prize winner:

"I receive the Nobel Peace Prize on behalf of the Nelson Mandelas,

the Walter Sisulus, the Govan Mbekis, the Winnie Mandelas, the Albertina Sisulus."

Here it is obvious that the full text of Archbishop Tutu's speech was ignored because underneath the excerpt the Gospel Defence League quotes Mrs Winnie Mandela at a meeting in Munsieville on April 30: "With our boxes of matches and our necklaces we shall liberate this country."

Mrs Mandela, after extensive coverage of her quotation in front pages of most white newspapers, said she had been quoted out of context. The full text was ignored.

Quoting from the Bible the League has the famous "Blessed are the peacemakers for they shall be called the children of God" sermon.

This interpretation implies neither Archbishop Tutu nor Mrs Mandela are peacemakers.

On the question of the West's refusal to disinvest the Archbishop is quoted, again from the Cape newspaper "The West can go To Hell." Again, his full statement is not published.

What does the Gospel Defence League aim to achieve with the booklet?

The organisation's chairman, Dr Charles Scarborough, said this week: "We want to make known the attitude of Archbishop Tutu towards the Gos-

pel."

Dr Scarborough declined to give further reasons for the campaign and denied it was aimed at vilifying Archbishop Tutu. He said his organisation was affiliated to the United Christian Action, an organisation claiming to defend the preaching of the Gospel and "generating the necessary Christian action to prevent a Marxist take-over of South Africa."

A leader of UCA is Bishop Isaac Mokoena, head of the Reformed Independent Churches Association. He once claimed he had a larger following than that of Archbishop Tutu.

However, Archbishop Tutu has never withdrawn from any of the statements he said against apartheid.

He has been mobbed by blacks at many gatherings. Open objection

has come mainly from white radical groups.

The United Christian Action was the only group which claims black majority support to lash out at Archbishop Tutu's enthronement in September:

"The enthronement extravaganza starkly contrasted with the plight of the ordinary South African blacks," it said.

The other group, Victims Against Terrorism, said the ceremony was "an insult to the victims of the ANC violence in South Africa." This group is composed of whites.

Archbishop said about himself recently: "I am a prisoner of hope." That he must surely be when he steps out to save the life of an alleged informer who nearly gets burnt to death by young mourners at a funeral.

## The Media Council

THE South African Media Council is an independent body established to deal with various matters affecting media reporting and comment.

One of the council's functions is to receive and act upon complaints from members of the public who have not been able to get satisfaction by approaching a newspaper or other news media directly. Com-



CMF-10118  
9/12/86 (28)

# Natal clerics' message

Own Correspondent

DURBAN. — Leaders of seven churches in Natal have called for the state of emergency to be lifted and the release of all political prisoners and detainees.

In a joint Christmas message, the clerics say that celebrating Christmas may make many Christians feel uneasy.

"There are too many contradictions. For any sensitive Christian, the parties, presents, decorations, carols, bells and even the Christmas services will be disturbing when we remember that almost 500 children will probably spend this Christmas in detention."

However, they note that "nowhere is the celebration of Christmas more important or relevant than in a situation of oppression".

The leaders who have issued the statement are: Dr John Borman, chairman of the Natal coastal district of the Methodist Church, Rev Ezrom Dlamini, chairman of the Natal regional council of the United Congregational Church, Rt Rev Enos Dlamini, Bishop of the south-eastern diocese of the Evangelical Lutheran Church, Most Rev Denis Hurlley, Catholic Archbishop of Durban, Rev Sam Khumalo, presiding elder of the Presbyterian Church, Rev Robin Marshall, chairman of the Durban and District Council of Churches and Rt Rev Michael Nuttall, Anglican Bishop of Natal.

CME TRAKS 12/12/86 28

# MJC 'is not for all Muslims'

MR ISMAIL PECK of the Ahmadiyya Anjuman Ishaati-Islam Lahore (SA), said yesterday he took exception to "an impression created by the Muslim Judicial Council through a recent article in the Cape Times", that all Muslims were represented by the MJC and that no member of Mr Peck's group was a Muslim.

The article, on November 28, quoted the MJC as saying the Cape Muslim community faced a crisis because of the court attachment, on an application by Mr Peck, of the Long Street Mosque, and the Vygekraal Cemetery at Athlone.

Mr Peck, through his attorney Mr M R Khan, said yesterday the impressions created were in spite of Mr Peck's having obtained a Supreme Court order declaring him a Muslim and entitling him to all Muslim rights and privileges.

"The impression created that all Muslims are represented by the MJC, is false as the MJC represents those Sunni Muslims only who accept the MJC's leadership and authority. Their numbers are uncertain.

"By Islamic law 'Sharia', a mosque, belongs to God and must be open for all Muslims. No Muslim may be refused admission. The trustees of the Long Street property, which is supposed to be used as a mosque, have to date, despite the Supreme Court judgment of November 20 last year, refused Ismail Peck entry.

□ Footnote: The Cape Times article on November 28 nowhere stated that all Muslims were represented by the MJC nor did it say members of Mr Peck's group were not Muslims.

It made it clear that Mr Peck succeeded in his appeal to the Supreme Court to overturn an MJC decree that he was not a Muslim, and that the judge ruled that Mr Peck was a Muslim "and as such entitled to enjoy the full rights of that faith".

The report also said the court ruled the MJC should pay Mr Peck's costs. It further mentioned that in November last year the MJC withdrew from the trial, before judgment was handed down, saying that as Muslims they could not in conscience submit to the judgment of a secular court in deciding who was and who was not a Muslim — Editor, Cape Times.

# Clergy in peace move among factions

59AR  
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28

By Sol Makgabutlane

A group of South African churchmen has offered to mediate between warring black political factions.

"We the churches are willing to facilitate in any way possible the process of establishing peace. We urge all organisations to recognise that no outside forces can establish this peace without the determination and commitment of the affected communities," the clergymen said in a statement.

The clergy are: The Rt Rev Simeon Nkoane, Anglican Suffragan Bishop of Johannesburg East; the Rt Rev D Buchanan, Anglican Bishop of Johannesburg; the Rev I E Thlooe, president of the Witwatersrand Council of Churches; the Rev C Aitken of the Presbyterian Church; the Rt Rev Patrick Mvemve, Auxillary Catholic Bishop of Johannesburg; the Rev A Massey of the Methodist Church; the Rev M Masango, of the Presbyterian Church; the Rev J Wing of the United Congregational Church; and the Rt Rev Manas Buthelezi of the Evangelical Lutheran Church.

Appealing for an end to violence between political groups, the clerics said the misunderstanding between the black organisations had gone beyond a family dispute and had become a destructive confrontation.

"We strongly appeal to all organisations to cease immediately from inflicting violence upon each other

"We feel an urgent need to bring the different groups together to respect each others' differing positions and to be able to work together towards a common goal.

"We the churches are willing to facilitate in any way possible the process of establishing peace. We urge all organisations to recognise that no outside forces can establish this peace without the determination and commitment of the affected communities."

They appealed to all other organisations to respond to the plea by similar statements.

"We particularly issue this plea at this time when we are preparing to celebrate the birth of the Prince of Peace."



# PRIESTS IN PEACE

# CALL

By LANGA SKOSANA

A GROUP of priests from various denominations made a strong plea at the weekend to black organisations to stop the continuing violence that is plaguing the black community.

The plea was made at a Press conference held at Khotso House, Johannesburg, and was directed particularly at black political organisations.

Among the priests who made the plea are the Right Reverend S Nkoane, of the Anglican Church, Reverend A Massey of the Methodist Church, Mr C Aitken of the Presbyterian Church, Reverend M Masango, Presbyterian, Right Reverend D Buchanan, Anglican, Reverend J Wing, United Congregational Church, Right Reverend M Buthelezi, Lutheran Church, Right Reverend P Mvembe, Catholic Church and Reverend I E Tholwe, President of the Witwatersrand Council of Churches.

In a joint statement they said: "On behalf of the churches operating in the townships, we are very much concerned about the continuing violence within the black communities in these areas.

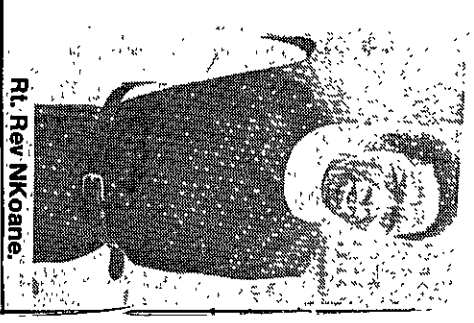
"The misunderstanding between the black organisations has gone beyond a family dispute and has become a destructive confrontation.

"We strongly appeal to all organisations to cease immediately from inflicting violence upon each other and assist each other to maintain peace."

They felt there was an urgent need to bring the differing groups together to respect each other's differing positions and to be able to work together towards a common goal.

"We the churches are willing to facilitate in any way possible the process of establishing peace. We urge all organisations to recognise that no outside forces can establish this peace without the determination and commitment of the affected communities," they said.

They appealed to all organisations to respond to their plea by issuing similar statements.



Rt. Rev Nkoane

Anglicans reject term 'black on black'

# Church laments new Press curbs

17/12/86 (28) STAR

The Anglican Church rejected the phrase "black on black violence" at the latest meeting of its Provincial Standing Committee, according to a report in its journal *Seek*.

The report describes the phrase as "a glib way of avoiding analysis of the causes of violence". Terms such as "white on white violence" in the Afrikaner Weerstandsbeweging/National Party conflict or "black on black violence" in the civil conflict in Uganda are never used.

"We urge the church to abandon this phrase altogether."

On Press restrictions the Rev Syd Lockett said: "We are living under a state of severe repression in which the most unspeakable deeds perpetrated by the 'security forces' are not even reported, because the Press has been totally muzzled in so far as reporting on 'security force' action is concerned."

## DETAINEES

The department for justice and reconciliation proposed the publication of information about detainees and specific unreported incidents in pastoral letters and special addresses.

It also recommended ministry to those who have been forced "underground" and to families of detainees.

The justice department also asked the church to put on record its total opposition to capital punishment.

Noting that 1 522 people have been hanged in South Africa since 1969 and that it is a difficult issue, while there are other priorities, the report said:

"This is of special concern at a time when extra-judicial killing and political assassinations are of frequent occurrence.

"Christians," the department said, "may not kill persons

# Idamasa does not want to run schools

By JIMMY MATYU

THE Rev De Villiers Soga, chairman of the Inter-denominational African Ministers' Association of South Africa (Idamasa) said today the organisation hoped the regional director of Education and Training in the Cape, Mr Bill Staude, did not think it wanted to take over running the schools.

He was reacting to a statement issued by Mr Staude yesterday, which reiterated that Cape schools officially closed during 1986 would not re-open automatically next month.

Mr Soga said preconditions set out by Mr Staude were among issues Idamasa and a 15-member delegation of parents re-

cently discussed with Mr Staude.

"We made it clear that pupils had indicated their willingness to return to school next month and had undertaken to study seriously and that the academic year would not be interrupted.

"We told him they wanted to write their end-

of-the-year examinations next year."

Idamasa believed all the requirements detailed by Mr Staude would then be met in a normal school situation.

"Our main aim is to see that pupils return to school and they have assured us there will be normality.

"We will plead with him to understand our point of view.

"School committees can still be elected in a normal situation. We do not quarrel with that, nor do we want to take over the running of the schools."

Mr Soga said they had told Mr Staude they pre-

ferred to work with all parents.

Idamasa was conducting report-back meetings on their meeting with Mr Staude.

Parents at a meeting yesterday were not happy with undertakings set out by Mr Staude, who said each closed school would be dealt with separately

and individually and schools would only be reopened if a satisfactory plan of action could be evolved.

This was to ensure that discipline and order were restored, so that effective education could take place from the time schools reopened, and continue for the whole of 1987.

# Clerics urge blacks to seek peace

By ANTON STEENKAMP

CHURCHMEN have appealed to black organisations to end political violence.

"The misunderstandings between these organisations have gone beyond a family dispute and become a destructive confrontation," they said in a statement.

Concern about the continuing violence within the black community had prompted them to appeal for peace, said the clerics who signed the statement on behalf of churches operating in the townships.

"We strongly appeal to all organisations to cease inflicting violence on each other immediately."

The Rt Rev Simeon Nkoane, Anglican Suffragan Bishop of Johannesburg East, said the need for this appeal had been emphasised by the many recent attacks on members of the UDF and Azapo.

## Murder

Animosity between these political organisations had led to members being abducted, assaulted and even murdered and many had had their homes gutted.

"There is an urgent need for the different groups to come together, to respect each other's positions and to work together towards a common goal," the statement said.

"We, the churches, are willing to facilitate in any way possible the process of establishing peace.

"We urge all organisations to recognise that no outside forces can establish peace without the determination and commitment of the affected communities."

SUNSHINE 20/10/87

*Cape Times*  
22/12/86  
28

# Swedish pastor told to leave SA

By ANDRE KOOPMAN

A SWEDISH missionary, Pastor Per Svensson, and his wife, Gunilla, have been ordered to leave the country within 30 days.

Mr Svensson, who is the director of the Lutheran Youth Centre in Athlone, said yesterday that he and his wife had been summoned to the Department of Internal Affairs' offices on Friday.

There they were told their residence and work permits would not be renewed. No reasons were given.

Mr Svensson said he and his wife, who has been involved in community projects in squatter camps, were both "very upset" with the move since they had been in South Africa for three years.

"It seems the government is trying to get rid of foreign church workers," he said.

Mr Svensson was arrested twice in August last year for anti-apartheid protests, but his permit was renewed twice after this.

He said he and the Evangelical Lutheran Church would appeal against the decision.

Over the past nine months, three foreign Lutheran Church workers have been served with deportation orders and four church workers detained.

STAR 22/12/87

# 'Scripture says it more bluntly'

# Tutu gives 'absolute minimum for peace'

CAPE TOWN — The "absolute minimum prerequisites" for peace in South Africa were spelt out by Archbishop Desmond Tutu to about 400 people at a service held at St George's Cathedral in Cape Town yesterday in solidarity with detainees.

They are:

- Lifting the state of emergency.
- Withdrawal of troops from townships.
- Release of detainees, particularly children.
- Release of political prisoners.
- Unbanning of student organisations and political organisations "that belong to the people".
- Government negotiation with leaders and representatives from all sections of the community.

"I make these demands on religious grounds, not because of my politics. I have said nothing that is not said more bluntly in the scriptures," the archbishop said.

The demands were placed in the context of Biblical idylls of peace and the stress laid by prophets on justice as "the outstanding attribute of the ruler".

The demand that rulers be just, care for the poor and oppose oppression was the standard set

for government by religion, not by politics or ideology.

Prosperity, stability and peace depended on this, in South Africa no less than anywhere else, Archbishop Tutu said.

"The absolute minimum prerequisites for creating the kind of climate which will make possible the emergence of all we long for so desperately have been called for by those who have the welfare of the country and all its inhabitants at heart."

Archbishop Tutu said his demands were "absolutely essential".

"For surely we want negotiation, surely we want true reconciliation in this land? And we know, we know they don't come from the barrel of a gun."

The archbishop said the original service planned for yesterday by the United Democratic Front and other organisations as part of the Christmas of Concern Campaign had been banned, but we "still have freedom of worship".

— Sapa.

28



Part of the congregation of 400 people in St George's Cathedral yesterday at a service held to express solidarity with detainees

Pictures: GLENN SHERRATT

*CAME TRIPS 22/12/86*

# Tutu lists basics 'essential for peace'

*28*

By SHAUNA WESTCOTT

ARCHBISHOP Desmond Tutu listed certain "absolutely minimum prerequisites" for peace in South Africa yesterday at a service in St George's Cathedral attended by about 400 people.

They included the release of detainees, particularly children, and government negotiation with leaders and representatives from all sections of the community.

"I make these demands on religious grounds, not because of my politics. I have said nothing that is not said more bluntly in the Scriptures," the Archbishop said.

The demand that rulers be just, care for the poor and oppose oppression was the standard set for government by religion, not by politics or ideology.

Prosperity, stability and peace depended on this, in South Africa no less than anywhere else, he said.

The demands he listed were "absolutely essential" and called for "by those who have the welfare of the country and all inhabitants at heart".

"For surely we want negotiation, surely we want true reconciliation in this land? And we know they don't come from the barrel of a gun."



Archbishop Desmond Tutu in St George's Cathedral yesterday afternoon.

# Year of turmoil, Tutu and over-the-border talks

23/12/86  
28 SNM

By Carina le Grange

Dominating the church world in South Africa this year was Archbishop Desmond Tutu of Cape Town, church-led talks with the African National Congress and the general synods of the Ned Geref Kerk and the NG Sendingkerk which provided much interest and more than one debate.

No other ecclesiastical personally received as much coverage as Archbishop Tutu.

His enthronement as metropolitan of the Church of the Province of Southern Africa provided media coverage almost on a par with a royal wedding. The Archbishop of Canterbury, Dr Robert Runcie, and Mrs Coretta Scott-King were among the guests.

The new archbishop remains controversial, having called for sanctions and disinvestment and on the West to support the ANC. But his new position in Bishopscourt, Cape Town, has removed him somewhat from the limelight.

Some church groups fol-

lowed in the footsteps of businessmen, heading for Lusaka for talks with the ANC.

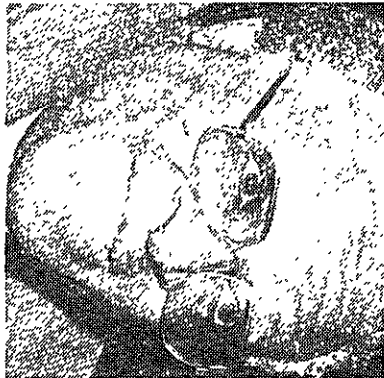
But the SACC went a step further. Going to Harare instead, it held talks with exiles from both the ANC and the Pan Africanist Congress. The SACC also had talks in Bonn with the West German Foreign Minister, Dr Hans-Dietrich Genscher.

Earlier in the year, the SACC held its annual conference shortly after the state of emergency was imposed. There were several empty seats — of people who had been detained.

After the conference the deputy general secretary, Dr Wolfram Kistner, was detained. He has since been released but other church leaders are still in detention.

The SACC's Dr Beyers Naude decided to approach the Ned Geref Kerk for talks. Four years ago the NGK decided not to have contact of any form with the SACC but this year it agreed to the informal talks.

The NGK is still trying to



Archbishop Desmond Tutu ... stole the headlines.

pacify both groups within its own ranks as well as the Muslim community after decisions taken at its four-yearly general synod in October.

The adoption of a resolution proposed by the chaplain-general of the South African Police, the Reverend Stoffel Colyn, calling Islam a "false religion" and a threat to South Africa and the world, caused an outcry.

Muslims staged a protest,

march in Cape Town in which two policemen were injured and nine people arrested.

From within its own ranks, the NGK came under fire over decisions to declare apartheid unjust and to open services and membership to all races.

Right-wing NGK members started making plans to form a new church unless these decisions were rescinded by an extraordinary synod before next June.

Disciplinary measures against the leader of the dissidents, Professor Willie Lubbe, are being considered.

The NGS also held its general assembly and elected United Democratic Front patron and president of the World Alliance of Reformed Churches, Dr Alan Boesak, as moderator.

Former conservative moderator the Rev Izak Mentor was elected assessor. This reflected the division in the younger church in the NGK family, although other far-reaching decisions concerning apartheid and the South African political dispensation were adopted.

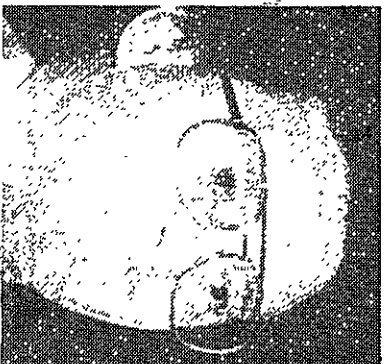
Two other churches, the Evangelical Lutheran Church of Southern Africa (Elesa) and the Roman Catholic Church, also met leaders of "liberation" movements this year.

Elesa sent a delegation to Zambia, Zimbabwe and Botswana for talks with the ANC, PAC and Black Consciousness Movement of Azania (BCMA).

Archbishop Denis Hurley of Durban not only led a delegation of the Southern African Catholic Bishops' Conference (SACBC) to Lusaka where they had talks with the ANC leader, Mr Oliver Tambo, but also a delegation which had talks with the State President, Mr P W Botha.

After the meeting with the ANC, Archbishop Hurley said the choice for all South Africans was: "Support the liberation struggle or support apartheid."

Earlier this year, he had urged the Government to enter into dialogue with the ANC as "the most powerful factor in regard to the pursuit of black liberation in South Africa."



Dr Alan Boesak ... elected moderator of the NGS.

After the meeting with the President, Mr Botha said the Catholic Church had to "get its house in order" and that its secular church-funded newspaper, the *New Nation*, was "dangerous". (The editor, Mr Zwelakhe Sisulu, was recently detained.)

The SACBC also issued a controversial statement giving qualified support for economic pressure to end apartheid without specific mention of sanctions or disinvestment.

conference established some recognition by the nation, as it is agreed to try. Muslims staged a protest, with other members of S.A. called for a non-violent operation.



287 N/14 25/12/86

# Beyers Naude wants recommitment

JOHANNESBURG—In a Christmas message to the people of South Africa, the General Secretary of the South African Council of Churches, Dr Beyers Naude, yesterday called for a recommitment to the life and mind of Christ.

In a society like ours where hatred is displayed in so many forms, where truth so often becomes the victim of propaganda, where injustice has become a costly act, the ing, where reconciliation has become a costly act, the SACC wishes to commit itself anew to a life and service reflecting the mind of Christ, the Prince of Peace,' he said.

We invite all Christians of all races and denominations

to share with us in this act of commitment.

The Moderator of the Presbyterian Church, the Rev Herbert Chikomo, called on all Presbyterians 'in this time of hatred and violence to be agents of peace and goodwill towards all people in word and action, in response to the Christmas message of the angels: Glory to God in the highest and on earth peace, goodwill to all men.'

The Moderator of the Ned Geref Kerk, Prof Johan Heyns, said in his message: 'Let us start accepting one another as brothers and sisters created in the image of God. Let us start altogether, black and white, and work for a new South Africa where we and our children can live in peace and

harmony. Let us pray for a deep, lasting spiritual revival in our churches so that they may clearly point to the Saviour who can heal our sick society.'

The former leader of the Methodist Church, the Rev Peter Storey, said: 'For all who love the Christ child, this Christmas in South Africa will be a mixture of joy and pain — pain for all, especially those in detention, who suffer from oppression, joy because God has not abandoned us.'

He still makes His address in this world and still offers a new and better way for our land. Please God that in 1987 we will find that way and follow it.' — (Sapa)

# Churches urge pupils again: return to school

Religion Reporter

Leaders of mainstream churches and church bodies have again urged pupils to return to school in 1987 to continue their interrupted education after the students' "liberation before education" call.

Their statement comes after appeals last week by the president of the South African Council of Churches, Bishop Manas Buthelezi, and one earlier this month by church and community leaders.

Government authorities have already closed 73 schools in the Eastern Cape and Soweto areas, and said they will close more unless students return.

The latest statement said: "Having issued a call to pupils and students to return to school in 1987, some three weeks ago, we note with approval that other bodies are making a similar call." The statement continued: "We wholeheartedly endorse these calls, and request other interested bodies, whatever their political or social posi-

tion, to forget their differences and throw their weight behind these appeals.

"We further call on all who are concerned for the well-being of the country to support the call to pupils to return to school, and in particular we urge the clergy of our churches in the areas affected by the educational crisis to get together, as we have done, to exercise their role as co-ordinators and reconcilers to bring the different groups together in this common task."

The statement was signed by Bishop Duncan Buchanan of the Anglican Diocese of Johannesburg and his suffragan bishop of the East Rand, Bishop Simeon Nkoane; Catholic Bishop Reginald Orsmond of the Johannesburg Diocese; the general secretary of the United Congregational Church, the Rev. Joseph Wing; the Rev. J.S. Mgohe of the Evangelical Presbyterian Church; the Rev. Paul Makhubu of the Council of African Independent Churches; and the Witwatersrand Council of Churches president the Rev. Ison Tlholwe.

CHURCH & STATE

1987

JANUARY —

APRIL

# SA's 'Frankenstein' policy must be destroyed — Tutu

*w/le post*  
*3/1/87* (28)

MELBOURNE — Archbishop Desmond Tutu today called South Africa's policy of racial discrimination a "Frankenstein" that must be destroyed.

Archbishop Tutu, the Anglican archbishop of Cape Town, arrived there yesterday for a 12-day visit at the invitation of the Uniting Church Council of Youth.

"We don't want apartheid reformed — who wants a Frankenstein reformed — we want apartheid destroyed," he said.

"The South African government has sought to look for scapegoats, and in part that is why (Mr P W) Botha is calling an election, when he will be able to use America as a scapegoat by pointing to its interference in South African affairs through the sanctions programme."

Archbishop Tutu said he thought President Botha

would win a landslide victory in the election and then retire "on the crest of a wave".

He also questioned the attitude that Western nations had taken towards SA.

"Mrs (Margaret) Thatcher applied sanctions over Argentina, President (Ronald) Reagan applied them to Poland, Nicaragua, over Libya," he said.

"And at no point have we ever heard them discussing whether the sanctions are effective, whether they hurt the ones you want to help most or not.

"It is only the South African situation where they all suddenly become so wonderfully altruistic.

"Black South Africans do not want sanctions but will support them if they are the only viable, non-violent strategy to abolish apartheid," he said. — Sapa-AP

# Tutu faces 'flak from pews'

28 SUN PAGES 41187

By THERESE ANDERS  
and ANTON STEENKAMP

**THE ANGER and disillusionment which some Anglicans feel over the leadership of Archbishop Desmond Tutu is growing, it emerged this weekend.**

A "quiet exodus" is reported from a number of Anglican parishes over the controversial cleric's well-publicised attacks on SA and calls for sanctions.

But the laity is also said to be troubled by the church hierarchy's vague position on the SADF and the so-called Kairos Document, which is sympathetic to liberation theology.

## Inevitable

Some people fear that a split in the church is inevitable.

Archbishop Tutu himself was being given a warm welcome on yet another high-profile foreign tour this week — this time in Australia, where he has begun a 12-day whistle-stop visit.

Back home, the Sunday Times has learnt that:

● The Church of the Province of SA (CPSA) is facing a financial crisis as disgruntled parishioners protest through the collection plate.

## 'QUIET EXODUS' FROM SOME PARISHES . . .

● An eventual break by a more conservative Anglican congregation cannot be ruled out, according to one clergyman.

● Already a number of parishes have held formal meetings to dissociate themselves from the archbishop's sanctions call.

● The Anglican sister church, the Church of England in SA, reports "a fairly large move" of worshippers to its less-troubled sanctuary.

Shortly before Christmas, the Anglicans Concerned for Truth and Spirituality organisation (Acts) wrote to every bishop in the Anglican Church, alerting them of the "deep concern" among both black and white laity about the direction the church was taking.

Said chairman Alasdair Macaulay: "Acts tries to encourage Anglicans to remain with-

in the church and also to oppose intrusion of ideology into the church's life."

Mr Macaulay, a Johannesburg attorney, stressed that Acts was not "soft on apartheid". He said the group had commended Anglican bishops for their courage in condemning apartheid as heresy.

Said the Acts document: "There's a great deal of confusion and uncertainty in the minds of the laity, black and white, as to where they (bishops) stand on the advocacy of trade sanctions by Archbishop Tutu and others against this country."

It asked what the biblical basis for such advocacy was.

## Broke

The church's financial problems first surfaced in November with the news that St Margaret's Church in Witbank was broke and faced with closure because a third of the congregation had stopped "dedicated giving".

Their defiance was in protest at Archbishop Tutu's sanctions stand.

A Witbank parish spokesman said members had later "responded well" and the church's debt to the Pretoria diocese was almost cleared.

However, it is learnt that the Pretoria diocese alone is R67 000 in arrears in parish

## ANGER GROWS OVER POLITICAL OUTBURSTS . . .

"contributions" between January and November, 1986.

If this figure is representative of the other 17 dioceses, then the CPSA could be left with a deficit of more than R1-million for last year.

Anglican clergy are loath to discuss the church's problems in public. A conservative priest who recently spoke to the Press was censured by his bishop.

However, one outspoken priest says he felt a split between the bishops and laity in some congregations was "inevitable".

"The bishops don't consider us guys here in the parish. Every time Archbishop Desmond goes shooting his mouth off, I get flak from the pews.

"My parishioners are not at all happy

about what is happening in the church. They dissociate themselves from his call for sanctions and they don't like the bishops' unclear stand on the SADF and the End Conscription Campaign."

The Rev W Pohl, Anglican priest of St Thomas's parish in Linden, Johannesburg, said he was not aware of people actually wanting to leave his church, although parishioners had expressed disquiet over various matters.

"There is no official Anglican teaching on matters such as sanctions. Statements made by Archbishop Tutu do not bind the church as a whole."

St Peter's Anglican church in Klerksdorp — birthplace of Desmond Tutu — has already experienced a partial split among its congregation.

## Breakaway

Early last year about 10 percent of the church's parishioners broke away to form their own local Church of England group.

In Phalaborwa, Father Arthur Lewis said this week that many parishioners differed from Archbishop Tutu on a variety of issues, but they still belonged to the same church.

According to Father Lewis, the general synod or its office-bearers cannot prescribe for members on political issues. "They would be acting ultra vires if they did."

This week Dr Jack Allen of the Church of England said there had been "a fairly large move" from the Anglican Church in the last few years, but he stressed that "we do not influence people to come over to us, but if they want to join us we welcome them".

The Dean of Johannesburg, the Very Rev Godfrey Kenwood, said he did not see the situation facing the Anglican Church as "a crisis".

"The church is having to agonise over the issues of the day."

He added that the church's financial difficulties were nothing new. "The Johannesburg diocese has always struggled to keep its head above water."

He said the depressed economic situation had led to fewer contributions, and some people are using Archbishop Tutu as an excuse for not giving. Those who are committed will continue to give.

# Bleak times bring more back to church

NJM/S/1/87 (28)

## Mercury Reporter

MINISTERS of religion in Durban have reported huge attendances at Christmas services and attribute this to the recession and uncertainty about the country's future.

Some have noticed increases in attendance at Sunday services since the recession began to bite.

The Rev Clive Jacobson, minister in charge of the Frere Road Presbyterian Church, said yesterday that Christmas services at his church had been 15% fuller than they were the year before.

'When times are hard, people start thinking about spiritual matters,' he said.

Pastor Noel Kromhout of the Maranatha Assembly of God at Durban North said the congregation in his church on Christmas Day had been the largest ever.

'When people are economically stretched, there is more of a sense of need of religion,' he said.

The Rev Clive Slaughter, priest in charge of St Martin's-in-the-Fields Anglican church at Durban North, said he had noticed a steady increase in the size of the congregation

recently.

'I am not sure to what to attribute it,' he said. 'However, I would like to think there is a real hunger for God in people's hearts.'

The Venerable Jimmy Draper, Archdeacon of Durban, said there had been an increase in the congregations at all the Christmas services at St Paul's Anglican Church.

Fr Stan Telfer of Our Lady of Fatima Catholic Church at Durban North said there had been particularly large attendances at all Christmas Masses this year.

He ascribed this trend to the recession, unemployment and fear about the future.

A spokesman for the Living Waters Full Gospel Church at Durban North said there had been a particularly large congregation on Christmas Day. Attendances had generally improved lately, he said.

ONE FROM 6/11/81

# Aussie Catholics call for release of Venda's Farisani

JOHANNESBURG. — The detention of Venda's Dean Tshenuweni Simon Farisani in an unknown jail and with no given reason was testimony of his struggle to defend human rights and social justice in South Africa.

This was the message sent by the Catholic Commission for Justice and Peace in Sydney to Venda's President, Chief P Mphephu, Minister of Justice, Mr J R Rambuda, and Commissioner of Police, Brigadier General Ramabulana, asking them for the Very Rev Mr Farisani's immediate and unconditional release.

Sapa received copies of the letters sent on December 24 by the commission's national secretary, Mr Eric Sidoti.

He said the commission had learnt with alarm of the arrest of Mr Farisani, which was carried out by about 20 armed policemen on November 20. The South African authorities had not, within a month of detaining him, disclosed his whereabouts or the reason for holding him.

The commission was gravely concerned about his safety because a previous "prisoner of conscience and victim of torture" (following detention in South Africa) had not fully recovered.

It appealed to the Venda authorities to take immediate steps to ensure Mr Farisani's protection against possible torture or ill-treatment. It also asked that he be granted immediate access to his wife, lawyer and independent medical examination of his own choosing.

Mr Farisani, who had visited Australia, was well known for his defence of human rights and non-violence, the letter said.

"The commission abhors the use of torture under any circumstances as a violation of the principle of the sanctity of life." — Sapa



● TUTU

# Tutu caught in angry series of exchanges

7/11/81  
BLVDAY  
②

CANBERRA — Nobel Peace Prize winner Archbishop Desmond Tutu, who is visiting Australia, has been caught in the middle of a raging controversy over Canberra's decision to host black SA refugees.

Yesterday he was labelled "something of a joke" by a former soldier, who said he was "sickened by atrocities being perpetrated in the name of national liberation".

The Victoria State president of the Returned Services League, Bruce Ruxton, criticised Tutu for trying to be a man of peace and a catalyst for violent change.

"Just what is he?" asked Ruxton. "Is he a man of the church or not? He can't have it both ways."

Earlier Ruxton earned the scorn of thousands by praising the Australian government's decision to boost the migrant intake in the next two years to 250 000.

Ruxton warned that neither Asians nor black South Africans should be included because it would incite racial friction.

He said every country that had

## MARSHALL WILSON

imported black immigrants was "in trouble", but that Australia was "the last country that hasn't been touched in this way".

Ruxton criticised Immigration Minister Chris Hurford for having openly encouraged black South African refugees to apply for entry.

"Hurford calls them refugees. What's a refugee? Is it some black terrorist who has put a rubber tyre around a person's neck and set it alight?" he asked.

He claimed that SA's troubles were being inflamed by Soviet-backed terrorists, many of whom were being paid to create havoc.

Tutu, on a 12-day visit as guest of the United Church, refused to be drawn by Ruxton's attack.

The Anglican Bishop of Ballarat, the Rt Rev John Hazlewood, who is hosting Tutu's visit, said Ruxton's views reflected an unfortunate racist attitude in Australia.

He conceded that Asian and African immigration had the potential

for violence but said a civilised society should be able to peacefully eradicate differences.

Tutu, who has criticised Australia's treatment of its Aborigine population, referred with contempt to Australian sportsmen who failed to boycott SA.

"The easiest way is to treat as pariahs any sports people who keep links with SA. I hope you would treat Kim Hughes and his lot as they deserve," he said.

In another reference to Australia's stand on apartheid, he said it had been reasonable but there was an onus on Canberra to use its influence more effectively in international forums.

Tutu said SA's system of institutionalised apartheid ranked with the most brutal of totalitarian regimes.

He said the initial US policy on SA of constructive engagement had been an "unmitigated disaster for blacks".

Tutu claimed President P W Botha had not responded to persuasion and if sanctions did not work, there would be violence.



## vision'

### Mercury Reporter

E vision of more than in 10 South African motorists is not up to the standard required for safe driving.

The South African Optometric Association findings stem from people submitting to voluntarily vision checks at roadblocks in Johannesburg, Pretoria and east London recently.

Drivers whose eyesight as below par were advised to go for professional examinations.

A spokesman for the National Road Safety Council lauded the association for its initiative in focusing public attention on this danger.

'It highlighted a huge, but, fortunately, largely solvable, problem of critical importance to every individual road user in South Africa.

'If you have defective vision, you fall down on the very first requirement for your own safety and that of others on the roads.'

Twenty percent of those who failed the voluntary tests said they had spectacles or contact lenses at home.

## Emergency Day 211

Because of the emergency regulations, the free flow of information relating to unrest is severely restricted. Certain news reports have had to be excluded because of the latest regulations. This newspaper will do its utmost to keep readers informed.

## Things 'are not so

## grim for Anglicans

### Mercury Reporter

REPORTS of a 'quiet exodus' from the Anglican Church as a result of the position of Archbishop Desmond Tutu, Anglican Archbishop of Cape Town, on sanctions and other issues, are 'exaggerated'.

That is the opinion of the executive assistant to the Bishop of Johannesburg, Canon Norman Luyt.

He was commenting on allegations that some Anglicans felt angry and disillusioned about the election of Archbishop Tutu, the previous Bishop of Johannesburg.

'It is true that every church in these troubled times is facing a crisis of conscience, as every Christian ought to be,' Canon Luyt said.

'Every church is facing a financial problem as a result of the escalation of costs.'

He said the Diocese of Johannesburg was functioning 'very happily' and was not watering down the Gospel of Jesus Christ, 'as so many other churches were prone to do'.

'We are presenting Our Lord in His fullness,' Canon Luyt said.

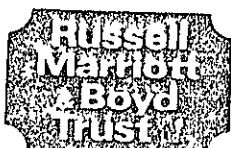
'Christianity will never be a popular faith when it is presented in its fullness.'

'Our position in the Anglican Church is not as grim as it is painted.'

# 14% P.A.

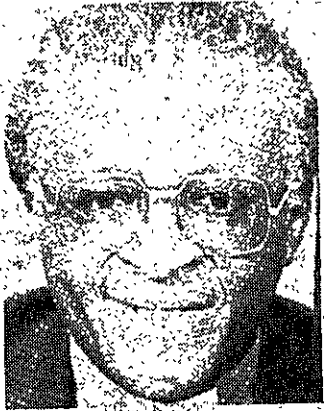
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Archbishop Desmond Tutu — he's at the centre of a controversy raging in Australia.

## SM Aussies 28 'must hear other side of SA story'

The Star's Foreign  
News Service

MELBOURNE — The row over Archbishop Desmond Tutu's Australian tour grew today as the Archbishop of Melbourne and the national president of the Returned Servicemen's League, Sir William Keyes, entered the fray.

Sir William made it clear his organisation was concerned that the other side of the South African debate was not being heard in Australia. "People with opposing views to Bishop Tutu were not allowed to enter Australia."

However the Anglican Archbishop of Melbourne, Dr David Penman, attacked the Victorian president of the RSL, Mr Bruce Ruxton, whose criticism of Bishop Tutu started the controversy.

Mr Ruxton called Bishop Tutu "a witchdoctor who preaches hatred" but Bishop Penman was equally severe on Mr Ruxton. He said his "cruel and vindictive attacks" had shown Australia as no better than many of the societies it criticised.

Bishop Tutu continued his programme of meetings at the Victorian provincial city of Geelong, where police scuffled with a man who called him a nigger.

● Residents of the rural Queensland town of Goondiwindi have demanded police protection from "marauding gangs of blacks" after 10 people were seriously hurt and seven cut and bruised on Saturday when 100 Aborigines smashed up two hotels.

Police were powerless to stop the rampage which ended with the Aborigines chanting "We won, we won" and leaving.

Residents say there is a feud between the Aborigines and some white residents and fear more violence.

● See Page 3.

# SA envoy 'appalled' by Tutu's TV debate

The Star's Foreign  
News Service

MELBOURNE — A TV debate between the Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, and rugby coach Mr Alan Jones has upset the South African Ambassador to Australia, Mr Cornelius Bastiaanse.

He has sent a telex to the television network complaining about its allegedly one-sided and unprofessional coverage of the debate.

Mr Bastiaanse said he was appalled by the programme.

"The run-up was extremely one-sided — to such an extent that it did not take much imagination to know what line and tactics were to be pursued by the interviewer," he said.

"It conveniently did not show the violence of the radicals such as the necklacing of blacks by blacks, the effect of African National Congress limpet mines and bombs killing members of the public indiscriminately."

## HARARE

● Archbishop Tutu arrived in Harare yesterday evening in transit to South Africa, reports Sapa.

He was met by government officials when he and his wife, Leah, disembarked, and taken to the VIP lounge where the Minister of State for Political Affairs and Co-ordination of Co-operatives, Mr Maurice Nyagumbo, chatted to him.

Archbishop Tutu told newsmen that at meetings he had addressed in Australia a standard question was how he could give reassurance to white South Africans about what would happen to them when a truly democratic disposition came about in South Africa.

"We pointed out that first of all we can't give a guarantee," he said, adding that apartheid made it impossible to give guarantees.

"We then pointed out Africans had shown a very considerable capacity to forgive. We cited the example of Kenya but said the most dramatic example was Zimbabwe."

SOWETAN, Friday, January, 16, 1987

# PRIEST DEFENDS TUTU

28  
By MANDLA NDLAZI

A SOWETO priest yesterday supported Archbishop Tutu who has reportedly been severely criticised in some quarters in Australia.

The Methodist Church's Rev Bangisizwe Mbabane was reacting to accusations that Archbishop Tutu was one of the promoters of violence in South Africa.

Mr Alan Jones, a prominent Australian radio and TV personality, said this in a heated debate with the Archbishop on the Australian national television on Wednesday night.

Mr Mbabane said Mr Jones' attack on the Archbishop was unwarranted.

He said Mr Jones was "a proud racist who seems to have lost a sense for human dignity and does not regret the exploitation and oppression of the Aborigines of Australia."

Mr Jones' forefathers "nearly wiped off the Aborigines of Australia from the surface of the planet. It seems that Mr Jones is one of the perpetrators of the racist legacy and is anti-black."

Mr Mbabane said Archbishop Tutu has not only spoken against violence, he has on many occasions risked his life for the truth.

"Just last year, he nearly died in Duduza township in his stand against violence.

Again last year, he nearly died in Duduza township in his stand against violence.

"Again last year, he experienced a nasty ordeal when an angry crowd

yelled at him as he spoke against violence," said Mr Mbabane.

The Rev Mbabane said: "It is also a fact that Archbishop Tutu's stand against violence in South Africa has lost him the support of young black radicals.

"Now where does Mr Jones get his information from that Archbishop Tutu promotes violence?"

Mr Mbabane said both black and white South Africans should reject Mr Jones' claims.

SPAK

# US seeks release of two clerics

The Star Bureau

WASHINGTON — The United States government is pressing for access to and the release of two churchmen, one an American, detained in South African homelands without charge.

Both the US administration and legislators on Capitol Hill are working to persuade South African and homeland authorities to release a local Lutheran, Dean Tshenuweni Farisani, detained in Venda, and an American Catholic, The Rev Father James Paulsen, detained in Transkei on December 17.

No lawyers or relatives have been allowed to see the two men.

Father Paulsen's case was raised in the US Senate this week by Senator Carl Levin of Michigan. He also met the South African Ambassador to Washington, Mr Herbert Beukes, to voice his concern on Wednesday.

Senator Levin described Father Paulsen, of the Marianhill Mission, near Pinetown, as an "outspoken critic of apartheid and other forms of injustice".

Mr Farisani (39) was detained on November 22. "Since then, no one has been able to see him, including his lawyer and his wife," a State Department official said.

The official noted reports that Mr Farisani had started a hunger strike on January 1. He had since been seen, "not looking well", at a hospital in Sibasa.

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# Senator calls for Transkei to free priest

WASHINGTON — A United States senator has called for the release of an American priest he said is being held in Transkei without being allowed to see US Embassy officials.

Senator Carl Levin said in a statement: "The imprisoned priest, the Rev Casimir Paulsen, is, in effect, a prisoner of South Africa."

He said the priest had been held in custody without charges in Transkei since December 17. Mr Paulsen had worked in southern Africa for 20 years as a member of the Marianhill Mission and was an outspoken critic of apartheid, Senator Levin said.

Calling for Mr Paulsen's release, Mr Levin said he had been told by Mr Herbert Beukes, the South African Ambassador to the United States, that US officials would be allowed to see Mr Paulsen.

"I have heard speculation that South Africa, which created Transkei and continues to maintain it, is tolerating, if not encouraging, the Transkei in this situation, to show resistance to US efforts to end apartheid," Mr Levin said. "I hope that is not the case."

# Tutu: PFP must leave Parliament

DD 17/1/86



JOHANNESBURG — The Progressive Federal Party (PFP) should withdraw from Parliament and prove to the world that South Africa was not a parliamentary democracy, Archbishop Desmond Tutu said yesterday.

The Anglican Archbishop of Cape Town told a press conference here on his return from an Australian visit that the State President, Mr P. W. Botha, would have proved "absolutely nothing" if his party were returned to power with a big majority in the coming election.

"The PFP ought to get out of this charade and make it clear to the world that we do not have a Parliamentary democracy. Because we do not have it," Archbishop Tutu said.

The forthcoming election for whites was a "total non-event".

"What does (President) Botha want to prove? Does he want to emulate his predecessor and use the United States as a scapegoat to tell his people, 'Give me the mandate I want to do what I don't know?'"

If the PFP resigned from Parliament and the National Party were returned with as much as a 70 per cent majority, Mr Botha would have proved "absolutely nothing".

Archbishop Tutu said the world was becoming aware that the South African Government was not interested in negotiation.

The government had wasted numerous opportunities for negotiation, snubbing the Commonwealth Eminent Persons Group and disregarding pleas from Archbishop Tutu and the Southern African Catholic Bishops' Conference, he said.

However, the PFP has rejected Archbishop Tutu's call.

The PFP leader, Mr Colin Eglin, said his party was "convinced that at this stage of our country's history it must use the base which it has in Parliament to fight the Nationalists and to oppose and expose the policies and the excesses of President Botha's government".

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## Buthlezi won't oppose Tutu in Australian visit

While kwaZulu Chief Minister and Inkatha president Chief Mangosuthu Buthelezi would accept an invitation to visit Australia, his office said at the weekend he would not use the opportunity to oppose Archbishop Desmond Tutu.

The office was reacting to suggestions by Australian Senator Don Jessop that "non-communist, moderate" blacks be invited to counter Archbishop Tutu.

"The Chief Minister has said he has no objection to visiting Australia. But Australian people should not think he would oppose Archbishop Tutu. He would be going there as he would to any other country," a spokesman said.

Archbishop Tutu, who returned to South Africa on Thursday, has shrugged off the criticism levelled at him during his Australian tour.



# Citizenship a God-given right — bishop

Dispatch Reporter

GRAHAMSTOWN — As long as discriminatory laws deprived blacks of their God-given right to full citizenship there could be no peace in South Africa, Bishop S. Dwane, Bishop of Ethiopia, said in Port Alfred yesterday.

He was delivering his charge at the start of the 88th annual conference of the Order of Ethiopia at St Cyprian's Church. More than three thousand people from all over South Africa attended the meeting.

The conference started with the constitution of the order of Ethiopian youth association, which, originally drawn up in 1966 in English and Xhosa, was amended during an assembly in Port Elizabeth last year.

Ratification of the constitution was discussed yesterday.

The Bishop said: "The past year has been a painful one. We have seen many of our brothers and sisters detained, many of them innocently."

Others were in exile because they had to flee the repressive system. Some were serving life sentences while some were subject to certain restrictions.

"Our community has all the signs of brokenness — violence, crime, brutality, suspicion, treachery, absence of common goals. It is a time of confusion and lack of direction, he said.

Parents were afraid of their children. Children despised their parents. Some had lost faith because God appeared not to care.

"Soldiers and policemen have become our constant companions. They watch us like wild animals," he said.

There were two ways in which a Christian might react he said. "The first is to cling to the Lord, the rock which cannot be shaken.

Secondly a Christian should dedicate himself to the cause of justice and truth.

He said: "Christian warfare is not waged with physical weapons. It is a spiritual combat through faith and prayer."

South Africa represented a gloomy picture at present but it was one not borne out of a sense of hopelessness, he said.

To escape gloom and total despair, people should turn to the "Good News, share it with young people." It was important that young people did not reject the Gospel because of a false perception that it was European, and that anyone embracing it must be European.

The Bishop said: "Ethiopianism is the practice of loving and serving God as an African."

He charged every mission district to concentrate on their Sunday Schools.

He also urged the conference to add its voice to those urging scholars to return to school and the Department of Education and Training to facilitate this.

The conference continues till Wednesday.



Pastor Per Svensson and his wife, Gunilla, yesterday at a service held for them at the Athlone Lutheran Church. Picture: GUY TILLIM

*Cape Times 19/1/87*

## Deported priest weeps on pulpit

By CLARE HARPER

SWEDISH missionary Pastor Per Svensson shed tears yesterday as he took the pulpit to say goodbye at a support service for his family at the Athlone Lutheran Church.

Mr Svensson and his wife Gunilla, South African residents for three years, have been ordered to leave the country by tomorrow after their appeal to stay was refused by the Department of Home Affairs last week.

Addressing the 200-strong congregation, Mr Svensson wept as he recalled the baptism of his 10-week-old son, Gunnar, who he said "became part of God's family as a freedom fighter" when he was baptised in the church.

Delivering the sermon, the Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, said: "We rejoice that they have been found worthy to suffer for the name of Jesus, but we must express sadness that a country that claims to have a Christian constitution can expel a steward of God's mysteries."

Attorney Mr Essa Moosa said: "They were prepared to throw in their lot with those who were oppressed and downtrodden, and they are paying the penalty of expulsion."

# Swedish pastor 'hopes to return'

By CLARE HARPER

SWEDISH missionary Pastor Per Svensson, who leaves Cape Town today in compliance with an order to leave the country, said yesterday that he hoped to return to South Africa some day "under a new government".

The former director of the Lutheran Youth Centre in Athlone said he still had no idea why he and his wife, Gunilla, had been refused renewal of their residence permits.

Mr. Svensson is the fourth pastor of the Athlone Lutheran Church who has had to leave the country since March last year.

"One cannot talk of religious freedom in South Africa today," he said, adding that the Church in South Africa was under attack.

"We are not bitter, we are sorry and upset, but we believe in the Lord and he will lead us to something else," he said.

The United Democratic Front's Western Cape secretary, Mr. Ebrahim Rasool, said in a statement yesterday: "We feel very sad to be losing supporters, friends and comrades. They have shown how true Christians act against injustice and poverty, and have sided with the people in our freedom struggle. They will return one day to a free South Africa."

# Negotiations under way for priest's release

The Catholic diocese of Umtata is negotiating with the Transkei authorities for the release of detained Catholic priest, Father James Paulsen.

Bishop Andrew Brooke said: "We are negotiating ourselves and have hope the negotiations will be successful." Father James, an American citizen, has not been allowed any visitors since his detention on December 17 last year.

The Star Bureau in Washington reports that the United States Government raised the issue in the Senate last week and that Senator Carl Levin had also met South African Ambassador Mr Herbert Beukes about the matter.

The meeting was confirmed by an embassy spokesman who said Mr Levin's concern had been passed on to Pretoria.

Bishop Brooke said there had not been talks with other Transkei authorities as they "took it for granted" negotiations with the police would be adequate.

He also said the Transkei police told them they were still questioning Father James.

"We are allowed to take him food and clothes, but don't know where he is being held," he said.

The South African Catholic Bishops' Conference is also aware of the detention but is waiting for the outcome of the local negotiations before they step in, he said.

# Hurley on PW meeting

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Cabinet Ministers told a Catholic deputation which met President Botha late last year that they had "excellent information on black attitudes."

This emerged from the report tabled by the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, at the annual plenary session of the conference in Pretoria yesterday.

Archbishop Hurley said the Cabinet Ministers — whom he did not identify — said that black representatives often thanked them for the presence of the security forces in the townships and for the steps taken to promote constitutional evolution.

During the meeting, held in November last year to convey a conference deputation's concern over political developments to Mr Botha, the Ministers

strongly criticised the Church for not sufficiently condemning ANC violence.

When it was Mr Botha's turn to speak, he launched "a bitter tirade against the *New Nation*, accusing it of blatant lies in reports concerning South African interference in Mozambique, Angola and Botswana," Archbishop Hurley said in his report.

The bishops explained that the *New Nation* was a secular newspaper owned by the Bishops' Conference designed to voice the attitudes and feelings of the black community.

Its editor, Mr Zwelakhe Sisulu, and 11 Catholic Church functionaries are currently in detention.

Mr Botha said he did not want churches to interfere in politics. He resented the church had not recognised what he had done. — Sapa.

# Botha accused Catholic newspaper of blatant lies — Hurley Stance on ANC condemne

PRETORIA. — Cabinet Ministers criticised the Roman Catholic Church for not sufficiently condemning ANC violence when a deputation met the State President, Mr P W Botha, late last year.

This emerged from a report tabled by the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley, at the annual plenary session of the conference in Pretoria last night.

Archbishop Hurley said that the Cabinet Ministers — whom he did not identify — told the deputation that they had excellent information on black attitudes and that black representatives often thanked them for the presence of the security forces in the townships and the steps taken to promote constitutional evolution.

During the meeting in November last year, held to convey the conference's concern over political developments to Mr Botha, the Ministers strongly criticised the church for not sufficiently condemning ANC violence.

Mr Botha had launched "a bitter tirade" against the publication *New Nation*, accusing it of blatant lies in reports concerning South African interference in Mozambique, Angola and Botswana, Archbishop Hurley said in his report.

## Black attitudes

The bishops said that the *New Nation* was a secular newspaper owned by the Bishops' Conference and designed to voice the attitudes and feelings of the black community.

Its editor, Mr Zwelakhe Sisulu, and 11 Catholic Church functionaries are in detention.

Mr Botha said he did not want churches to interfere in politics.

He "quoted a passage from a papal pronouncement of February 1981 which he felt gave papal support for the view that priests should stay out of politics," Archbishop Hurley said in his report.

Mr Botha resented the fact that the Catholic Church had not recognised what he had done.

"He pointed out that when the National Party took over in 1948 only about 20 000 black people had the vote.

"Now 50 percent of the black population is entitled to vote," Mr Botha is reported as saying.

Mr Botha said that if things were going to get worse, as the bishops feared, it would be due to interference from outside and to misguided inno-

cent people being deluded by revolutionaries.

"On concluding his remarks the State President closed the meeting."

This year's plenary session, which is a meeting of all the diocesan bishops and their auxiliaries and prefects-apostolic, will last until January 29.

Archbishop Hurley said the conference had to take "very important decisions" this year relating to the leadership of the Catholic Church. Another extraordinary plenary session may be held soon.

The Apostolic Delegate, Archbishop J Mees, said tonight that Pope John Paul was looking forward to meeting Southern Africa's bishops in Rome towards the end of the year. — Sapa.

## 25 000 still in detention, says Hurley

The Argus Correspondent

JOHANNESBURG. — Emergency detainees could total 25 000, according to the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley.

Delivering the final report at the end of his term as president at the annual opening of the SACBC's plenary session which starts today, Archbishop Hurley devoted much of his report to the situation in the country.

He said it had been calculated that "despite many releases, about 25 000 (detainees) were being held". Several Catholic officials are among those still in detention including the secretary-general of the SACBC, Father Smangaliso Mkhathswa.

## ASKED THE POPE

Archbishop Hurley also asked that the Pope set out the role of the church in society in documentary form.

He asked for a "clear distinction" from the Pope between the roles of socio-political action and that of the mission of the church on earth.

"Religion teaches justice and love. Politics has to do with power.

"I want the Pope to set it out (the differences) in documentary form," he said to applause from the gathering, which included visitors from other denominations and Catholic bishops from Lesotho and West Germany.



**BOWL FASHION:** Model Lorelei presents a corolla dress created by French designer Lecoanet Hamanet for his 1987 spring and summer haute couture collection. The long-sleeved dress is composed of an above-knee, tight-fitting bodice with small knots on the hip and a bowl-shaped corolla decolleté with white lace on the inside.

# Open schools to all — bishop

## Dispatch Reporter

QUEENSTOWN — The Grahamstown-based leader of the Order of Ethiopia, Bishop Siquibe Dwane, called here for a single educational system, with schools — and opportunities — open to children of all races.

"In order to be free, we've got to be free together," declared Bishop Dwane, whose church is a branch of the Anglican Church of the province.

Speaking at a meeting at St Michael's church hall, he asked: "Why is the Afrikaner so preoccupied with his own identity? I lived with people of many races in England for about five years, and never felt threatened."

He declared: "Education here is part of the grand scheme of apartheid. When Bantu education was introduced in the 50s, the intention was to create a subservient labour force."

"We must not make the mistake of thinking

the government has really shifted from that policy. I don't believe there has been any fundamental change: policies are still directed in the spirit of separate development."

Bishop Dwane, a member of the Bishops' Bench in the province, and who has a Doctor of Philosophy and has studied at King's College, London, said that any new policies were simply apartheid dressed up in smarter clothes.

"That is not good enough. Real change must remove all discrimination. A single educational policy is the only one consistent with the government's declared aim to move away from discrimination."

Bishop Dwane, whose great-grandfather founded the Order of Ethiopia in order to express Christianity in African terms, called for more contact between schools representing different races.

"We must prepare for the future," he said.

# TIME FOR A CHANGE OF HEART

## Churchmen call for reconciliation

DELEGATES at the Southern African Catholic Bishops Conference's plenary session emphasised the need for all South Africans to change heart as a solution to the current situation in the country.

Speaking at the opening session held at the St Vianney Seminary in Pretoria on Tuesday night, representatives of various denominations urged the church to play a part in reconciling the people it served.

The session is this year focusing on matters pertaining to the Catholic Church in Southern Africa. Reverend Simeon



BISHOP Simeon Nkoane at the annual meeting of the South African Catholic Bishops Conference.

**SOWETAN**  
Reporter

Nkoane of the Anglican Church said: "It is very distressing to see that the devil is walking astride in our country. We as church representatives have to appeal to groups of our people to accept each other."

He urged the meeting to address itself to black education, homelands and forced removals.

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# Repentance from 'the soul of Afrikanerdom'

BRITISH television viewers last week witnessed an intensely personal confession of the sin of apartheid from one of the most influential figures in the Afrikaner establishment.

For 30 minutes NGK moderator Johan Heyns explained to a psychiatrist on the programme *Open to Question* how the Dutch Reformed Church had a 'prophetic' role to protest against State retention of the unjust policy of apartheid.

For those who watched the programme there could be no doubting that this was repentance from the very soul of Afrikanerdom.

Ds Heyns invited concerned outsiders to assist the transformation that had begun in South Africa in a spirit of positive criticism.

The decision of the Dutch Reformed Synod last October to declare apartheid a 'scriptural error' and racial discrimination a sin has provoked considerable debate here.

Opinion is divided into two basic camps: those who argue that the decision marks a dramatic turnabout in the NGK's position on apartheid and those who insist it is a cosmetic adjustment in line with government efforts to modernise apartheid.

Those in the latter camp received confirmation from a visit to Britain in November last year by Dr Allan Boesak, president of the World Alliance of Reformed Churches, who played a leading role in having apartheid declared a heresy.

## Misleading

Dr Boesak told a meeting organised by the National Union of Journalists that the British media's portrayal of the NGK decision as a major breakthrough had been misleading.

Last week British television viewers — or at least those who are still glued to the box at 11.30 p.m. — saw a powerful and sincere case for the other view.

It was in all respects a rare and remarkable interview.

Rare, because influential figures in the Afrikaner establishment are seldom given 30 minutes of television time to put their case abroad, and remarkable because of what Ds Heyns was saying to an international audience.

The probing questions of television psychiatrist Anthony Clare brought out Ds Heyns's deepest and most personal experiences on the subject of racial conciliation.

It seemed incredible that Ds Heyns was able to talk with the same affection about the church, which in 1948 set the NP government on the road to apartheid, as about the church which in 1988 urged its members to confess their participation in apartheid with humility and sorrow.

'If government goes on applying apartheid we will be in a position to contradict that policy.'

'The prophetic task of the church is to protest. Perhaps one of the problems with my church in the past was that this prophetic task was not clearly carried out so that the distinction between Church and State could be very clear,' he said.

He described apartheid as 'a system of social and political injustice'.

So the church which had once provided the moral and religious justification for the policy of apartheid — and actively urged total territorial segregation on the NP government — had now destroyed that foundation.

What was left for the church apart from a protesting role?

'I would like to reform my church. We cannot go on like this. There cannot be changes without violence... so reform is the only alternative,' he said.

The interviewer kept returning to the unanswered question. Why such a turnabout?

Ds Heyns eventually turned to his own experience to explain how the transformation had come about in one human being.

He told the story of how as a young post-graduate in

Holland he had first received communion with a black man.

'When I sat at the table of the Lord partaking of bread and wine together with a black man then something happened deep, deep down in my heart.'

Because that was my very, very first experience of visible unity. Because way back in South Africa until that time black had a symbolic value of only being a labour unit — being reduced only to an object of utilisation.

'I went back to my coun-

transformation began. Did the Cabinet agree with the decision of the NGK synod last October?'

He said that while the Cabinet had responded collectively to events 'individually they are in full agreement with what was said (at the Synod)'.

What was difficult for British viewers to reconcile with this essentially conciliatory and repentant message from the leader of the most powerful Afrikaner church was the Government's apparent abandon-

John Battersby LONDON

try with a complete new starting point because I realised for the first time that reconciliation was possible in South Africa,' he said.

It was both a moving and intensely personal moment.

It was one man's testimony of how he discovered that his black brothers were human beings.

This is cold comfort to the tens of thousands of South Africans who have suffered and died under the injustices of apartheid. But one could not doubt the fundamental transformation in the soul of one of Afrikanerdom's most influential figures.

Couching the transformation in scriptural terms Ds Heyns said that if the Church was to take its task seriously we must 'accept one another as human beings created in the image of God with certain human rights and responsibilities'.

Ds Heyns conceded that his experience in Holland 30 years ago was clearer now than it had been at the time but there was no doubt in his mind that that was when his process of

ing of its reform programme.

But perhaps there is some light. If the dismantling of institutionalised racial discrimination is to be followed by racial reconciliation there must first be a deep repentance of the suffering and indignity caused by apartheid.

About a year ago author and philosopher Sir Laurens van der Post stressed the importance of President P W Botha and his government saying 'sorry' to blacks for the suffering apartheid had caused.

His call was strongly supported by Mr Sydney Kentridge, QC.

There can be no doubting the sincerity of Ds Heyns's apology.

It is now over to the politicians — and the security arm of government — to make amends for the 'scriptural error' of apartheid.

Letters emanating from private addresses, i.e. not institutions, corporations or official bodies, must bear a full street address (not P O Box number) otherwise they will not be considered for publication.

## Confrontation

How could the same church accomplish such an astonishing turnabout?

Ds Heyns said that whereas in 1948 the NGK believed it had a mandate to prescribe a specific policy to the Government, in 1988 it believed it had no such mandate.

So what was the new mandate of the church?

Almost incredibly — but for his obvious sincerity — Ds Heyns advocated a Church-State confrontation, if necessary, on the dismantling of apartheid.

'Insofar as the Government has not dismantled apartheid completely I see a definite clash between Church and State.'

24/1/87

# Detention: protest fast held

WASHINGTON — Washington church leaders held a fast to protest against South Africa's detention of a dean of the Evangelical Lutheran Church.

"The purpose of the fast is to show that the religious community stands together against oppression in South Africa," said an official

of the Amnesty human rights group, Mr James O'Dea.

Amnesty said Dean Tshenuweni Simon Farisani, 39, was imprisoned last November 22, in Venda where he worked, but had not been formally charged.

It said the minister had been held incommu-

nicado and apparently in solitary confinement since his arrest.

Dean Farisani testified to Congress about the detention of people in South Africa and travelled to several countries last year to protest against alleged human rights violations. — Sapa-RNS



# Award from France for churchman

28 By Adele Baleta

World-renowned churchman Dr Beyers Naude was honoured by a French ecumenical community when the Gandhi Prize was presented to him in Johannesburg yesterday.

The Taizée community in the South of France singled out Dr Beyers for the award in recognition of his "devotion to establishing trust between people, creating reconciliation and promoting a just sharing of goods".

The award handed to Dr Naude, the general secretary of the South African Council of Churches (SACC), by the Little Sisters of Jesus at Khotso House consisted of children's drawings and a certificate.

Dr Beyers said the award was "symbolic for the people of South Africa and the whole world".

"Never before has there been such a universal longing and consistent search for peace," he said.

### CAUSE FOR CONCERN

He listed the threat of nuclear warfare, increasing militarisation and the "frightening prospect of terrorism causing chaos and anarchy in South Africa and the world" as cause for concern.

"I am convinced that if we are not given the opportunity for the expression of non-violent resistance in this country, violence and bloodshed will continue."

The leader of the Anglican Church in South Africa, Archbishop Desmond Tutu, sent a congratulatory message to Dr Naude, saying: "It could not have happened to a nicer guy."

The Gandhi Prize was set up in December 1985 by Brother Roger of Taizée during the European Meeting of Young Adults.

The award was also given to a youth leader in the Philippines who resisted the Marcos regime during elections last year.

Prize winner Dr Beyers Naude ... "Never before has there been such a universal longing and consistent search for peace."

# iNR 'is pushing for the coast'

The Star's Africa News Service  
 MOZAMBIQUE - Mozambique's National Resistance guerrillas are unsuccessfully pushing towards the northern Zambezia coast to establish a new entry point for arms according to the Mozambique News Agency AIM.

for South African aggression then Pretoria wants to be able to land weaponry on the Zambezia coast," it claimed.

centre of the province but now went to several northern districts.

agency said that, since an agreement between Malawi and Mozambique, "the South African is looking for alternatives to Malawi to guarantee supplies of MNR surrogates".

The agency said the MNR tried to seize the small port of Pebane last week but was repulsed by government troops.

In Mocuba district 130 rebels were killed when government troops destroyed four MNR bases recently, the agency said, and in the rich Gorue district, which contains Mozambique's major tea plantations, army units were reopening roads.

AIM said it was not clear if Malawi was honouring its undertaking.

### 'REBELS KILLED'

AIM said, however, that despite the recent improvements "it is still generally felt that the military situation in Zambezia is worse than elsewhere in the country".

explains a recent MNR push towards the coast. If Malawi does stop its territorial use as a launch pad

Last year the MNR launched a successful offensive in Zambezia but AIM claimed the situation had improved and truck convoys could now travel not only from the provincial capital of Quelimane to Mocuba in the

Several districts remained "heavily infested with bandits".

# 's Isle of Man plan still on, says paper

The Star Bureau  
 LONDON - The British newspaper *The Independent* continues to insist that South Africa is to use the Isle of Man free port to channel goods into Europe in case of sanctions.

from Mr Miles Walker, the island's Chief Minister, did not refer to discussions with representatives from a major, anonymous, South African group, which have taken place recently.

Saturday it quoted an unnamed civil servant as saying that talks between the two parliaments took place at the Empress Hotel in Douglas, the island's capital, as recently as January 5.

"The carefully phrased statement said the government had not been aware of 'sanctions-busting' planned by the South Africans, but failed to explain why a senior delegation from Pretoria had secretly visited the island."

government has denied talks with the African Government "at any level".  
 said *The Independent*, "the statement

The paper says other sources on the island confirmed that several South Africans had spent many days at a Douglas hotel armed with telex facilities earlier this month and had been working through a new "middleman" company.

Hospital

# Pope asked to clarify church role

Religion Reporter

The outgoing president of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, has suggested that the Pope set out the role of the church in politics in documentary form.

He made the statement in reply to remarks by the Apostolic Delegate, Archbishop Jan Mees, who said in an address at the opening ceremony of the SACBC plenary session last week that the clergy must stay out of politics.

Archbishop Hurley asked for a "clear distinction" from the Pope between the roles of sociopolitical action and that of the mission of the church.

He said he had asked the Pope in a private audience that perhaps there should be a "substantial document from him one day, explaining the differences between promoting social and political morality, the values of the Gospel, of justice and love in socio-political life ... between that and taking an active part in the pursuit of power and the exercise of power".

"Religion teaches justice and love — politics has to do with power.

"The distinction is very important, but very few understand it."

## SET OUT DIFFERENCES

"I want the Pope to set it out (the differences) in documentary form," he said to enthusiastic applause from the gathering, which included Catholic bishops from Lesotho and West Germany.

Although Archbishop Mees, the Pope's delegate to South Africa, was quoting from a Vatican document, Archbishop Hurley's response, though a strong one, was not an outright challenge to the Pope as it was an issue he had already raised with him.

Archbishop Mees's address contained the warning that "the church very wisely forbids its clergy from active participation in politics", but also advised that everything possible should be done to obtain solutions without violence and according to justice.

Archbishop Hurley said: "Whenever the Holy Father says to priests and bishops, 'Keep out of politics', our friends on the right say, 'There you are, we've told you, stop talking as you do'. So we'd love to see that distinction between those two roles brought out."

Archbishop Mees said it was the wish of the Pope that dialogue between the South African Government and bishops should continue with "patience and perseverance".

● A new president for the SACBC has yet to be chosen.

## 3 000 pay tribute to Bishop Rapoo

26/11/87 By Montshiwa Moroke Star (28)

More than 3 000 Lutherans from throughout the country and from overseas gathered in Tlhabane, near Rustenburg, yesterday to bid farewell to Bishop Daniel Porogo Rapoo, of the western diocese.

Among those present were the president of Bophuthatswana, Chief Lucas Mangope, and some of his Ministers.

Bishop Rapoo (67) is retiring from active ministry after serving the Evangelical Lutheran Church of Southern Africa for more than 37 years.

At a colourful, four-hour ceremony at the diocesan centre, bishops and other clergymen paid tribute to Bishop Rapoo, the first black to hold the position of bishop in this country.

The church in Germany was represented by the Rev J Jungling from the Evangelical Church of Kurhessen in Waldeck.

### GREAT INSPIRATION

Bishop Solomon Serote, said the life of Bishop Rapoo was a great inspiration, especially to young men and women.

"We can learn so much from this former herdboy. The human spirit has potential and capacity to break out of the shackles of its circumstances, to attain heights of achievement and to reach out to the stars.

"You in this diocese have seen him become your first indigenous superintendent of the mission church.

"In those days when many people thought that black people couldn't be entrusted with leadership, he accepted the challenge," Bishop Serote said.

Bishop Manas Buthelezi, president of the South African Council of Churches, said Bishop Rapoo was a living symbol of what could be achieved by courage and determination.

Not Registered No further information available.

Founded: 1983

DURBAN MOTORCYCLE WORKERS' ASSOCIATION

Case 71041.5 27/1/81

# 'Illegal gathering': Muslims in court

Court Reporter

EIGHT Muslims charged with attending an illegal gathering on the Parade soon after the Ned Geref Synod passed a motion declaring Islam to be a "false religion", appeared in the Magistrate's Court yesterday.

Mr Mogamat Shahied Zottenberg, 19, of Fourth Street, Heideveld, Mr Nazeem Essack, 19, of Bryant Street, Cape Town, Mr Abdullatief Sterras, 49, of Bonteheuvel Avenue, Bonteheuvel, Mr Armien Arnold, 33, of Vink Street, Mitchells Plain, Mr Sulaiman Ernie, 34, of Afro Road, Mitchells Plain, Mr Gasant Petersen, 43, of Ironwood Street, Bonteheuvel, Mr Dawood Schloss, 18, of Vaal River Road, Portlands, Mitchells Plain, and Mr Moegsien Vallie, 40, of Peddie Road, Lansdowne, pleaded not guilty to attending the gathering, alternatively demonstrating in the open air in a defined area.

Major H J Geldenhuys told the court that a group of about 20 to 30 people had gathered at the Parade on the steps of the statue opposite the City Hall on November 1 last year.

He said they had been singing in a language he did not understand and he had warned them to disperse. They had obeyed and moved towards the station, but minutes later they had regrouped into a crowd of 120 to 150 "unruly people". He had given the order to arrest the "ringleaders".

He said a total of 94 policemen had been at the scene. Some policemen had been hurt during the dispersal and a bottle had been thrown at one of them.

Captain H Oosthuizen said there had been 50 to 100 singing people on the steps. After Major Geldenhuys's warning, they moved, as a group, in the direction of the Golden Acre.

He had given an order "to two sections to disperse them by means of sjamboks. Mr Vallie had screamed: 'There's no freedom in this country, kill the dogs.'", he said. This scream was followed by a stone hitting his left ear.

After the second order to disperse he had ordered his entire platoon to sjambok the demonstrators.

"Some of them showed the black power sign and chanted in a complete different manner to the the singing," he said.

The hearing continues today.

Mr M J C Tolken was the magistrate. Mr M B de Vries prosecuted. Mr D Kawalski, instructed by E Moosa and Associates, appeared for the eight.

Catholic bishops face rethink

# Sanctions a failure, says church study

280

28

BUSDAY  
27/1/87

**ECONOMIC** pressures and sanctions had a totally counter-productive effect on government thinking, a Southern African Catholic Bishops Conference (SACBC) special commission has found.

In a report, the Commission on Economic Pressures says: "The whole sanctions issue has consolidated government in its retreat from meaningful and, indeed, any reform."

Meanwhile, Anglican Archbishop Desmond Tutu, one of the most vociferous campaigners for disinvestment and the imposition of punitive sanctions against SA, will not accept any responsibility for helping accelerate government's retreat into the laager, and halting the pace of reform.

Nor will the Nobel Peace Prize winner consider reviewing his efforts to encourage SA's further isolation in the light of the apparent negative influence it is having on government's intransigence.

The commission's report, submitted to a plenary session of the Catholic bishops in Pretoria yesterday, still has to be

GERALD REILLY and  
CHRIS CAIRNCROSS

evaluated by the SACBC.

Last year the bishops issued a statement which said that while they were deeply concerned about the additional suffering that some forms of economic pressure might cause, they believed that "economic pressure has been justifiably imposed to end apartheid."

The special commission's report said: "The whole issue of sanctions seems to have drawn a smokescreen or red herring across the trail of why sanctions are being imposed, so that inordinate energy appears to be directed to overcoming sanctions and justifying the actions of a government seen by most of the white population as a saving influence to maintain the status quo, rather than addressing the problems that lead to these steps in the first place."

Early changes in policy to accommodate black expectations by a regime over-

● To Page 2 ➡

27/1/87

28 ~~280~~

BUSDAY

## Report bemoans sanctions

come by the pressures of economic boycotts was not likely to materialise, the report said.

The commission stressed that if inflation continued at the current disastrous rate the damage to the social fabric of the country would far exceed anything that comprehensive trade sanctions could do to the economy.

The application of economic pressure against SA could only exacerbate an existing serious condition.

It could be accepted that as sanctions became more effective, the tentative economic recovery was likely to be destroyed.

The commission was established after the SACBC said it did not have the competence to give specific advice on how

exactly economic pressures could or should be applied.

Asked whether the report did not condemn sanctions, a spokesman for the bishops declined to comment and said it would have to be evaluated.

A spokesman at Bishops Court, Tutu's official residence in Cape Town, said the Archbishop believed the tough stance adopted by President P W Botha was in response to pressures from within the country.

He doubted they were in any way connected to sanctions, disinvestment or other outside influences.

← ● From Page 1



DD 28/1/87

**Dispatch Correspondent**  
PRETORIA — Economic pressures and sanctions have a counter-productive effect on government thinking, according to the Southern African Catholic Bishops Conference (SACBC) special commission on economic pressures.

The commission said in a report: "The whole sanctions issue has consolidated government in its retreat from meaningful and, indeed, any reform."

However, Archbishop Desmond Tutu, one of the most vociferous campaigners for disinvestment and the imposition of punitive sanctions against South Africa, will not accept any responsibility for helping accelerate the government's retreat into the laager.

Nor will the Nobel Peace Prize winner consider reviewing his efforts to encourage South Africa's further isolation.

The commission,

# SACBC's report slates sanctions

which was established after the SACBC said it did not have the competence to give specific advice on how economic pressures could or should be applied, submitted its report to a plenary session of the SACBC here.

Asked whether the report condemned sanctions, a spokesman for the bishops said it would still have to be evaluated.

The bishops issued a statement last year which said while they were deeply concerned about the additional suffering some forms of economic pressure might cause they believed that: "Economic pressure has been justifiably imposed to end apartheid."

The special commission's report said: "The whole issue of sanctions seems to have drawn a smokescreen or red herring across the trail of why sanctions are being imposed... rather than addressing the problems that lead to these steps in the first place."

An early change in government policy to accommodate black expectations in a regime overcome by the pressures of economic boycotts was not likely to materialise.

The application of economic pressure against South Africa could only exacerbate an existing serious condition and it was accepted that as sanctions became more effective the tentative economic recovery was likely to be

destroyed.

Sadly, the government appeared unable or unwilling to rectify the disastrous situation, it said.

Meanwhile, Sapa-Reuter reports the Munich-based IFO economic research institute said yesterday economic sanctions against South Africa would hurt the country's economy but could not help to bring about a peaceful end to apartheid.

Sanctions inevitably lead to more job losses among blacks, greater poverty and an enhanced potential for unrest that could further polarise races in South Africa, the institute said.

**Editorial Opinion P 8**

## Ramphal appoints sanctions envoy

LONDON — A new key figure, to help co-ordinate sanctions against South Africa, has been appointed by the Commonwealth Secretary-General, Sir Shridath Ramphal.

The "sanctions envoy" is Mr Terry Bacon, at present Canada's ambassador to Czechoslovakia and previously to Zimbabwe.

He will be based in London, where the Commonwealth Secretariat has its headquarters, but will be available to liaise personally on matters affecting Southern Africa.

A spokesman for the secretariat said yesterday that Mr Bacon would be able to help co-ordinate policy towards South Africa in the run-up to the Commonwealth summit, due to be held in Vancouver in mid-October.

Sanctions will form a major item on the agenda and the Commonwealth Secretariat has already begun a detailed assessment of sanctions against South Africa since the last summit.

Mr Bacon, who takes up his duties next month, will liaise with members of the Commonwealth. — DDC

## R1,4-billion frontline strategy

**Dispatch Correspondent**  
HARARE — As Prime Minister Brian Mulroney of Canada arrived here yesterday for a four-day solidarity visit, the frontline states published a R1,4-billion strategy for a full-scale confrontation with apartheid.

Leaders of Botswana, Zambia and Zimbabwe are due to attend a summit with Mr Mulroney at Victoria Falls on Thursday but questions are already being asked

here about the tangible results to be expected from the meeting as well as the financial practicability of the strategy which, as yet, has no announced backers.

After countless previous false alarms, there is now renewed speculation that President Kenneth Kaunda of Zambia and Prime Minister Robert Mugabe of Zimbabwe will use the Victoria Falls venue to announce how far they intend to participate in the Commonwealth

sanctions package.

Sapa-Reuters reports from Harare that the Frontline emergency plan aims to protect their fragile economies from possible measures by Pretoria in retaliation against sanctions.

Zimbabwe's news agency, Ziana, reported that the R1,4-billion plan had been approved at a meeting of leaders of the Non-Aligned Movement's Southern Africa Solidarity Fund in New Delhi at the

weekend.

It includes the creation of food stockpiles and possible food airlifts, improvement of transport links and the establishment of a task force to guard trade routes.

● A Zimbabwe Government official yesterday urged employers and workers to act jointly to combat the possible effects on Zimbabwe should sanctions be implemented against South Africa, Ziana said.



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# Dutch workers told to leave Namibia

From BRIAN JONES

WINDHOEK. — A row has broken out between the Namibian cabinet and the Roman Catholic Church over a refusal to renew the work permits of two Dutch charity workers.

And the church has threatened to close the hospital where they were working.

Mr René Heg and Mr Ruud Hilgers of the Centre for the Development of People based in The Netherlands have to leave by the end of the month.

They are both administrators at the Roman Catholic Church's St Antonius Hospital at the coastal town of Swakopmund.

A third charity worker working at the hospital was expelled from the country in October last year.

The vicar-general of the church, Father Bernard Nordkamp, set a deadline of noon yesterday for the government to provide its reasons for refusing to renew the work permits.

Church sources said they believed the charity workers were being victimized because one had attended Swapo meetings and the other had a black girlfriend.

# Bishops find that sanctions had wrong effect

Mercury  
Correspondent

JOHANNESBURG—Economic pressures and sanctions had a totally counter-productive effect on Government thinking, the Southern African Catholic Bishops' Conference special commission on economic pressures has found.

In a report the commission says: 'The whole sanctions issue has consolidated the Government in its retreat from meaningful and, indeed, any reform.'

Meanwhile, Archbishop Desmond Tutu, one of the most vociferous campaigners for disinvestment and the imposition of punitive sanctions against South Africa, will not accept any responsibility for helping accelerate the Government's retreat into the laager and halting the pace of reform.

The special commission's

report said: 'The whole issue of sanctions seems to have drawn a smokescreen or red herring across the trail of why sanctions are being imposed so that inordinate energy appears to be directed to overcoming sanctions and justifying the actions of a Government seen by most of the white population to be a saving influence to maintain the status quo, rather than addressing the problems that lead to these steps in the first place.'

## Expectations

An early change in Government policy to accommodate black expectations in a regime overcome by pressures of economic boycotts was not likely to materialise, the report said.

The commission emphasised if inflation continued at the current disastrous rate the damage to the social fabric of the country would far exceed anything

that comprehensive trade sanctions would do to the economy.

Sadly the Government appeared unable or unwilling to rectify the disastrous situation.

It could be accepted that as sanctions became more effective the tentative economic recovery was likely to be destroyed.

A spokesman at Bishops-court, Archbishop Tutu's official residence in Cape Town, said the archbishop believed the tough stance adopted by President Botha was in response to pressures from within the country.

He doubted they were in any way connected to sanctions, disinvestment and other outside influences.

As a consequence, Archbishop Tutu would not accept any responsibility for sabotaging the chances of peaceful reform within South Africa.

● See Editorial Opinion



# Catholics will stay in politics Bishop

20 Bishop Napier

THE Catholic Church in SA would of necessity remain involved in politics, said newly elected president of the SA Catholic Bishops' Conference, Bishop Wilfrid Napier.

Bishop Napier was elected president in Pretoria on Tuesday amid controversy over the church's political involvement in SA.

"We certainly have no intention of getting involved in party politics," Bishop Napier said. "But I do not see how we as Christian leaders can avoid getting involved in the issues that affect our society. Life in SA is governed by politics, and we can't withdraw from life."

The controversy was sparked off by the Apostolic delegate to SA, Archbishop Jan Mees, who told the conference's plenary session last week clergy should stay out of politics.

Outgoing president Archbishop Denis Hurley has subsequently said he had asked Pope John Paul to explain the difference between promoting social and political morality, and the active pursuit of power.

About 12 Catholic functionaries are being detained under emergency regulations.

"Looking back I am gratified that the bishops' conference in the last six years has become more and more committed to the task of promoting justice and full participation of all South Africans in the political, economic and cultural life of the country," Archbishop Hurley said in a statement yesterday.

"In this period our first great involvement was Namibia. After that with the new South African Council of Churches — in population removals, and later in opposition to the new constitution."

Bishop Napier, 45, of the Diocese of Kokstad, grew up in Matatiele and Ixopo, Natal. He was ordained in 1970 after studying in Ireland and Belgium. — Sapa

CAPC 4/11/87 28

# 'Confusion' on Vatican's political stand

Staff Reporter

IF the Roman Catholic Church in South Africa withdraws from politics, it will be withdrawing from life, the newly elected president of the SA Catholic Bishops' Conference, Bishop Wilfred Napier, has said.

Bishop Napier was elected president in Pretoria on Tuesday night amid confusion over the Vatican's stand on the clergy's involvement in politics.

"We certainly have no intention of getting involved in party politics," Bishop Napier said. "But I do not see how we as Christian leaders can avoid getting involved in the issues that affect our society. Life in South Africa is governed by politics, and we can't withdraw from life."

He was reacting to an address by the Apostolic delegate to South Africa, Archbishop Jan Mees, who told the plenary session of the conference last week that the clergy should stay out of politics.



Archbishop Hurley

Archbishop Mees, in Cape Town for the opening of Parliament, said yesterday that he had not intended to criticize the Catholic Church here and believed the bishops were acting in complete accordance with the wishes of the Pope.

"There is a moral aspect to politics and every human action. Therefore the Church has a duty to give moral guidelines for human and political action. But that doesn't mean the clergy must become politicians."

The outgoing president, Archbishop Denis Hurley, who is not eligible for a second term according to the conference constitution, said yesterday that he would continue to press for an explanation from Pope John Paul II of the difference between promoting social and political morality, and the active pursuit of power.

Archbishop Hurley said he was "gratified that the Bishops' Conference in the last six years has become more and more committed to the task of promoting justice and full participation of all South Africans in the political, economic and cultural life of the country".

About 12 Catholic functionaries are currently being detained under the emergency regulations.



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# PW's award to Mokoena brings criticism

By Mndimi Matvha and Rich Mkhondo

Political and church leaders said they were not impressed by the Decoration for Meritorious Service (DMS) awarded to controversial Bishop Isaac Mokoena.

Bishop Mokoena received the award along with the wife of the State President, Mrs. Elizé Botha, and Mrs. Tinte Vorster, widow of former State President, Mr. John Vorster.

He is the only black among 57 people chosen for the award.

The Anglican Suffragan Bishop of Johannesburg East, the Rt. Rev. Simeon Nkoane, said if the State President chose to grant Bishop Mokoena the award, "it must be his own view that the man deserves the award."

"However, I wonder how many black South Africans will agree with the State President," Bishop Nkoane said.

Mrs. Albertina Sisulu, co-president of the United Democratic Front, said: "We are not surprised that he got the award. The award is probably an acknowledgement of the work he has done against the progressive forces."

Said Azapo's deputy president, Mr. Lybon Mabasa: "If a notorious, discredited and ruthless regime which continues to hold thou-

sands of people in prison, oppresses and exploits the majority goes out of its way to give a black person that type of decoration, what does it say of that person?"

Bishop Manas Buthelezi, head of the Lutheran Church and president of the South African Council of Churches, just laughed when told about Bishop Mokoena's award and would not comment.

The Release Mandela Committee (RMC) saw the gesture as an election gimmick on the part of President Botha.

The office of the Anglican Archbishop of Cape Town, the Most Rev. Bishop Desmond Tutu, would not comment on the award.

Bishop Mokoena, who claims to have 4.5 million followers, has on several occasions tried to discredit Archbishop Desmond Tutu's political standpoint on local television and abroad.

He lauded the Government when it declared the UDF an affected organisation last year. The United Christian Conciliation Party (UCCP) which he heads has condemned economic sanctions.

In his campaign against the South African Council of Churches, Bishop Mokoena called on overseas church groups to stop funding the SACC. He claimed that the money was used to help "faceless radicals who aimed to force the real leaders to resign, eliminate opposition and create chaos."

# Bishop: Catholic Church to retain political role

50  
20/11/82

PRETORIA — The Catholic Church in South Africa would of necessity remain involved in politics, according to the newly elected president of the South African Catholic Bishops' Conference, Bishop Wilfrid Napier.

Bishop Napier was elected as the new president here this week amid controversy over the church's political involvement in South Africa.

"We certainly have no intention of getting involved in party politics," Bishop Napier said.

"But I do not see how we as Christian leaders can avoid getting in-

involved in the issues that affect our society. Life in South Africa is governed by politics, and we can't withdraw from life."

The controversy was sparked off by the Apostolic delegate to South Africa, Archbishop Jan Mees, who told the plenary session of the conference last week that the clergy should stay out of politics.

The outgoing president, Archbishop Denis Hurley, subsequently said that he had asked Pope John Paul II to explain the difference between promoting social and political morality, and the active pursuit of power.

About 12 Catholic functionaries are currently being detained under the emergency regulations.

Archbishop Hurley said in a news release



ARCHBISHOP  
HURLEY

to the task of promoting justice and full participation for all South Africans in the political, economic and cultural life of the country.

"In this period our first great involvement was Namibia. After that, with the new South African Council of Churches, in population removals, and later in opposition to the new constitution."

Bishop Napier, 45, of the Diocese of Kokstad, grew up in Matatiele and Ixopo, Natal.

He was ordained to the priesthood in 1970 after studying in Ireland, and the Catholic University in Louvain in Belgium.

The conference's general secretariate said in a news release: "Bishop Napier is well-loved for his friendly disposition and jocular nature." — Sapa

yesterday that he would give Bishop Napier all his support.

"I am gratified that the Bishops' Conference in the last six years has become more committed

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## Message by Pope on S A

PRETORIA—Pope John Paul II has sent a telegram to the Southern African Catholic Bishops' Conference in which he said he was supporting the Church's 'struggle for justice' in South Africa.

The conference's new president, Bishop Wilfrid Napier, told a Press conference here yesterday that the Pope had been asked to clear up the controversy about the Church's involvement in politics.

It had been sparked off by the Apostolic Delegate, Archbishop Jan Mees, who had said the clergy should stay out of politics. — (Sapa)

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28/1/82

# Pope backs SA justice fight

PRETORIA — Pope John Paul II has sent a telegram to the Southern African Catholic Bishops' Conference in which he said he was supporting the Church's "struggle for justice" in South Africa.

The conference's new president, Bishop Wilfrid Napier, told a press conference in Pretoria yesterday that the Pope had been asked to clear up the controversy about the Church's involvement in politics in South Africa.

It had been sparked off by the Apostolic Delegate, Archbishop Jan Mees, who said last week that the clergy should stay out of politics.

Bishop Napier said he had telephoned Archbishop Mees yesterday and learned that "the wires got crossed somehow".

The archbishop said

there had been no direct message from the Vatican to stay out of politics.

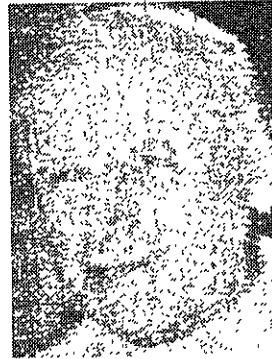
"The only direct message was from Vatican officials that we should keep dialogue alive," Bishop Napier said.

Bishop Napier reaffirmed that the Catholic Church would continue its "conflict with government over obstacles to peace and justice."

The conference felt that economic pressures against government were justifiable, and that they should be continued with and if necessary, intensified.

"Interim church reports released earlier said economic measures were counterproductive, but Bishop Napier said there was a consensus for them among blacks.

Moves by business organisations to pressure the government should continue, "however to-



POPE JOHN PAUL II

ken they may be".

Economic pressure caused the private sector to become more aware of their (social) responsibility while it caused the government to "pull away," Bishop Napier said.

However, intensified pressure could only be justified if it did not destroy the country's economy or cause additional suffering among the oppressed. — Sapa



THE South African Catholic Bishops' Conference (SACBC) would support intensified efforts to persuade government to abandon apartheid, it said yesterday.

Immediate past president Archbishop Dennis

Hurley said at a Pretoria Press conference it could not be guaranteed there would be no intensification of church activism.

The new president, Bishop Wilfrid Napier, referred to "the confusion surrounding the issue of church involvement in politics said there had been no instruction from the Pope that bishops should not get involved in politics.

"It is the wish of the Holy See that dialogue between the bishops and government should continue with patience and perseverance," he said.

This should not be done, however, to such an extent that bishops and priests got involved in the pursuit of political power.

Asked what could be gained by further dialogue with government, Napier said there was little point in approaching government unless there was evidence of a willingness to accept the SACBC at face value.

# Bishops ready to press for end to apartheid

28 B/Day 30/1/67  
**GERALD REILLY**

the SACBC had tried to convince government that the mood of the people was such that unless there was a clear move away from apartheid towards peace and justice, SA would continue in a state of crisis and conflict.

Hurley said the SACBC had been greatly encouraged by the creative and progressive attitude of the NG Kerk on apartheid.

Napier said the bishops had discussed detentions and harassment. He stressed the report of the special commission on economic pressure was only an interim one. No position on any of its recommendations or content had been taken.

The report, tabled last week, seemed critical of sanctions and other measures which imposed further hardship on blacks.

AM 20/1/87

## Catholic qualms

P11  
28

Sanctions and the disinvestment campaign come in for severe criticism in a report by a special commission of the SA Catholic Bishops' Conference (SACBC) released this week.

The SACBC's Commission on Economic Pressure was set up last year after Catholic bishops issued a Pastoral Letter in May. In it, they stated they did not have the competence to give "specific advice on how exactly economic pressures can or should be applied."

The report, tabled at the plenary session of the SACBC, pours cold water on the expectations of those who assume that foreign economic strictures would bring about fundamental political change.

It states: "What was anticipated by the pro-sanctions lobby early in 1986 — namely an early change in government policy with expectations of imminent meaningful black participation in a regime overcome by the pressures of economic boycotts — is not likely to materialise, and will probably only emerge . . . in an unpredictable manner, a long time ahead."

Meanwhile, the whole sanctions issue has clearly had a "totally counter-productive effect" on government thinking, and consolidated government "in its retreat from meaningful, and indeed, any, reform."

According to the commission: "The whole issue of sanctions seems to have drawn a smokescreen . . . across the trail of why sanctions are being imposed. Inordinate energy appears to be directed to overcoming sanctions and justifying the actions of a government seen by most of the white population to be saving influence to maintain the status quo, rather than addressing the problems that led to these steps in the first place."

Turning to effects that sanctions against SA have had, the commission says these are difficult to quantify because of the wide variety of measures that have been imposed,

and differences in the intensity with which they are applied.

Nevertheless, it adds: "There seems little doubt in the minds of all economic commentators that the coercive measures will definitely impinge on the well-being of the South African economy, which could thrive in the short term, but will gradually bow before the attrition of sanctions, and in the long term, suffer grievously."

As for black attitudes, the commission says: "It seems logical that black people desperately want an end to the oppression of apartheid, and are willing to endure some hardship to see this happen. It seems, however, that if the policy is likely to produce a loss of their vitally needed jobs, most blacks prove tentative about pressing the issue . . . It cannot be said that blacks overall favour sanctions and are prepared to endure the hardship, a view apparently held by a minority only. For when the stark reality of loss of jobs is presented, then quite humanly this spectre forces the preference for sanctions into the background."

The commission does say, however, that the sanctions campaign has forced people to think, and has had some positive spinoffs.

These include:

- Growing awareness of social responsibility in the private sector;
- Active support by many large business concerns to pressure government to change its attitudes;
- Unprecedented debate on developing solutions for the future brought about by the focus on the apparent inadequacies of capitalism; and
- A growing awareness of the need to encourage black initiative. ■

# Pope supports 'justice struggle'

CAM. TENTS 30/1/87 28

PRETORIA. — Pope John Paul II has sent a telegram to the Southern African Catholic Bishops' Conference in which he said he was supporting the church's "struggle for justice" in South Africa.

The SACBC's new president, Bishop Wilfrid Napier, told a news conference here yesterday that the Pope had been asked to clear up the row about the church's involvement in politics in South Africa.

It had been sparked off by the Apostolic Delegate, Archbishop Jan Mees, who said last week that the clergy should stay out of politics.

Bishop Napier said the Catholic Church would continue its "conflict with government over obstacles to peace and justice".

The SACBC felt that economic pressures against government were justifiable, and that they should be continued and, if necessary, intensified.

However, intensified pressure could be justified only if it did not destroy the country's economy or cause additional suffering among the oppressed.

Moves by business organizations to put pressure on the government should continue, "however token they may be".

Economic pressure caused the private sector to become more aware of their (social) responsibility while it caused the government to "pull away".

Bishop Napier said. Outgoing president Archbishop Denis Hurley said the church could not guarantee that it would not pressurize the government. — Sapa

# No conflict with Pope over political involvement, say Catholic bishops

28  
Napier follows Hurlley

Religion Reporter

By Carina le Grange,  
Religion Reporter

The South African Catholic Bishops' Conference (SACBC) leadership denied at a Press conference yesterday that there was any conflict between the Pope and the SACBC over political involvement.

The newly elected president, the Rt Rev Wilfred Napier, said the Pope sent the SACBC a telegram saying the Vatican supported them in their work for justice.

Also present at the Press conference was the Most Rev

Denis Hurley, outgoing president, and the Rt Rev Reginald Ormond, new vice-president.

The clash between the SACBC stance and the view of the Pope was reported this week following the opening session at which the Apostolic delegate, the Most Rev Jan Mees, delivered an address construed as a message from the Holy See warning the bishops against political activities.

Archbishop Hurley was said to have clashed with Archbishop Mees and the Pope when he afterwards remarked that he has asked the Pope to set out a

document drawing a clear distinction between the pursuit of evangelisation and that of political power.

Bishop Napier said the Vatican document quoted by Archbishop Mees warned only against the direct involvement of priests in politics.

"The Vatican also says the pursuit of justice is a constituent element of evangelisation," he said.

Bishop Napier said media reports on the alleged clash between the Vatican and the SACBC "left much to be desired", and said the SACBC has

received messages from the Vatican denying the Pope said the bishops should not "get involved".

Archbishop Hurley again said it was important to distinguish between political action which entails either party politics or the pursuit of power (or both), and the social responsibility of evangelism, which brings the values of the gospel into political life.

Bishop Napier said in a reply to a question that it was difficult to say whether the SACBC would pursue further meetings with the South African Govern-

ment since the latter set requirements and conditions "difficult for us to abide by". The Pope has also sent a message urging further and continued contact with the authorities.

The plenary session this year was mostly concerned with its pastoral planning plan (which provides concrete outlines for parishes on how to reorganise the church both internally as well as socially), the crisis in South Africa, an interim report on economic pressures (which was tabled and discussed but not adopted), and the Church's involvement in politics.

Bishop Wilfred Napier of the diocese of Kokstad was this week elected president of the Southern African Catholic Bishops' Conference at their annual plenary session in Pretoria.

Bishop Reginald Ormond of Johannesburg was elected vice-president.

The outgoing president is Archbishop Denis Hurley of Durban, who spearheaded projects such as the visit to, and subsequent report on, Namibia (which was banned).

Bishop Napier was educated at the Holy Cross Convent, Matatiela and Little Flower School in Ixopo, Natal.

He studied for the priesthood at the Franciscan novitiate in Killarney, Ireland, the University College in Galway, Ireland and at the Catholic College in Louvain, Belgium.

He was ordained in 1970, became apostolic administrator of the diocese of Kokstad in 1978 and bishop in 1981.

Paying tribute to Archbishop Hurley, Bishop Napier said that it has been a great honour to work as his second-in-command because of the "many years he has had in standing up for human rights and justice".

Bishop Ormond was educated at Troyeville Boys School and Jeppe Boys High in Johannesburg. He studied for the priesthood at St John Vianney Seminary in Pretoria. He was ordained bishop of Johannesburg in 1984.

# Pope 'supports SACBC policy'

THE Vatican has encouraged the Southern African Catholic Bishops' Conference to pursue peaceful dialogue with the Government in an effort to end injustices in the country, the new president of the SACBC, Bishop Wilfrid Napier said yesterday.

Speaking at a Press conference at the end of their eight-day plenary session in Pretoria, Bishop Napier said the Pope has encouraged them to negotiate with

the State President, P W Botha "and it is his wish that the dialogue should continue with patience and perseverance".

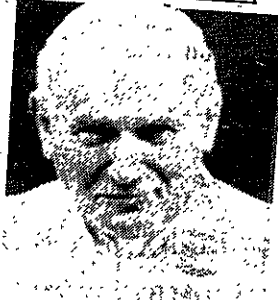
Bishop Napier also refuted Press reports that the Pope had given the directive that the church and the clergy should not get involved in politics. Instead, Bishop Napier said, the SACBC had received a message from the Holy Father supporting them in the struggle against injustice.

Bishop Napier said various issues had been discussed during the plenary session and these included the launching of a pastoral plan, the crisis situation in South Africa and the involvement of the church in politics.

The SACBC also reiterated their abhorrence at the detention of their personnel including Father S mangaliso Mkhathshwa, three other priests, two deacons, two sisters and a number of church workers.

In a statement re-

By MONK NKOMO



POPE John Paul II.

leased yesterday the SACBC expressed its "indignation and horror" at the continued detention in Umtata of their parish priest of Tsolo and university chaplain, Father Casimir Paulsen as well as the detention of church worker Ms Nomonde Mathiso.

Bishop Napier said they would continue with the peaceful dialogue with the Government despite the fact that most blacks felt it was a futile exercise as they were not being given a sympathetic hearing by the authorities.

30/11/87  
Soweto

# Sunrise news More turn to religion for the answers

A growing number of men and women are again entering religious orders in the Roman Catholic Church as priests, nuns and brothers.

By Winifred Graham

The revival in religious vocations follows a long period of declining interest when convents and monastic institutions throughout the world were forced to close through lack of numbers, and the church was hampered by a chronic shortage of priests.

The turnaround is said to be worldwide, and has come about spontaneously rather than from any major drive to recruit numbers.

Father Lionel Sham, the Roman Catholic Church's director of vocations in Johannesburg, said this week that the renewed interest was as noticeable in South Africa as it was elsewhere.

"I have no figures to back this up, but there is no doubt religious vocations are on the increase," he said. "We are receiving many inquiries from people who are sincerely searching for answers and a commitment."

### WORLDLY VALUES

"Not all become priests, nuns or brothers, but there is no doubt people are increasingly rejecting worldly values in their need to find God. They are finding materialism does not bring the fulfillment for which they are searching."

Mother Teresa of Calcutta, he said, had a tremendous influence on people, many of whom were joining her communities throughout the world. He hoped she would be visiting South Africa.

## Luck let Mansell down

By Jeremy Slank

If Nigel Mansell harbours any bitterness about the tyre blow-out that snatched the world championship from his grasp last year, he isn't admitting it.

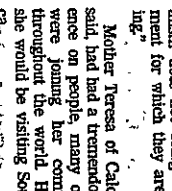
"Major racing is full of circumstances like that," he says. "That's why we come back for more."

"Obviously it was very disappointing and I think a little unhappy because we'd done everything right and that little element of luck let us down."

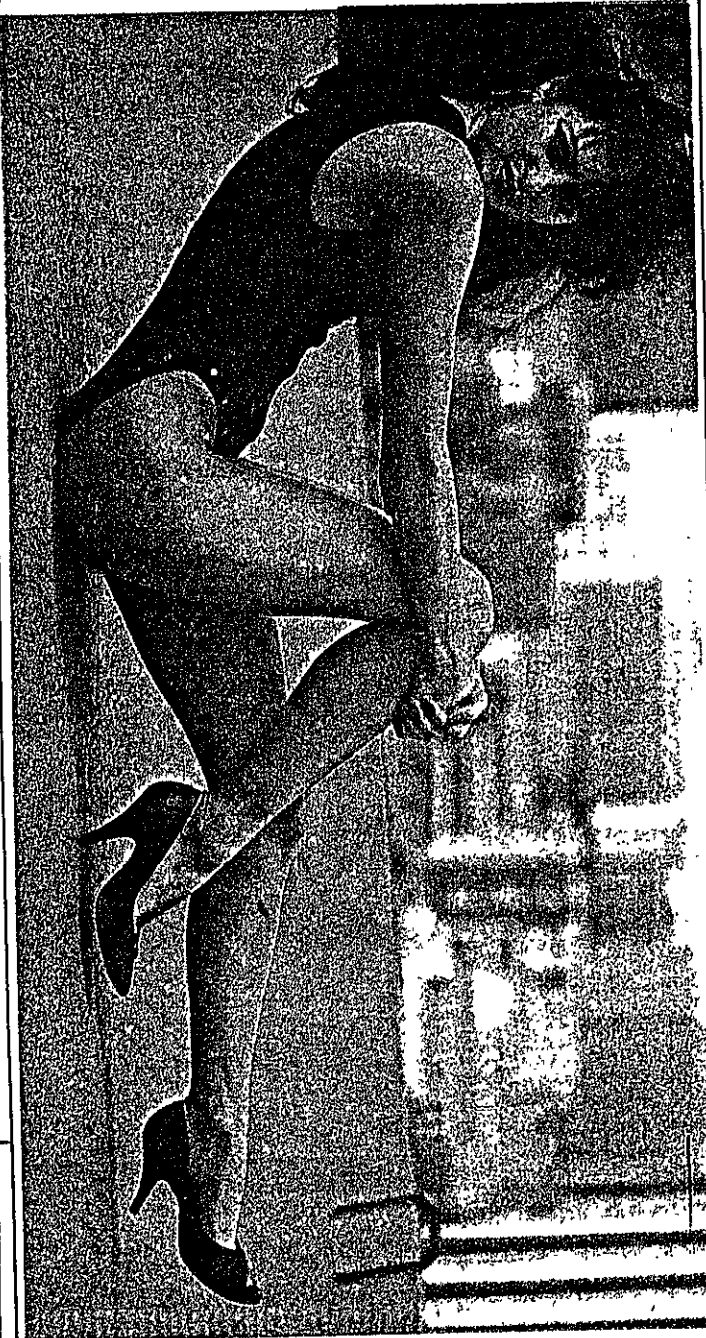
"But we've got a lot of success to build on in 1987," he says. "I won more races than anybody else in 1986, and if anything the pressure is off me in 1987. I'm just going to enjoy myself and do the best I can."



He and teammate Nelson Piquet are known not to be particularly friendly — they don't socialise with each other.



MANSSELL  
speaks very much the "company line" if there is any friction between



### Noteworthy!

"A pretty girl," says the Irving Berlin song, "is like a melody" — and Johannesburg dancer, Connie Poulter looks the sort of well-tuned lass to set sweet music ringing in your ears.

### Star Christmas fund reaches record R191 439

By Olga Horowitz

The Star Christmas Hamper Fund has now attained the unprecedented sum of R191 439.

When the fund was launched in October last year, we hoped for R100 000 by Christmas to send food hampers to at least 5 000 struggling families and pensioners.

Thousands of the helpless poor wrote in to ask for a little food. Money started streaming in and as Christmas approached the Fund topped R150 000, making it possible to hand out 7 500 hampers.

Even after the fund ceased to distribute food, money has continued to come in, including gifts of R1 300 from a finance firm and R3 000 from a big insurance company.

Now the fund, which was launched by The Star with an initial gift of R5 000, will be able to open its appeal for Christmas 1987 with a balance left over from last Christmas. We shall aim for at least R200 000 this year.

**WEEKEND!**  
Learn to stalk your subjects

31/1/87

# Church's bid to curb Matanzima

Dispatch Reporter

UMTATA — The president of the United Methodist Church of Southern Africa, the Reverend Ferrier Fikeni, has applied to the Transkei Supreme Court for an interdict restraining the former State President, Paramount Chief Kaiser Matanzima, from interfering with the work of the church.

In a notice of motion, Paramount Chief Matanzima is cited as fourth respondent while the Reverend B. S. Gaba, the Reverend Frederick Mahlasela and the Reverend A. M. Waqu appear as first, second and third respondents respectively.

Mr Fikeni is supported in his application by his secretary, the Reverend A. Pupuma.

The application also asks the respondents to show why Paramount Chief Matanzima should

not be interdicted from giving any orders which would inhibit ministers of the church from carrying out their church duties.

The court will be asked to grant a rule nisi returnable on March 5 calling upon the respondents to show why Mr Gaba should not be restrained from carrying out the duties of a minister pending the outcome of a hearing scheduled for February 6.

The respondents will also be required to show why Mr Gaba, Mr Mahlasela and Mr Waqu should not be interdicted from taking any action aimed at taking over the offices of the church.

They will also be required to show why they should not be interdicted and restrained from disseminating propaganda against the applicants and the church which is calculated to bring them and the church into disrepute.

The respondents will also have to show why Paramount Chief Matanzima should not be held in contempt of court by reason of his infringement of his undertaking not to interfere with the work of the church.

Mr Fikeni said the Methodist Church of Southern Africa ceased to operate in Transkei in 1978 and the Methodist Church of Transkei was established by an act of Parliament.

He said that after a resolution of conference, the name was changed by a private act to the United Methodist Church of Southern Africa.

Mr Fikeni said on December 9, he, Mr Pupuma and Mr Msezeli launched an application to the Supreme Court to interdict Paramount Chief Matanzima from

prohibiting Mr Msezeli from entering Western Tembuland.

In the event of the postponement of the hearing of the matter, Paramount Chief Matanzima had undertaken not to interfere with the administration of the church pending the outcome of the matter.

Mr Fikeni said that on December 18 Paramount Chief Matanzima addressed letters to Mr Pupuma and himself which carried orders also banning them from Western Tembuland.

They were declared "persona non grata" and were prohibited from entering and holding meetings in areas of the region under the jurisdiction of the paramount chief.

While the affidavits of the respondents had not yet been filed by yesterday, an order by consent of both parties was granted by Mr Justice H. E. Davies for the postponement of the matter to February 19.



Minutes before attending the opening of Parliament, ten PFP MPs attended the Free the Children Vigil at St George's Cathedral, and expressed their "outrage" at the detention of children. Front, from left, are Mrs Helen Suzman, Mr Ken Andrew, Mr Roger Hulley, Mr Graeme McIntosh and Mr Roger Burrows. Second row: Mr Peter Soal, Mr Jasper Walsh, Mr Pierre Cronje and Mr Tian van der Merwe. At the back is Mr Brian Goodall.

Picture: Tony Weaver

# Tutu spurns P W's invite

By CLARE HARPER  
THE Archbishop of Cape Town, the Most Reverend Desmond Tutu, yesterday publicly spurned his invitation by the State President to attend the opening of Parliament, opting instead to preach at an Inter-faith Service at the St Georges Cathedral.

At the service, which ended the overnight multi-organization Free the Children Vigil, Archbishop Tutu told the congregation: "That I would be among the VIPs to witness the opening of the Parliament in which I have been refused participation... even Pieter-Dirk Uys could not improve upon that."

Archbishop Tutu called on whites to consider what they would do if their children were detained.

Other clergymen who addressed the service included the Dean of Cape Town, the Very Reverend Edward King, the Roman Catholic Archbishop of Cape Town, the Most Reverend Stephen Naidoo, and Dr Allan Boesak, president of the World Alliance of Reformed Churches.

### Session

Earlier, minutes before Parliament convened, ten Progressive Federal Party MP's joined the vigil, stating they would raise the issue of children in detention during the Parliamentary session.

Mrs Helen Suzman said the PFP was "deeply concerned" about the detention of young people and wanted "to show solidarity with this particular expression of public outrage".

Yesterday morning, after representatives from 30 organizations spent the night in the cathedral, the Civil Rights League, the Quakers, the End Conscription Campaign, the Detention Treatment Team and the Women's Movement for Peace spoke about the conditions and consequences of imprisoning children.



While Parliament opened in Cape Town yesterday, members of the Black Sash held pickets in the suburbs. The national president of the Sash, Mrs Mary Burton, holds a placard in Mowbray.



CAPG Times 12/3/87

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# Preacher who sued police is expelled

JOHANNESBURG. — American preacher Ms Beth Ann Burris said yesterday she had been expelled from South Africa to block a suit against homeland police who beat and whipped her last year.

"They are kicking me out because I have a case coming up against the police in Lebowa," the Evangelical Lutheran lay preacher said.

Ms Burris, 32, said she heard on Sunday that the South African government had refused to extend her residence permit and wanted her out of the country immediately.

A spokesman at the American embassy in Pretoria confirmed that Ms Burris had been refused permission to stay on in the country.

"We supported her application for permission to extend her stay," he said. "Now we are trying to get the government to give her a little time to wrap up her affairs."

Ms Burris said she was involved in missionary work and social projects including drought and famine relief in the self-governing Lebowa homeland northeast of Pretoria.

On March 8 last year she was caught up in a clash between black homeland police and parents trying to hold a meeting to resolve a long-running school boycott.

"The police arrived with guns and started to throw teargas. I did not run away with everyone else. When I could

not get into the parish house I went and sat on the lawn.

"Some police came up and started to beat me and hit me with whips. I had 17 cuts, two broken ribs and some of my teeth were smashed," she said.

In late March 1986, Ms Burris said, she was transferred by her church from Lebowa to Venda, one of four black territories regarded by Pretoria as independent states.

From there, she said, she instituted legal action against the Lebowa police.

While in Venda she worked with the Reverend Tshenuweni Farisani, regional leader of the Lutheran church and an anti-apartheid activist who has been detained four times by homeland authorities.

Last week, Rev Farisani checked into a rehabilitation centre in Minneapolis, Minnesota, for treatment to counter the effects of torture he says he underwent during his latest detention.

Ms Burris said she was ordered out of Venda on February 24 this year.

Ms Burris, from Indianapolis, Indiana, said she came to South Africa last year on a project sponsored by the Los Angeles-based Black American Response to the African Crisis.

The Home Affairs Department was asked for comment on Ms Burris's case but said its reply would not be ready before today. Its customary policy is to give no public reason for orders to leave the country.

# Leader pledged to stirring awareness

19/3/83 Own Correspondent

DURBAN — The Most Rev Denis Hurley (71), Catholic Archbishop of Durban, tomorrow celebrates his 40th anniversary as leader of Durban's Catholic community.

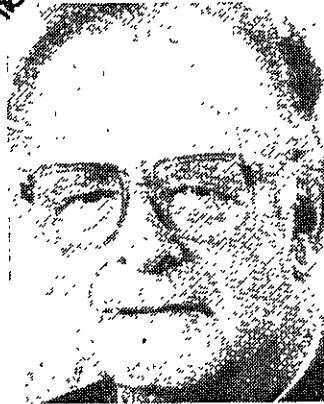
Outspoken and at times controversial, he has often been a thorn in the Government's side with his forthright criticism of apartheid.

Yet when one meets the man, it is his humility, inner peace and tranquillity that shine through. He is clearly committed to God, to his church and to stirring his flock's social conscience.

"I am happy to have played a part in promoting an awareness in the Catholic Church of our major social problems," he said in an interview.

Churches worldwide were realising that social, political and economic problems were also problems of human moral living and therefore of great concern to the church.

Did he have any misgivings?



Archbishop Hurley . . . "realistically optimistic" about the future of the country.

"I have perhaps been lacking a bit in the human touch," he said. He regretted that he could not form personal relationships very easily. "Perhaps I have overlooked that. That is one misgiving."

He went on: "The other is my failure to realise how extremely difficult it is to achieve social change."

Did he have any special message for his parishioners?

"To black Catholics, I say: The day must come when you will achieve your liberation and your human rights. My prayer is that this will come about in as humane and Christian way as possible.

"To whites, I say: We must grow in awareness of what is happening and try to find in our Christian faith — which we believe is supported by the Grace of God — the resources necessary to accept the changes that are coming."

Archbishop Hurley said he was "realistically optimistic" about the future of the country.

And what did he plan to achieve in the next three-and-a-half years before he retired?

"My main priority is that there should be much more coherent training and education for all of us in the Church — the bishops, priests and the laity — to enable us to cope with the pressures of the present time and to become more active, capable, creative Christians in these difficult circumstances."

# Outspoken, humble Hurley: A man of God



**ARCHBISHOP HURLEY:** "Ultimately, there will be more justice and more participation of all South Africans in the political, economic and cultural life of our country."

## The Argus Correspondent

**DURBAN.** — When the Most Rev Denis Hurley, 71, Archbishop of Durban, celebrates his 40th anniversary tomorrow as Durban's Catholic leader, he will surely be able to look back with satisfaction on his many years of colourful service.

Outspoken and at times controversial, he has often been a thorn in the government's side with his forthright criticism of apartheid — and his actions have put him in the spotlight of the world media.

Yet, when one meets the man it is his humility, inner peace and tranquillity that shine through.

## Awareness

He is clearly committed to God, to his church and to stirring his flock's social conscience.

"I am happy to have played a part in promoting an awareness in the Catholic Church of our major social problems," he said simply.

Churches worldwide were realising that social, political and economic problems were also problems of human moral living and therefore of great concern to the church.

"I am grateful to God to have played some part in increasing this concern in the Catholic Church in this country."

Did he have any misgivings?

"I have perhaps been lacking a bit in the human touch," he said. He regretted the

fact that he could not form personal relationships very easily:

"Perhaps I have overlooked that. That is one misgiving."

He went on: "The other is my failure to realise how extremely difficult it is to achieve social change."

He said he had learned that this meant a total change in attitudes — and not just a case of publishing an idea or opinion which would make its way into people's hearts and minds.

Did he have any special message for his parishioners?

"To black Catholics, I say: the day must come when you will achieve your liberation and your human rights. My prayer is that this will come about in as humane and Christian way as possible.

"To whites, I say: we must grow in awareness of what is happening and try to find in our Christian faith — which we believe is supported by the Grace of God — the resources necessary to accept the changes that are coming."

Archbishop Hurley said he was "realistically optimistic" about the future of this country.

"Ultimately, there will be more justice and more participation of all South Africans in the political, economic and cultural life of our country, but I am realistic in seeing that the process may often be a painful one."

## Iranians join search for Terry Waite



**Dr Robert Runcie**

### The Argus Foreign Service

**BEIRUT.** — The fate of three Iranians kidnapped in Lebanon five years ago has now become bound up with the search for Mr Terry Waite, the Archbishop of Canterbury's missing envoy.

Teheran Radio has quoted the contents of a letter which it said had been sent by Dr Runcie to the Speaker of the Iranian Parliament, Mr Rafsanjani.

In the letter, it said, Dr Runcie offered to help find the three Iranians — kidnapped by Lebanese Christian Phalangist militiamen in 1982 — in return for the Iranian official's help in tracing Mr Waite.

The missing Iranians have long been a cause of deep concern to the authorities in Teheran since one of them was the Iranian Revolutionary Guards' commander in Syria.

The second was Mr Hussein Musavi, the Iranian charge

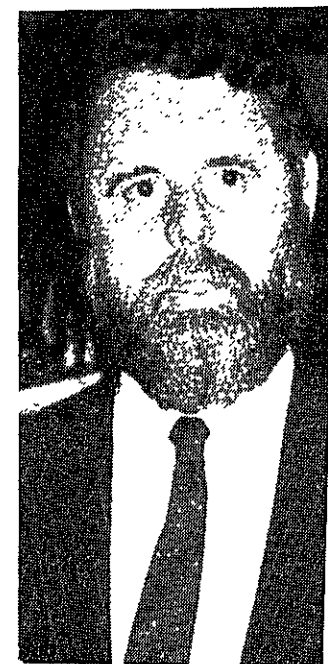
d'affaires in Beirut, and the third a journalist working for the Iranian national news agency Irna.

The three were last seen when they were stopped at a Falangist checkpoint at al-Barbara in early July, 1982, while on their way from Tripoli to Beirut after travelling from Syria. Their Lebanese driver was later released.

In its version of Dr Runcie's letter, Teheran Radio quoted the Archbishop as saying that Mr Waite was a religious man with a profound respect for Islam and Muslims.

Mr Rafsanjani originally offered to help find Mr Waite in reply to a reporter's question at a press conference.

"In London, a spokeswoman for Dr Runcie said the Archbishop had offered to help locate only one of the three Iranians, whom she named as Mate Vasellani.



**Mr Terry Waite**

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14/3/87

# Unrest warning by Tutu

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CAPE TOWN — Unrest will break out once the state of emergency is lifted, the Archbishop of Cape Town, the Most Rev Desmond Tutu, warned.

The archbishop told the Cape Town Press Club yesterday he had informed President P W Botha the lifting of the state of emergency was an absolute minimum requirement for negotiation.

"He said I had seen what had happened when he lifted the first state of emergency. I said: 'Precisely, that proves my point'.

"It is like aspirin taken for a toothache, bringing momentary relief. When its effect wears off, you still have the toothache.

"Any calm is only a surface calm, thoroughly deceptive, with things seething below, likely to erupt at any time." — Sapa.

(Report by P Claassen, 801 Nedbank Building, Strand Street, Cape Town.)

cked,

# Fury over move to sell mosque

w/c ARGUS 31/1/87  
28

By SHARKEY ISAACS, Weekend Argus Reporter

CAPE Town Muslims from 10 Islamic organisations, believed to number more than 250 000, are furious over the planned sale of the historic Masjid Jamie Mosque on the corner of Long and Dorp Streets in the city centre.

It is believed to be the first attempt to sell a mosque in South Africa. Mosques can never be sold according to the dictates of the Islamic faith.

The mosque, founded in 1881, and the Vygieskraal cemetery in Athlone are to be sold to pay the legal fees involved in a three-year court battle between the Muslim Judicial Council and a member of the Ahmadiya Anjuman Ishaat (Ah-

madi) sect, Mr Ismail Peck.

Mr Peck successfully applied to the Supreme Court in 1985 to declare him a Muslim and give him the right to pray in the mosque and to be buried in the cemetery.

Islamic jurists and theologians had declared that Ahmadi's were not Muslims.

Mr Peck was awarded costs but Muslim leaders refused to pay. Now Mr Peck has won a Supreme Court order forcing the sale of the mosque and cemetery in Johnson Road to cover his costs.

They will be auctioned "behind closed doors" at different times next Thursday.

# Churches in conflict

By CAS St LEGER

**THE strongly pro-sanctions stance of the South African Catholic Bishops' Conference (SACBC) has undergone an about-turn.**

The view now is that economic pressures will result in millions losing their jobs and will worsen the serious situation.

Sanctions and disinvestment campaigns supported eight months ago as a means of bringing a speedy end to apartheid have failed. Instead, they are hurting the black community — the people they were designed to aid.

This is the opinion of a report the SACBC Commission on Economic Pressure released at the 1987 plenary session in Pretoria this week.

While the commission's report has not yet been ratified by the SACBC, is regarded as "interim" and is not yet official South African Catholic policy, it nevertheless represents an almost total volte face of the church's views expressed on May 2 1986 at the SACBC Conference on Economic Pressure and Justice in Durban, at which the advisory commission was set up

## Pressure

Then the SACBC said:

● Anyone who does not appreciate the untold daily sufferings of the people ... the horrors of widespread unemployment that are associated with the present system, will also not appreciate the need for drastic and extraordinary measures to put an end to all this misery as quickly as possible.

● It seems that the most effective of non-violent forms of pressure left is economic pressure.

● The aims and purpose of economic pressure are to change our society so that the present sufferings may be removed together with the obstacles to unemployment deriving from the apartheid system.

● We ourselves believe that economic pressure has been justifiably imposed to end apartheid. Moreover, we believe that such pressure should continue and, if necessary, be intensified should the developments show little hope of fundamental change.

## Exacerbate

Now the commission has warned the bishops that care is needed in relying on outside opinion to formulate policy for the church in Southern Africa.

"The application, therefore, of economic pressures against the country is only going to exacerbate a serious

# Catholics do U-turn on sanctions — now they oppose pressure

**Bishop Reginald Orsmond, Bishop Wilfrid Napier and Archbishop Denis Hurley**

situation, so that, despite optimistic observations by certain business commentators that the economy of the country is starting to recover tentatively, it is reasonable to assume that, as sanctions become more and more effective, the tentative recovery heralded by these commentators is likely to be destroyed," said the report, extracts of which have been released.

In May last year the SACBC qualified its support of economic pressures with "In our view, intensified

pressure can be justified only if applied in such a way as not to destroy the country's economy."

In fact, reported the commission, the South African economy would suffer grievously in the long term

## Inflation

"It seems that an effective trade boycott is likely to be more detrimental than any disinvestment action. Export-oriented sectors which would be most vulnerable to trade boycotts are also the

main employers of black labour."

Unemployment was set to increase, prices in a market denied export scope would rise and inflation would rocket — all trends which would hit the black worker and his family, the report said.

South Africa, ranking eighth in world production of iron ore and exporting 41 per cent to Asia and Europe, employs 450 000 workers in iron, steel and related industries, with 2.5-million people dependent on their income.

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# The Bishop who awoke to find himself 'challenging' the Pope

By CARMEL RICKARD

THE new president of the Southern African Catholic Bishops' Conference took office last week in the middle of a controversy as rough as any his predecessors have faced.

To his astonishment, Bishop Wilfred Napier of Kokstad "discovered" from newspaper reports that he and the SACBC were in direct conflict with Pope John Paul II — that Napier had allegedly "issued a challenge" to the Vatican.

He said this week the situation arose because of a misreading by some reporters of conference speeches given by the past president, Archbishop Denis Hurley, and the Apostolic Delegate (who represents the Pope in South Africa), Archbishop Jan Mees.

"It took a great deal of explanation at the press conference at the end of the SACBC meeting to sort out the confusion," Napier said.

"But I think the reporters eventually understood. As for our 'conflict' with Rome, quite the contrary is the truth — we have been assured of the Pope's support for our position."

It was a stormy start to his presidency, but Napier — the first black bishop to hold the office of SACBC president — seems to have weathered it, with the help of his own warm humour and the quick repartee he learned during his years studying with the Franciscans in Killarney and Galway.

Traces of a lilting Irish accent still slip through as he speaks of his hopes for the next three years.

He believes the church must oppress in South Africa, but that



**Bishop Wilfred Napier: The church must be involved.**

this does not mean the exclusion of other groups from church care.

"The image I have is of a mother with a child who needs particular attention for some reason. If the mother gives special care to a child who is sick or helpless or vulnerable in some other way, it does not mean she loves any of her other children less."

He is also clear that the church must continue to be involved in issues affecting the socio-political life of all the people. "This does not mean involvement in party politics — and this is where the confusion arose at the conference. But while we will not be involved in the struggle for political power, we cannot turn our backs on life. For example, we will have to continue our dialogue with the authorities on issues such as detentions and unjust laws."

He pays particular tribute to the role of his outspoken predecessor as president, Archbishop Hurley.

"His leadership encouraged many of us who already shared his vision, and enabled those more fearful to see this was the way they were called to go."

As vice president of the SACBC for the last three years, he has a clear idea of what is expected of him.

"When I think about the challenge of the next three years, I hope my own background could be of special use. As a so-called coloured person, I have lived close enough to white people to know and understand their fears and insecurities about the future. At the same time I am close to the African community and have first-hand knowledge of the pain they have experienced through the rejection they so often suffer.

"Perhaps my experience of both sides will enable me to help by being a mediator."

He is a practical man whose chief hobby is very literally down to earth.

"I'm a farmer's son and my great love is gardening — looking after vegetables, fruit trees and flowers.

"My other chief interest is mechanical. Several of my brothers are mechanics, and if I hadn't learned all about it, I would have been left out of their conversation."

He says that as a young priest he looked after his own vehicle, and he prepared many Sunday sermons while lying under his car.

Now those days are past, but when he has a few free hours he still enjoys visiting his brother's garage up the road, and can happily spend the afternoon tinkering under the bonnet of a car.

## Marks for Namda

THE treatment of detainees and the effect of repression on the care of patients are among issues to be discussed at the National Medical and Dental Association's conference scheduled for Cape Town in April.

The keynote address will be delivered by Professor Shula Marks of the University of London. A leading authority on South African history, she will speak about the historical roots of national health systems.

The conference, at the University of the Western Cape on April 3-5, will also highlight the need for a national health service.

Continuing education courses in medicine and dentistry will be offered at the same venue on April 2-3.

For information and registration, contact Namda at Private Bag X12, Tygerberg 7505.

LS W/M 4/2/87

# Tutu's son faces claim for R28 887

Mercury Correspondent

JOHANNESBURG—Ster Kinekor yesterday brought an application for a default judgment totalling R28 887 plus interest and costs against Archbishop Desmond Tutu's son, Trevor.

The claims were for entertainment and travelling expenses of nearly R11 300 Ster Kinekor said he had incurred on his own behalf while working for them last year.

The second claim of R17 654 was the amount owing on an Alfa Romeo Mr Tutu bought from the company. The money had been due on August 16 last year.

The application was postponed sine die.

Mr Tutu was ordered to pay the cost of the application and given seven days to deliver a notice of intention to defend.



# Mission faces expulsion

By PAT SIDLEY

A CATHOLIC mission faces expulsion and 30 percent of all the Nzundza tribal authority offices have been closed in KwaNdebele, whose legislative assembly voted in mid-1986 to overturn an earlier decision to accept "independence".

St Oliver's Catholic Mission has been ordered to leave KwaNdebele by tomorrow. Despite pleas to the "homeland" authorities by Bishop George Daniels, sources say the mission, whose land was expropriated in March 1985, will probably have to go.

According to sources, the KwaNdebele authorities have taken exception to the work carried out by the mission, which it sees as being on the side of KwaNdebele resistance and

too close to Prince James Mahlangu, chairman of the tribal authority.

The prince — popular leader of resistance to independence — and his brother, Andries Mahlangu, were detained late last year but released for the election of a new chief minister, Prince George Mahlangu, after the death of Simon Skhoşana, who had favoured "independence".

The tribal authority headed by the prince is a constitutionally recognised body which has been prevented under Emergency rules from holding meetings. The tribal authority's lawyer confirmed yesterday that its offices have been closed and telephone service cut.

28

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w/Mail 5/2/87

# No rift with Rome, say Bishops

By PAT SIDLEY

THERE is no rift between the Vatican and the South African Catholic Bishops' Conference, say the bishops at the end of their annual meeting in Pretoria.

The press misunderstood a section of the speech delivered by the Apostolic Delegate in which he said the church forbade its clergy to take part in active participation in politics.

And a message apparently delivered by the Pope over Vatican Radio with the same "misunderstood" message, originated from a news agency's misreading of what the Apostolic Delegate, the Vatican's envoy to the Conference, had to say.

At a press conference at the end of the 10-day deliberations of the SACBC, its new president, Bishop Wilfrid Napier of Kokstad, and immediate past president, Archbishop Denis Hurley, explained that the Pope had sent no message criticising the bishops.

The Holy See had sent a telegram at the start of the meeting which supported the role the Catholic Bishops played in the fight for justice in South Africa.

The Pope had also told the Bishops to continue dialogue with the government.

Asked about the likelihood of such dialogue bearing fruit, Bishop Napier indicated some scepticism.

Archbishop Hurley and Napier stated the unequivocal intention of the church to remain involved in political matters, but Hurley emphasised what he regarded as a clear distinction between the two. He said the church would continue to support the anti-apartheid struggle, but would not become involved in the day-to-day running of the government.



**Symbolising the Emergency:** The wives and mothers of detainees held up candles ringed by barbed wire at the Bishops' Conference this morning.

Mr Napier said the government's policy of "pro-sanctions" was not likely, despite the expectations of the "pro-sanctions lobby".

It said an early change in government policy resulting from sanctions was not likely, despite the expectations of the "pro-sanctions lobby".

Raymond Louw replies: I will respond point by point.

It is sad to see a professional journalist whom I once admired sink to such depths of mendacity as has Raymond Louw. SAAN managing director, Johannesburg.

by big business of its social responsibilities and the development of an increasingly vocal debate on "the apparent inadequacies of capitalism *et se*", which might otherwise not have developed.

The SACBC meeting, said Napier, also spent time discussing the crisis in the country and the effects on society in general and on the church in particular.

28 W/Mail 3011-9/87  
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## Stofile accused of arms plot

<sup>6-12-1987</sup>  
BORDER UDF official Rev Arnold Stofile has been accused of being involved in a plot to smuggle arms from Botswana into South Africa.

Two exiles, former Border UDF president Steve Tshwete and journalist Charles Nqakula, are also alleged to have been involved in the plot.

Stofile, a Presbyterian minister and theology lecturer at the University of Fort Hare, is being charged in Ciskei with terrorism and various counts of possession of arms.

He made a brief appearance in an Mdantsane magistrate's court last Friday, and a trial date was set for March 16 in the Bisho Supreme Court.

During the brief appearance, the charge sheet was served on Stofile and his four co-accused. Charges against a sixth person, Miranda Nguendu, were dropped.

By FRANZ KRUGER,  
East London

According to a schedule attached to the charges, Stofile is alleged to have used Pierre Andre Albertini, a French citizen lecturing at the university, as a courier to carry messages to the ANC.

Albertini is currently also in Ciskei detention, and the authorities have indicated they plan to use him as a state witness.

Albertini is alleged to have brought arms into the country in a false compartment in a car he bought for the purpose. — e!news

**HUMAN  
AWARENESS  
PROGRAMME**

Small change orientated

(28) w/Mail 6-12/2/87

# Police probe 'liberation theology'

CHURCH leader Dr Jean Francois Bill, in detention since June, may eventually face criminal charges involving "liberation theology".

According to an affidavit submitted to the Rand Supreme Court by attorney general Klaus von Lieres, "The dossier compiled with regard to possible contraventions committed by the applicant is very comprehensive ... it is a matter which can be categorised as a possible ideological case, as it especially involves the so-called liberation theology.

"It needs careful and incisive study of the documentation contained in the dossier to ascertain whether the applicant has committed any crimes and, if so, which crimes."

The affidavit was submitted in a hearing calling for Bill's release,

By HENNIE SERFONTEIN

which was rejected.

Bill, who is Swiss, is general secretary of the Alliance of Black Reformed Christians of Southern Africa and outgoing moderator of the Evangelical Presbyterian Church of South Africa.

The dossier in question runs to more than 5 000 pages, according to the affidavit. It includes a 64-page liturgical document: hymns and prayers prepared for use in churches on June 16 last year.

Security police affidavits also allege Bill met in 1980 in Swaziland with John Nkadimeng, an executive member of Umkhonto weSizwe.

Although Bill admits in his affidavit that he attended the meeting, he says

the event was a social gathering and included Methodist leader Dr Stanley Mogoba, with whom he led prayers.

If Bill is charged on the basis of a liturgical document, it will signal a new phase in the ongoing church-state conflict. The role of the church in an "unrest" situation and its socio-political involvement would be called into question.

Meanwhile Bill has been elected president of the Federal Theological Seminary near Pietermaritzburg. The institution trains future ministers and theological students of all major non-racial English-language Protestant churches.

In his affidavit, Bill said he had not yet decided whether he will accept the appointment, pending a decision on prosecution by the attorney general.

# Bishops against all violence

## Mercury Reporter

THE Roman Catholic bishops had denounced violence on both sides, both State violence and popular, reactive violence, Archbishop Denis Hurley of Durban, said at Georgetown University in Washington this week.

He was receiving an honorary doctorate in humane letters from Georgetown University, the oldest Catholic institution of higher learning in the United States.

He said everybody knew that in the end, the sheer numbers of the black population would ensure that South Africa, under whatever future name it would be known, would have a black majority government.

'It is the manner of getting there that is so unpredictable and, for the time being, so ominous,' Archbishop Hurley said.

'We have the classical situation of the irresistible force and the immovable object.'

He said the Church's greatest weakness lay in not having promoted the social education of South Africans in the Christian understanding of the grave political, economic and cultural problems of the country.

Georgetown officials called Archbishop Hurley a 'powerful witness to the Christian ideals of justice and love for all, regardless of race.'

'Many have remained silent or blind in the face of racial injustice,' they said. 'Archbishop Hurley has not.'

Did to belt

# Hurley: bishops denounce all SA violence

28

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7/2/87

**Dispatch Correspondent**  
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"Many have remained silent or blind in the face of racial injustice," they said. "Archbishop Hurley has not."

# Church group plans talks with ANC

BY ~~STEPHAN~~ <sup>ST</sup> LANCHE <sup>28</sup> ~~TERB-~~ <sup>28</sup>

A GROUP of 30 South African church, youth and other leaders are expected to travel to Zambia in May for talks with the ANC, the PAC and Swapo.

The talks will form part of a World Council of Churches (WCC) sponsored "dialogue between the Southern African liberation movements and the churches" and will be organised by a WCC sub-unit,

the Programme to Combat Racism (PCR), in Lusaka from May 4-8.

According to a PCR circular, the churches have to "come to grips" with the issue of the "liberation struggle in Southern Africa" and SA's "destabilisation in the Frontline States".

The circular says the PCR has already had discussions with the general secretary of the SA Council of Churches (SACC), Dr Beyers Naude, the former chairman of the SA

Catholic Bishops' Conference (SACBC), Archbishop Denis Hurley, and several "SA churchmen and women about the conference".

This week Dr Naude confirmed that he had been approached, but said the SACC would meet later this month to decide whether it would send a delegation or not.

Dr Naude said he viewed the conference as a gathering of churches and, referring to the ANC, PAC and Swapo,

said he had been told by the PCR that the ANC, PAC and Swapo would attend only as observers if they wished.

Dr Pierre Rossouw, eccumenical affairs and information minister of the general synod of the NGK, slammed the talks as "disquieting" and "an obvious effort by these organisations to boost their global image".

The Office of the State President declined to comment.

# Homeland is closing prominent Catholic church

By DERRICK LUTHAYI

KWANDEBELE's most prominent church, St Oliver Catholic Mission, has to go, according to a decision by the homeland's government.

The church received a notice late last year which said they were no longer allowed to occupy their land and had to leave by January 1.

If the church disappears it will leave 8 000 parishioners without spiritual guidance, about 100 school children without classrooms and 15 000 residents without a clinic and telephone.

A church spokesman told *City Press* that the land on which the church was situated was bought by the government last year.

"We are trying to get an alternative site," but so far the future is bleak," he said.

Sources claim that the church is being victimised for providing support to activists during last year's unrest.

Last year the church was used as a meeting place for groups opposing KwaNdebele's proposed independence and actions of the notorious Imbokoto vigilantes.

People injured during the unrest were also treated at the church. They were able to communicate with the outside world by using the church phone - the only church in the homeland that has a direct line.

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8/2/87  
City Press



Archbishop Dennis Hurley

CARE THIS 7/2/82  
28

# Hurley on SA violence

Own Correspondent

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He said everybody knew that, in the end, the sheer numbers of the black population would ensure that South Africa, under whatever future name it would be known, would have a black

majority government.

"It is the manner of getting there that is so unpredictable and, for the time being, so ominous," Archbishop Hurley said.

He said the church's greatest weakness lay in not having promoted the social education of South Africans in the Christian understanding of the grave political, economic and cultural problems of the country.

Georgetown officials called Archbishop Hurley a "powerful witness to the Christian ideals of justice and love for all, regardless of race". "Many have remained silent or blind in the face of racial injustice," they said. "Archbishop Hurley has not."



• HURLEY

Is it too little too late, says Hurley

# Archbishop sees rough road ahead

B. Day  
28 9/18/87

Own Correspondent

THE Roman Catholic bishops have denounced all violence in South Africa — both State and reactive — Archbishop Denis Hurley, Archbishop of Durban, said at Georgetown University in Washington last week.

Hurley was receiving an honorary doctorate in humane letters from Georgetown University.

He said everybody knew that, in the end, the sheer numbers of the black population would ensure that SA, under whatever future name it would be known, would have a black majority government.

"It is the manner of getting there that is so unpredictable and, for the time being, so ominous," the archbishop said.

It might be a case of too little, too late, realising how difficult it was for large

communities to change their outlook, "particularly when, as in the case of whites, power and privilege have been characteristic of their social life".

"We have the classical situation of the irresistible force and the immovable object".

He said the Church's greatest weakness lay in not having promoted social education in Christian understanding of the grave political, economic and cultural problems of SA.

Georgetown officials called Hurley a "powerful witness to the Christian ideals of justice and love for all, regardless of race".

They said: "Many have remained silent or blind in the face of racial injustice. Archbishop Hurley has not."

# Life is political - Bishop

THE Catholic Church in SA will, of necessity, remain involved in politics, says the newly elected president of the SA Catholic Bishops' Conference, Bishop Wilfred Napier.

Napier, 45, of the Kokstad diocese, was elected as new president in Pretoria this week amid controversy over the church's political involvement in SA.

"We certainly have no intention of getting involved in party politics," said

Napier.

"But I do not see how we, as Christian leaders, can avoid getting involved in the issues that affect our society. Life in South Africa is governed by politics - and we can't withdraw from life."

The controversy was sparked off by the Apostolic Delegate to SA, Archbishop Jan Mees, who told the plenary session of the conference last week that the clergy should stay out of politics. - Sapa.

(28) 6/1/78

CAPE TOWN 10/2/87  
28

# Govt must go, say top churchmen

By ANTHONY JOHNSON  
Political Correspondent

IN A CALL to South Africans to think again, Archbishop Desmond Tutu and Dr Allan Boesak yesterday urged the formation of a "democratic and representative" government.

The Nobel Peace Prize-winner and the president of the World Alliance of Reformed Churches maintained that recent events had demonstrated that the government had "lost all claim to legitimacy" and needed to be "removed and replaced".

A joint statement by two of the country's leading churchmen makes a special appeal to whites not to be "fooled" ahead of yet another all-white election which they see as a "sad substitute for full and meaningful participation" of all South Africans in a democratic government.

## Bogged down

The head of the Institute for Democratic Alternatives for South Africa (Idasa) and former leader of the PFP, Dr Van Zyl Slabbert, yesterday added his voice to the call for a "genuinely accountable and democratic government" in South Africa.

"All of us must look for new and innovative ways to prevent the political debate from getting bogged down by the petty issues which President P W Botha and his government will try to push forward.

"It's the old trick of obscuring what is really the issue," he said.

The statement from Archbishop Tutu and Dr Boesak said "the current situation in our country and the utterly irresponsible response of the government to certain recent events must cause all South Africans to think again.

"Mr P W Botha should stop looking for scapegoats to cover up the bankruptcy of whatever he calls 'policy' and especially white South Africans should stop fooling themselves".

The "scandal of South Africa" did not lie in certain organizations calling for the unbanning of the ANC. Rather it lay in:

□ "A continued state of emergency which legalizes unremitting State terrorism.

To page 2

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From page 1

# Govt must go

□ "The detention of 25 000 under emergency regulations — 40 percent of whom are children under 18 years old.

□ "The homeland policy of relocation camps and forced removals.

□ "The continuation of apartheid in whatever modern guise this evil system may have.

□ "Violence the State has to employ to ensure white domination, and the counter-violence it inevitably calls forth."

The statement continues: "Of course, the people's organizations should be unbanned and all political prisoners and detainees should be released.

"These are the issues. These will remain the issues, not another all-white election which is the sad substitute for the full and meaningful participation of all South African people in a democratic government."

Archbishop Tutu and Dr Boesak said the issue was not how a white election could "improve" the government.

"The issue is that this government has lost all claim to legitimacy. It constitutes an unmitigated danger to the future of our country.

"It should be removed and replaced with a government that is democratic and representative. It is as simple as that and no amount of blustering will change these facts.

"The sooner all of South Africa realizes this the better it will be for all of us," the churchmen said.

# David Russell new bishop of Grahamstown

Arkus 11/2/87 (28)

By KAREN STANDER  
Religion Reporter

**D**R David Russell, once banned by the Government for five years, has been elected Anglican Bishop of Grahamstown.

A stunned Dr Russell said from Umtata last night he was daunted and honoured.

The 47-year-old bishop was elected bishop suffragan of the diocese of St John — which covers Transkei — only last year.

"It was totally unexpected," he said. "My wife and I both have mixed feelings. Although we are delighted, we are happy here and feel that our work here has only just begun. But there is another task to be done and we have been called to do it."

Dr Russell — the son of Mr J Hamilton Russell, who was a United Party MP for 25 years — married Dorothea Madden, a former Roman Catholic nun who he met while they were working in the Crossroads community in 1980.

## Clashed with Government

Sister Benigna, as she was known, from Belfast in Northern Ireland, was given special dispensation to marry by the Holy See and the Dominican Order.

Dr Russell said his task would be to act as an instrument of peace in a situation in which the country was moving into serious conflict. He was elected yesterday

by an elective assembly of the Grahamstown diocese, made up of lay and clerical representatives and presided over by the Archbishop of Cape Town, the Most Rev Desmond Tutu. The assembly reached a decision about 6:30pm.

During his priesthood Dr Russell has clashed — frequently and spectacularly — with the Government.

His campaign to highlight the suffering of the victims of mass removals in Dimbaza near King William's Town in the early 1970s focussed local and international attention on that aspect of government policy.

He spent six months living on R5 a month — the pension paid to Dimbaza's elderly residents — to highlight their

situation.

Largely because of his efforts, Dimbaza eventually became an industrial growth point with employment opportunities and improved living conditions.

After Dimbaza came Crossroads. While ministering to the Peninsula's migrant labourers, Dr Russell and others played a significant role in drawing international attention to the plight of the community.

Banned from 1977 until 1982, he was restricted to his home at night and all day on Saturdays. The only visitors he was allowed were his parents and a doctor.

In 1979 Dr Russell defied his banning order to take his place as a chosen representa-

tive to his church's provincial synod — the highest decision-making body — in Grahamstown.

He was sentenced to 12 months' imprisonment on 11 counts of breaking his banning order but all except 14 days was suspended on appeal.

During his banning he embarked on an MA thesis and the standard of his work — a theological critique of the Christian pacifist perspective — persuaded the University of Cape Town that it should be submitted as a PhD thesis. Dr Russell obtained his doctorate in theology in 1985.

Last year he was appointed bishop suffragan of the St John diocese after two years as assistant priest of St George's Cathedral.



Dr David Russell

28/11/87

# Tutu, Boesak call for democratic government

CAPE TOWN — In a call to South Africans to think again, Archbishop Desmond Tutu and Dr Allan Boesak urged the formation of a "democratic and representative" government.

The Nobel Peace Prize winner and the president of the World Alliance of Reformed Churches said in a joint statement that recent events had demonstrated that the government had "lost all claim to legitimacy" and needed to be "removed and replaced".

The statement also made a special appeal



DR BOESAK

to whites not to be "fooled" ahead of yet another all-white election.

The two churchmen said they saw the election as a "sad substitute for full and meaningful participation" of all South Africans in a democratic government.

The head of the Institute for Democratic Alternatives for South Africa (Idasa) and the former leader of the Progressive Federal Party, Dr Frederik van Zyl Slabbert, added his voice to the call for a "genuinely accountable and democratic government" in South Africa.

"All of us must look for new and innovative ways to prevent the political debate from getting bogged down by the petty issues which President P. W. Botha and his government will try to push forward.

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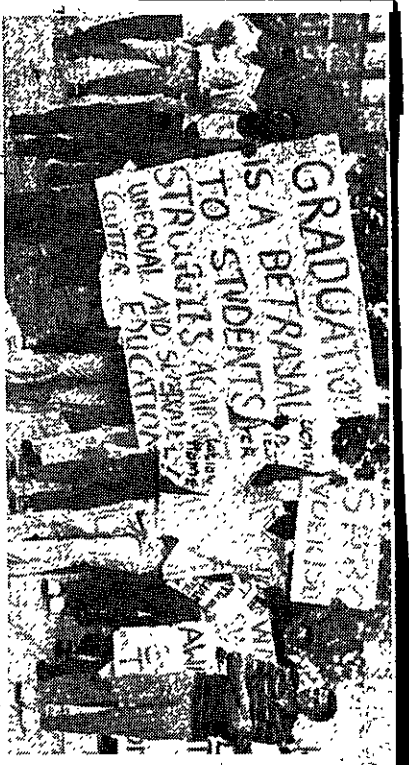
ARCHBISHOP TUTU

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Archbishop Tutu and Dr Boesak said the issue was not how a white election could "improve" the government.

"The issue is that this government has let fall claim to legitimacy. It constitutes an unmitigated danger to the future of our country." — Sapa



Picture: HANNES THLART, Weekend Argus.  
 Demonstrating students at UWC's graduation ceremony last night. Channing, they followed the graduands, rector Professor Jakes Gerwel and Archbishop Tutu.

# Tutu: Christ could be detained

Education Reporter

JESUS would land in trouble over his solidarity with the poor, the oppressed and the hungry if he set foot in South Africa today, the Archbishop of Cape Town, the Most Rev Desmond Tutu, has said.

Archbishop Tutu said at a University of the Western Cape's graduation ceremony last night that Christ would almost certainly be detained in South Africa.

"I am sure that many whites

would say 'He deserved it ... there is no smoke without fire'."

The spiritual leader of South Africa's Anglican community said detention without trial was a subversion of justice and counter to the aims of the rule of law.

"It is to punish someone and to punish him severely without having the inconvenience of proving his guilt in an open court. It is a very handy device

greatly beloved of totalitarian repressive governments."

Archbishop Tutu launched a scathing attack on the constitution. He asked how anyone could seriously claim that South Africa was democratic, or even remotely democratic, when its newest constitution excluded 73 percent of the population — "just like that, blacks are mentioned in only one sentence". He added: "My friends, we want a negotiated settlement in our land."

"There is no way in which a small minority can go on ruling this country alone. They know that."

"They ought to be preparing people for that inevitable fact and not dress down senior Cabinet Ministers who speak about the obvious — that we shall have a black president in this country."

"We want a free, non-racial, democratic and just South Africa where all of us, black and white, will live amicably together."



'If Jesus came to SA today he would almost certainly be detained'

# System is <sup>(28)</sup> evil, immoral and unchristian — Tutu

CAPE TOWN — South Africa's newest constitution invokes the name of God to sanctify a vicious, evil and totally immoral and utterly unchristian system, Cape Town's Anglican Archbishop said last night.

Delivering an address at the graduation ceremony of the University of the Western Cape, Archbishop Tutu asked how anyone could seriously claim that South Africa was democratic, "even remotely democratic, when its newest constitution — 1984 model, you know — 16 years from the end of the 20th century, can exclude 73% of the population, just like that. Blacks are mentioned in only one sentence."

Archbishop Tutu said that if Jesus came to South Africa today, He would get into trouble with the authorities because of his solidarity with the poor, the oppressed and the hungry and He would almost certainly be detained.

"I am sure that many whites would say He deserved it — there is no smoke without fire."

He said detention without trial was a subverting of justice, counter to the aims of the Rule of Law.

"It is a very handy device greatly beloved of totalitarian, repressive governments."

Referring to the Chris Ball/P W Botha affair, the Archbishop asked why radicals should suddenly have credibility.

(In Parliament, the State President said that in radical circles it was said banker Mr Ball had advanced money for newspaper advertisements calling for the unbanning of the ANC).

"Why must they suddenly be credible in this matter when he claimed that they are not on other grounds?"

Archbishop Tutu said: "My friends, we want a negotiated settlement in our land. We are going to be free whatever anyone tells you. There is no way in which a small minority can go on ruling this country alone."

"They know that. They ought to be preparing people for that inevitable fact, and not dress down senior Cabinet Ministers who speak about the obvious — that we shall have a black president in this country."

"We want a free, non-racial, democratic and just South Africa where all of us, black and white, will live amicably together."

The Archbishop said "absolute minimum preconditions" for creating a climate favourable to negotiation were:

"The state of emergency must be lifted. It solves

## QUOTE:

**My friends, we want a negotiated settlement in our land. We are going to be free whatever anyone tells you. There is no way in which a small minority can go on ruling this country alone.**

— Archbishop Desmond Tutu



Bishop TUTU who made a strong statement at the University of the Western Cape last ...

nothing. Under its cover all kinds of horrible things happen. White South Africans seem to like being kept in a cocoon of ignorance through severe Press censorship. What the eyes don't see, the heart does not grieve over.

"They will be awakened rudely, I'm afraid, when their pathetic whimper will be 'we didn't know,' like the Germans when the Nazi atrocities were revealed."

"White South Africans won't have that as an excuse. Many of us have tried to open their eyes, tried to touch their hearts and we have been and are vilified for our pains."

"Remove the troops from our townships .... release

detainees ... unban political organisations ... for goodness sake let the people decide — they are not quite stupid, you know."

"And then sit down and talk with those whom the people regard as their leaders — as their representatives — not those whom the Government finds congenial, for they almost always have no constituency to deliver."

"If that happens then we have a glorious future ahead of us. If it does not happen then Armageddon will be upon us — something that can be averted, that need not happen. But of one thing I am certain: 'Freedom is coming,' Archbishop Tutu said."



Russell lived on R5

# Bishop

a month to spotlight Dimbasa poverty

# was banned

KAREN STANDER

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## SPECTACULAR CLASHES

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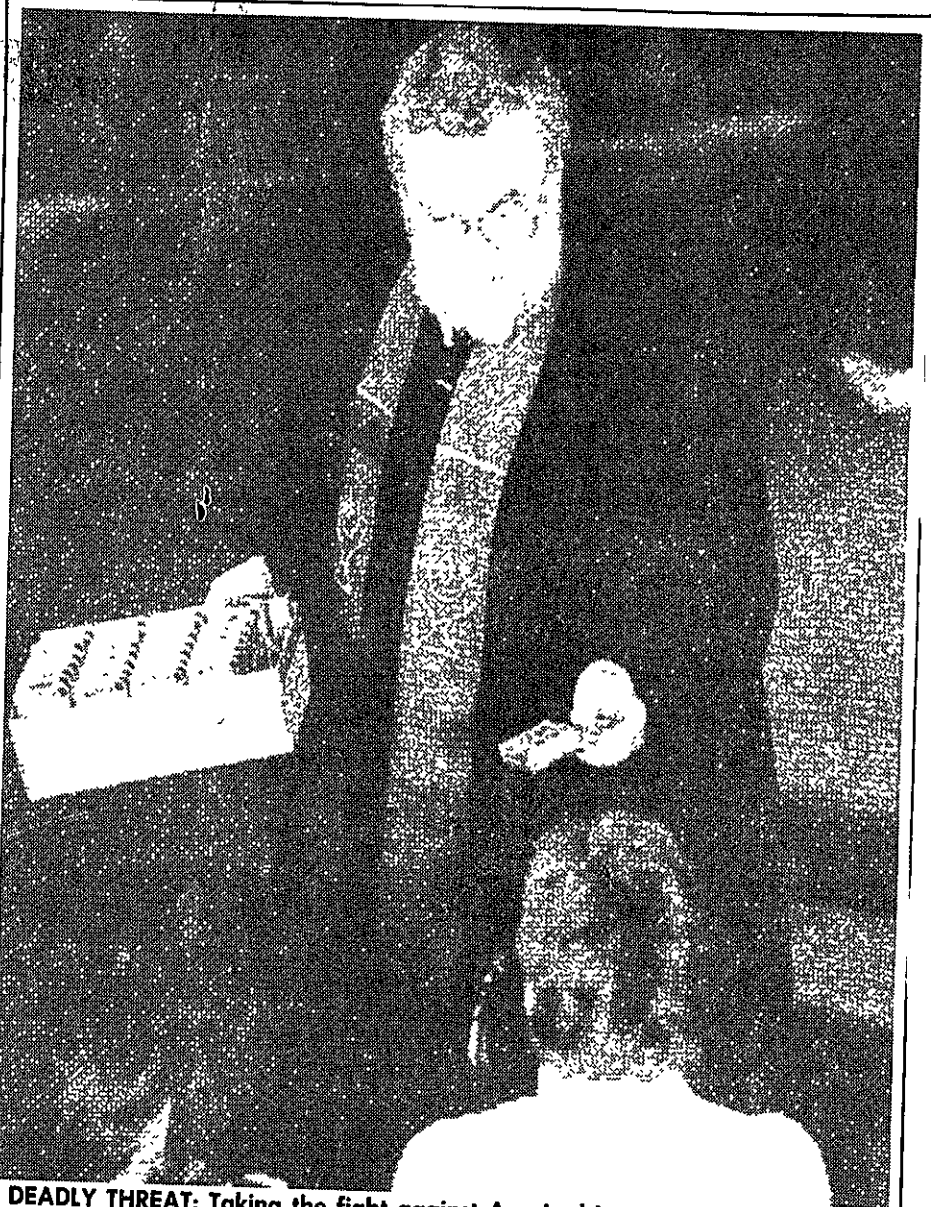
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**DEADLY THREAT:** Taking the fight against Acquired Immune Deficiency Syndrome (AIDS) into the pulpit, the Rev Carl Titchener of the Unitarian Universalist Church, Amherst, hands out condoms in his church on Sunday. Speaking to about 250 people about the dangers of the deadly virus, he described condoms as a symbol and device that could save lives.

# Jewish Board slams 'untruths' in Tutu reports

28 Star 14/2/87

Allegations made in an apparent right-wing smear campaign against Archbishop Desmond Tutu were slated as "complete untruths" by the Jewish Board of Deputies this week.

The allegations, which shocked the Jewish community, centred around anti-Semitic statements which Archbishop Tutu was said to have made at one of the board's meetings.

This week two rightist newsletters, distributed to private subscribers, carried front page articles slamming him as an anti-Semite.

The articles were based on a speech Archbishop Tutu never made, according to the board.

Mr Martin Spring's *South African Newsletter*, claimed the speech was in the archbishop's handwriting and in the possession of the New York City Jewish Theological Seminary.

The *Aida Parker Newsletter* reproduced a story carried in the *Boston Jewish Times* in November last year which said: "A source close to the board disclosed the text of the 1984 speech." It quoted extracts of the alleged speech.

The executive director of the Jewish Board of Deputies, Mr Aleck Goldberg, said: "Archbishop Tutu did not address us in 1984. He, in fact, addressed us in 1986 and did not make any of the statements attributed to him in the *Boston Jewish Times*."

GLEND A SPIRO

"The meeting in June last year was cordial. Jewish bodies do not have cordial meetings with anti-Semites."

He described the report in the Boston newspaper as "distorted and inaccurate".

The *Boston Jewish Times* said in its article that Archbishop Tutu told the Board of Deputies in 1984: "In terms of the New Testament, the Jews must suffer. Therefore we will put it into practice if we will be in charge. The Jews are the biggest exploiters of the blacks so they must suffer. There will be no sympathy for the Jews when the blacks take over."

Archbishop Tutu denied this week that he said this.

Asked to comment on the archbishop's and Board of Deputies' denials of the speech, Mr Spring's wife said: "My husband never comments to the media."

Ms Aida Parker said: "What I'm doing is not a smear campaign, but he (Archbishop Tutu) has been active in his efforts to destroy South Africa and now he's getting a taste of his own unpleasant medicine."

# Tutu to be at election of G'town bishop

28  
DD/5/2/87.

**Dispatch Correspondent**  
**GRAHAMSTOWN** — Archbishop Desmond Tutu will preside at the diocesan elective assembly to elect a new bishop for Grahamstown on February 10.

Archbishop Tutu will also preach at a service in the city on February 8.

Announcing this in the Spire, the newsletter of the Cathedral of St Michael and St George, the Reverend Frank Nelson also came to the defence of the archbishop.

Under the headline, Liè, Mr Nelson wrote: "Having effectively silenced all effective opposition against it, as well as the exposure of its continued clamp-down actions, the government seems to have returned to its attack against the archbishop.

"Ironically the SABC gave the lie to its own words recently. In a TV news bulletin we were told of Archbishop Desmond's views on violence, the implication being that he thought a stone more effective than a sermon.

"Those of us fortunate enough to have caught the broadcast that morning of the particular debate concerned were able to laugh off the slur, having heard exactly what was said, and not what Cliff Saunders said."

Mr Nelson was referring to SABC's coverage of Archbishop Tutu's much publicised trip to Australia.

He said Jesus himself had warned his disciples of "this sort of thing (Mt 24:9)".

"We are not asked to accept blindly everything a bishop says — but at least let's hear what he says, not what someone else says he says."



**ARCHBISHOP TUTU**

A guest writer in the same publication, Mr Wouter Holleman, said the archbishop was someone few people appeared to like, and "certainly the press doesn't".

There were often reports of people leaving the church in droves, which all seemed to be tied up with the mixing of religion and politics.

On the other hand, he wrote, he had met people who had joined the Anglican Church because they felt it was trying to do something real, meaningful and worthwhile about the South African situation.

Mr Holleman asked whether politics and religion could really be separated.

"Did the Jews separate them, ... did Christ? I am not sure I can answer such questions, but I wonder whether in Solomon's mind there was a distinction between his faith in God — his religion; and his position as anointed King of Israel — his politics; when he prayed."

Mr Holleman said he did not think Christ separated religion and politics.

"He taught the Old Testament and nowhere in the New am I aware that he disagreed with any of it."

## Anglican bishops speak on 'unjust laws'

A LETTER from the Bishops of the Church of the Province of Southern Africa, under the title of "Children at War", was read to Anglican congregations throughout the country on Sunday.

It dealt mainly with the Church's attitudes to "unjust laws" and military service.

The bishops called on people of every race and background to "come together and find each other as sisters and brother in Christ".

②8 E.P.O.S. 16/2/87  
The letter said the Church had to minister to all people, and this presented many complex problems.

Condemning violence "from whatever source", the bishops warned that, until the inhumanity of injustice was removed, inhuman things would continue to happen.

● In terms of the emergency regulations, the Evening Post is unable to publish full details of the statement.

# Govt clamp feared

By MATHATA TSEDU

Sowetan. 16/2/87

A GOVERNMENT clampdown on various community, church and independent educational organisations is being feared following disclosures that several of these organisations are being investigated.

28

Organisations known to have been visited by inspectors from the fund-raising section of the Department of National Health and Population Development, include the Northern Transvaal Advice Office (NTAO), the Wilgespruit Fellowship Centre, the National Education Crisis Committee (NECC), the South African Council for Higher Education (Sached) and the Kagiso Trust.

Other organisations mentioned include the End Conscripton Campaign (ECC), the Council for Black Education Research and Diakonia, but this could not be confirmed.

## Income

The organisations being currently investigated are involved in various aspects of community service and operate independently of the government. They all derive their income from donations raised both internally and externally. It is feared that the investigations could lead to their being declared "affected organisations".

An affected organisation is prohibited from raising funds overseas. The Democratic Front was last year declared "affected".

**IN THE COURTS**

A DISPUTE between two groups of bishops of the St Johns Apostolic Faith Mission Church over the election of a new archbishop in 1985 is being heard in the Rand Supreme Court.

# Archbishop challenged

28

SUSAN RUSSELL

At the start of the hearing before Mr Justice H J Preiss yesterday hundreds of church members crowded into the court building.

The dissenting bishops claim the election of Ben Daniel Nkosi as the new archbishop at Madadeni in April 1985 was unconstitutional because the General Assembly did not have the required quorum.

Bishops Jacob Maragu, Paul Matsoso, Ben Mabogwane, Stephen Gqobo and three other churchmen have asked the court to set aside Nkosi's election.

~~They claim that Maragu was nomi-~~

nated in writing for the position by Matsoso, Mabogwane and Gqobo.

They allege the number of delegates registered the day before the election was 1 075 whereas there should have been at least 3 075 to constitute a quorum. The bishops also claim that at least 2 000 delegates were turned away before the election.

Nkosi and two other bishops, Ben Thobane and Daniel Sobopha who are opposing the application have denied his election was unconstitutional or that he was ineligible.

(28) (23)

# Russell has a history of resistance

Dispatch Reporter

**GRAHAMSTOWN** — The Right Reverend Dr David Russell, 48, who last week was elected to succeed Bishop Kenneth Oram, who retires next month as Bishop of Grahamstown, said he felt daunted and greatly honoured at his election.

"I still feel disbelief, amazed and deeply honoured that I should be elected by the people and clergy of that diocese," he added.

Dr Russell said he was "very conscious of my inadequacy, but I remind myself that it's not me, but God who empowers my weakness".

Dr Russell, who is married with two children, has had extensive experience in the Grahamstown diocese, which includes East London, King William's Town and Queenstown.

He is the son of a long standing United Party MP for the Woodstock and Wynberg constituency. Mr J Hamilton Russell, who resigned

from Parliament in 1963 in protest against the 90 day Detention Act.

Born in Cape Town, he attended the Diocesan College before entering the University of Cape Town in 1957.

In 1960 he went to Oxford University where he earned an MA in modern history. He then attended the Mirfield Theological College in Yorkshire and was ordained priest in 1966.

While still under a five year banning order, imposed in 1977, Dr Russell earned his doctorate through the Religious Studies Department of the University of Cape Town.

In 1980, during his banning order, he married Miss Dorothea Maden, whom he had met in 1976 while serving the Nyanga squatters at Crossroads. His wife grew up in Belfast, Northern Ireland. They have two sons, Siphiso, 5, and Thabo, 3. "We gave our sons their Xhosa and Sotho names because of our attachment

to this part of the world," he said.

Dr Russell began his ministry as curate of St Matthew's Mission in Keiskammahook in 1965. Because of his concern for the plight of relocated people in Dimbaza he was transferred to King William's Town so that he could be closer to the overcrowded resettlement camp.

"One of the things which shocked me was the unbelievably low pensions for those who had been sent there. They had no work nor any means of a livelihood, so I began to protest about low pensions, low maintenance grants, and their poor rations."

"Because of the response to my actions and the lack of response from the authorities, I felt moved to live off an African pension, which was then R5 a month, for six months."

"During one of those months I specifically lived on the rations. I then wrote letters every

month to the Minister of Social Welfare and Pensions telling him how I was finding it."

"I wrote five letters to him but in the end found his heart was still hard."

"I then decided to write to all the Dutch Reformed Church dominees in the country, thinking that they might be in a position to influence those in power more effectively than I could," he added.

After a modicum of improvement in Dimbaza, Dr Russell spent six months in Lesotho, testing his vocation for the possible formation of a religious community. He then went to Cape Town to test his vocation as a "worker priest", but soon found that his calling was to be a normal parish priest.

In 1975 he worked in Nyanga township when the Crossroads and Modderdam squatter camps began to develop.

"At one time in 1977 the authorities decided to flatten Modderdam. Three of us lay down in

front of the bulldozers to stop them."

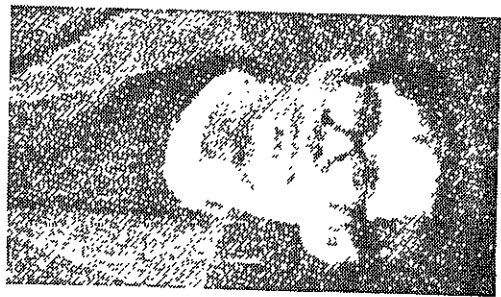
Dr Russell was banned shortly after this incident.

"I think the thing which triggered it off was when a group of clergy, including myself, produced certain documents on the role of the riot police in the killings and burnings which took place in Nyanga township in 1976. The documents were quickly banned and we were charged with producing 'undesirable literature'. I was so angered that I produced, in my own name, similar editions of those documents and sent them to members of Parliament," he said.

After his banning order expired, Dr Russell was attached to St George's Cathedral in Cape Town and engaged in his ministry to migrant workers in hostels. Dr Russell was consecrated Suffragan Bishop of the Diocese of St John's in Transkei in 1986.

On moving to Grahamstown after having arrived in Umtata in June last year, Dr Russell said: "We've been in Umtata for so short a time that we're still in the honeymoon stage and I'm still visiting places for the first time. My wife and I love it here."

"Grahamstown is a lovely town, and it will be a joy to be there. But we can't be feeling that



**DR RUSSELL**

at the moment because we're going to feel the wrench of leaving here," he added.

Speaking about his intentions, Dr Russell said: "I will share my vision and hopefully have my vision influenced by church members."

## Naked raider

**LONDON** — A robber who raided five petrol stations wearing nothing but his mother's nightgown over his head — has been put on probation for three years for psychiatric treatment.

Andrew Greene, 19, a trainee bank clerk, told the Old Bailey he was naked on the raids "because I didn't want to be identified by my clothes". — DDC



28

# Govt inspectors spread net

**FEARS of a Government clampdown on various community, church and independent educational organisations reached a crescendo last night with news that more organisations are being investigated.**

The latest organisations to join the list of those which have been visited by inspectors from the fund-raising section of the Department of National Health and Population Development include the Al-

# spread net

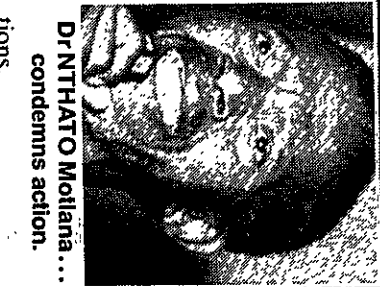
**By ALI MPHAKI**

Ian Boesak Foundation, the Black Lawyers Association, Montagu Project in the Cape and numerous organisations in Natal.

Observers see the investigations as a prelude to more drastic action against the organisations, most of which derive their income from donations raised both internally and from overseas.

It is also feared that the investigations could lead to their being declared "affected" organisations — a move which will prohibit them from raising funds overseas.

President of the Soweto Civic Association, Dr Nihato Motlana, said



**DR NIHATO MOTLANA... condemns action.**

The Azanian Peoples' Organisation's (Azapo) publicity secretary, Mr Muntu Myeza, said the Government was engaged in moves to destabilise the organisations.

"We can only condemn the Government for trying to destroy or-

## Azapo

# 'Church to act against AWB'

AKG  
18/2/87  
28

## The Argus Correspondent

PRETORIA. — The Geref Kerk would take strong action against members who joined the Afrikaner-Weerstandsbeweging, a prominent minister, Dr Koos Vorster, said yesterday.

"I am sure the church would not tolerate AWB members in its pews," said Dr Vorster, who is regarded as a leading member of the church.

Unlike its sister churches, the Ned Geref Kerk and the whites-only Herv Kerk, the Geref Kerk does not have a permanent moderation.

It dissolves into individual congregations after its tri-annual National Synod. The next synod will be held next January.

Dr Vorster said: "I am therefore unable speak for the church as a body. But I would most certainly strongly support any motion to ban the AWB."

### "Heathenish, nazism"

He was responding to reports that the Lydenburg congregation of the Geref Church had decided to censure members of the AWB, a move equivalent to excommunication in the Roman Catholic or Anglican churches.

In a move which has rocked South African church and political circles, the Lydenburg congregation described the AWB's philosophy as "a mixture of pre-Christian, heathenish and liberal idealism and more modern philosophies such as nazism".

Mr Eugene Terre'Blanche, AWB leader, lashed out at the Geref Kerk for threatening to act against his members, saying it was "tragic" that an Afrikaans church wanted to gain profit by acting against the organisation.

### "I'll co-operate"

It is the the second time this year that the AWB's church policy has been questioned by an Afrikaans church.

The Ned Herv Kerk last week announced it would be investigating Mr Terre'Blanche's "stand towards the Christian religion".

He said today that senior members of the Ned Herv Kerk had contacted him and he had promised them his full co-operation.

He was "eagerly awaiting" the results of their investigations. "My task is not church reform but political reform," he said.

He was prepared to appear at any time before a church synod or court to be questioned on the AWB's church policy.

## CHURCH SLATED

SENIOR members of the United Methodist Church of South Africa have been accused of scandalising the name of former president of Transkei, Chief Kaiser Matanzima. (28) *Sowetan 18/2/88*

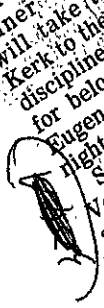
The accusation was made this week by the rival Methodist Church of Transkei which said in a statement that members of the Pondo clan in the UMCSA spoke ill of Chief Matanzima at a recent covenant service held in the Springs circuit.

The statement said a senior official of UMCSA allegedly told the gathering that the church had nothing to do with the Methodist Church of Transkei as it served the interests of Tembus "and their Chief K D Matanzima."

The Methodist Church of Transkei described this as a "filthy unprofessional attitude."

# AWB ready to sue Kerk over actions on members

By Carina le Grange  
VENTERSDORP — The Afrikaner Weerstandsbeweging will take the Gereformeerde Kerk to the Supreme Court if it disciplines any church member for belonging to the AWB, Mr Eugene TerreBlanche said last night.



Speaking in his home town of Ventersdorp, the AWB leader said he has been told by his lawyers the movement could sue the church. Earlier this week it was reported that the Lydenburg congregation of the Gereformeerde Kerk is to discipline church members active in the AWB. Mr TerreBlanche was roundly applauded by an enthusiastic crowd of 200 packed into the town hall.

Conservative Party candidate for the constituency Mr Fannie van Vuuren also addressed the meeting. Another CP candidate, Mr Pieter Groenewald of Stilfontein, was also present.

Mr TerreBlanche said the AWB gladly shared its platform with right-wing politicians, "but we don't want to enter politics. We don't want to go to Parliament. We want to be among our people, because on the other side of the hills waits Oliver Tambo. "May 6 will be the last chance that whites will have to determine their future."

## PRESS CHALLENGED

He accused the State President of using other people to negotiate on South African issues.

He said Mr Botha "sent a Jew to Lusaka to talk to Tambo. The AWB has a video showing Mr Gavin Rolly shaking the hands of this murderer."

Mr TerreBlanche dared the Press to make this accusation public.

He also focused on economic issues and said the AWB was feeding 14 000 poverty-stricken white children in Pretoria and Johannesburg and had done so for a whole year — "The State does nothing," he said.

White South Africans, he said, contributed 66 percent of the country's economy to keep others going.

Mr TerreBlanche accused Mr Botha of being one with international politicians who had the "some thought-patterns" of "liberals".

"Mr Botha, you are a pawn of the Americans who move you around, you cannot put the American in his place unless you lock up the Embassy and send him home with his Coca Cola and cut off his platinum source."

# Community mourns killing of pastor

28  
20/2/87

**Dispatch Correspondent**  
KIMBERLY — A north-Western Cape community yesterday mourned the death of a young pastor and father-of-two, who was allegedly shot dead by a local farmer during a prayer meeting on a farm near Victoria West on Tuesday night.

Mr Tobias Plaatjies, aged 32, died in the Kimberley Hospital of a head wound — just hours after the farmer allegedly disrupted the meeting by firing several shots into the congregation.

Police yesterday confirmed that the farmer

had been questioned and that a murder charge was being investigated. But he was not under arrest and no formal charge had been laid.

According to police, the drama started when the farmer went to the servants quarters where the prayer meeting was being held at about 9.30 pm.

He allegedly fired a shot against the outside wall of the house, before firing two shots into the building.

Police said that he then ordered the congregation — about 16

men and women — outside.

He fired another shot into the group as they were filing out of the building. And this was the shot which hit Mr Plaatjies behind the right ear and ultimately resulted in his death.

When reporters phoned his home yesterday, the farmer's wife said that he was in consultation with his lawyer.

Meanwhile dozens of members of the Pentecostal minister's congregation had gathered at his home to commiserate with his wife, Floorie, and his children,

Olga, aged 9, and Clinton, aged 7.

In an interview, Mr Plaatjies' eldest sister, Mita, said: "The whole community loved him very much. He was well-liked by all — black, white and coloured."

Speaking from the family's Beaufort West home, she said that his death was regarded as "a tragedy and a great loss" by the entire community. "We are all very sad," she said.

Mr Plaatjies had conducted regular prayer meetings and church services on farms in the area.

# Tutu contacts lawyers after threat from CP

28 2/2/87  
BO

## Dispatch Correspondent

CAPE TOWN — An attack on the Archbishop of Cape Town, the Most Reverend Desmond Tutu, by the Conservative Party's parliamentary candidate in Westdene, Brigadier Theunis "Rooi Rus" Swanepoel, was in response to a threat by the Archbishop on the Brigadier's life, the CP in the Westdene has claimed.

The chairman of the CP's Westdene branch, Mr Manie van Heerden, said that during a recent trip abroad, the Archbishop had "threatened to have the brigadier liquidated — or words to that effect".

Mr Van Heerden did not know if the alleged threat had been made during the Archbishop's recent Australian tour or on another trip.

The claim has been



ARCHBISHOP TUTU

dismissed as "absolute nonsense" by the Archbishop's personal assistant, Mr Matt Esau.

At the opening of his

election campaign, Brigadier Swanepoel issued a warning to the Archbishop, saying: "I got you once and I'll get you again. You will never in your lifetime see my dead body on this side of Hell."

"I am not looking for trouble but if you want it, come and the same will happen to you as in the past. But, Bishop Tutu, this time they will carry you out feet first."

The Archbishop's office considers the remarks to be a threat and has handed the matter to his lawyers, Mr Esau said.

Commenting for the Archbishop, Mr Esau said: "What Brigadier Swanepoel said amounts to a threat. In South Africa we are led to believe those threats can be dealt with in our courts and by our laws."

20/2/87

WILFRED NAPIER

28  
P/M

### Inheriting a role

Years of studying for the priesthood in Ireland have obviously given Bishop Wilfred Napier, new president of the Catholic Bishops' Conference (CBC), the Irish gift for powerful metaphor. He uses one to defend the church's highly controversial role in politics in SA.

"I see the church as a mother who has a number of children and loves them all in a different way," he says with just the hint of an Irish brogue. "The fact that one child is sick and that she has to give it special attention does not detract in any way from the love she feels for the others."

It is a justification for why the church should spend what some regard as an inordinate amount of time on the spiritual and moral upliftment of its less privileged members.

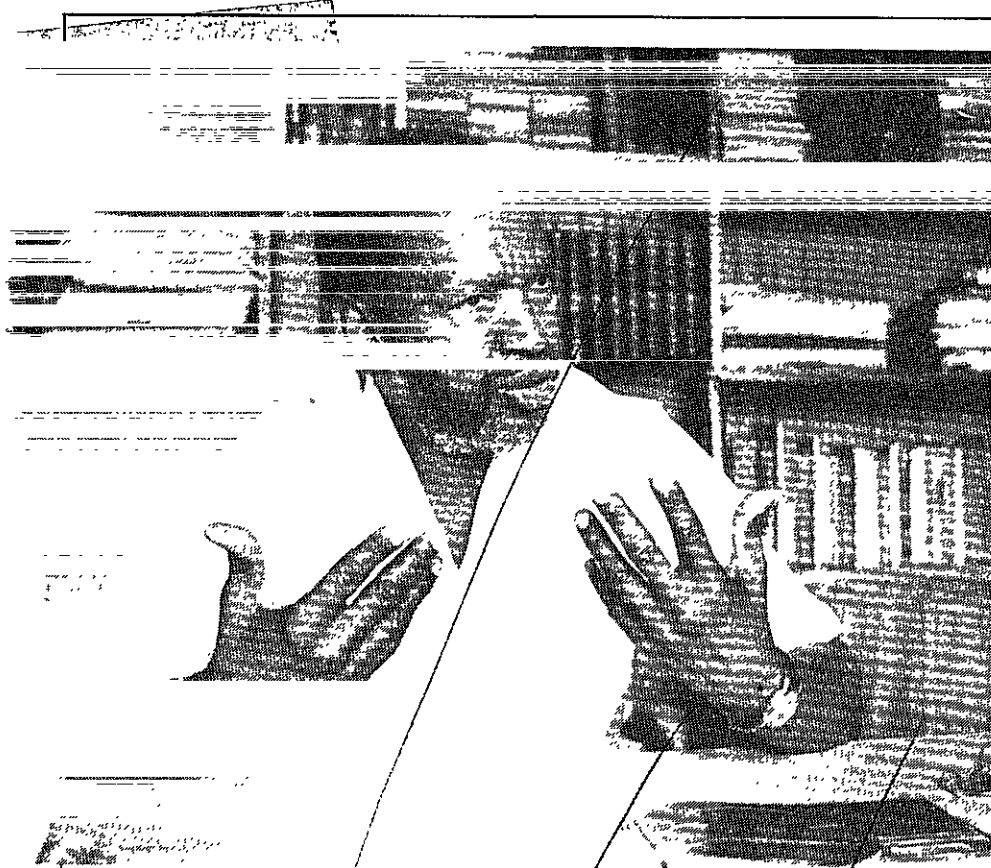
### Sporting chance

In fact, Bishop Napier has done little but offer fresh perspectives on the church's position in society ever since his investiture last year, when a message delivered by a papal emissary at the annual bishops' conference was interpreted as a warning to church officials to stay out of politics.

Bishop Napier says the message was "misconstrued." It was intended, he says, to discourage them from the "active pursuit and exercise of political power," as was becoming the practice in the church elsewhere. In no way was it intended to suggest that the Catholic Church in SA should cease its attempts at working for a more just and equitable society.

"In fact," he observes, "the present situation makes it inevitable that we have to continue along that line." On this issue Bishop Napier is at one with his predecessor, Archbishop Denis Hurley.

Once again, Bishop Napier enjoys using a metaphor to explain the absolute congruence of his views with Hurley's: "I see the presidency as much the same as the captaincy of a football team. Nobody is going to stop in the middle of a football game and start playing



### Motlana ... still on a learning curve

South African Trade Unions and the ANC. Since then, Motlana has again demonstrated his willingness to go along with his "constituency" and has pulled out of the Coke deal. He has also resigned from Kilamjanjo, a private company linked to Black Equity Participation (BEP), which wants to acquire assets of divesting companies.

### Business as usual

On disinvestment, he says that it's meant to bring change in the short term and not to destroy the SA economy. He refuses to contemplate whether he will change his stance if this does not happen and economic disintegration results.

He remains committed to the ideals of BEP, which he says is intended to carve a place for black business. It hopes to set up a trust and raise funds from all over the world,

funds which will be used to provide a support system for black businessmen by offering training and capital. But while BEP has its sights on big business, Motlana is also involved in a scheme ("Get Ahead") to encourage small business.

He believes that whatever government is in power in SA, there will always be businessmen.

On this point, the message he has for white business is that "if they hog the whole market and exclude blacks in the free market system, the trend to reject it will become absolute."

Motlana describes himself as a social democrat, and believes that post-apartheid society will have a mixed economy. At the same time, however, he acknowledges that the influence of moderates like himself is on the wane — a shift that worries him. ■

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and MARK STANSFIELD

"malicious" bogus documents gained access to vital files on people in the Cape Peninsula using the information to have them fired

the Western Cape said this was recently contacted, who claimed to have done

employers that the men had positive acquired immune deficiencies, and warned them that at risk.

IDS experts said potential prob-keeping records of carriers of the

of serology at the South African Research, said there had been no records so far — "but anything is

events that the files go through. coded, they have to be sent to an and the names have to be avail-

the "crime" of gaining access to created, but emphasised that tight regarding confidential files.

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MR VLOK

# Libyan-trained squad caught on SA border

BRUCE CAMERON  
Political Correspondent

CAPE TOWN — Five members of a Libyan-trained Pan Africanist Congress hit squad captured at Athens airport last year but later released have been caught trying to get into South Africa from Botswana.

Their arrest was announced by Minister of Law and Order Mr Adriaan Vlok who said Scorpion machine-pistols, AK-47 rifles, several blocks of TNT, detonators, safety fuses, ammunition, money and Libyan uniforms were seized by the police.

Some are alleged to be members of the Cape Town-based Muslim extremist group, Qibla.

Another two people were held for helping the group and a sixth member, possibly wounded, escaped back to Botswana. Now details of the capture were given.

Mr Vlok said the arrests were directly linked to an announcement by the State President, Mr Botha, in Parliament last April about the arrest of 12 Libyan-trained terrorists in Athens.

Mr Botha revealed then that the group, later re-

● To Page 2

## Hit squad

From Page 1

leased by the Greeks, was one of a number of "hit squads" on their way to Harare for instructions. Sources revealed then that the "hit squad" had a hit-list of 12 people.

Mr Vlok said some of those detained were members of Qibla, "a Leftist radical organisation operating under the banner of the PAC".

Three of the five caught on the Botswana border were among the 12 arrested in Athens while travelling on South African, Tanzanian, Zimbabwean and Botswana passports.

Mr Botha said last year that intelligence showed "South African terrorist groups will apply Gaddafi/PLO-style terrorism inside South Africa as well abroad and will sometimes operate in conjunction with or under the auspices of international terrorist groups".

Mr Botha said he had issued instructions for counter-measures.

He added that the PAC, the ANC and other international terrorist organisations were characterised by their solidarity, co-ordination of propaganda and joint action.

The five people arrested are being held under Section 29 of the Internal Security Act.

Qibla apparently has members inside and outside South Africa and surfaced during two clashes with police at Cape Town mosques last year. Sources said at the time the group helped organise two "prayer meetings" broken up by police and during one of the clashes shots were fired from a minaret, apparently by a Qibla member.

Members are known to have been in exile in Botswana and some have had sophisticated training.

The group is known to most Muslims, who are cautious about discussing it, and its members are apparently mainly Malays and Indians, with a few blacks, who lionise Libyan leader Colonel Muammar Gaddafi.

The group is also understood to have been behind a wave of anti-Zionist literature in the Cape last year.

● A Muslim spokesman said Qibla was an alternative name given to the first mosque built by the Prophet Abraham and his son Ismail.

2/2/87

Star 28



# SA-bound hit squad linked to Muslim extremists

By HENRY LUDSKY and NEIL HOOPER

SOME of the six-man Libyan-trained hit squad who were confronted by security forces as they tried to enter South Africa from Botswana are members of a Cape extremist Muslim group, Qubla.

Five members of the squad were captured. The sixth, believed to have been wounded in the skirmish with the security forces, escaped into Botswana.

The Minister of Law and Order, Mr Adriaan Vlok, disclosed the capture of the five men in Parliament on Friday.

He said three of them had been members of the Pan-Africanist Congress (PAC) 12-man hit squad captured at Athens Airport last year.

Mr Vlok described Qubla as a "leftist radical organisation operating under the banner of the PAC".

When they were captured in Athens, the hit squad were travelling on South African, Tanzanian, Zimbabwean and Botswana passports.

## ST List

At the time, the State President, Mr P. W. Botha, revealed that the squad had been en route to Harare to receive instructions.

Sources at the time said the squad had a hit list of 12 names of people to be assassinated in South Africa.

Mr Botha said last year that intelligence reports showed "South African terrorist groups will apply Gaddafi/PTO-style terrorism inside South Africa as well as abroad and will sometimes operate in conjunction with or under the auspices of international terrorist groups".

Three of the five captured as they entered South Africa from Botswana, and now being held under Section 29 of the Internal Security Act, were among the 12 held at Athens and subsequently released by the Greek authorities.

The Qubla movement to which some of the captured terrorists are said to belong is a relatively new organisation believed to have been formed in June 1981.

It has a history of confrontation with police and other authorities.

Although apparently not openly as active as it used to be, the organisation has office premises in Belgravia Road, Athlone, in the Cape.

# 'Holy war' goes on

22/2/85  
By MARTIN  
NTSOELENGOE

TEMPERS ran high between two factions of the St John's Apostolic Faith Mission Church in the Rand Supreme Court this week - while lawyers for both parties and the judge tried to heal the four-year split within the church.

Before the hearing started on Wednesday morning,

members of Bishop Jacob Maragu's faction were asked to share half of the court with Bishop Ben Nkosi's faction.

While a leader of Bishop Maragu's faction was calling on his members to make way for the other faction, he got angry when a Nkosi faction leader told him some of his members were still occupying seats

allocated to the Nkosi faction.

A Mendelow, assisted by M Victor, for Nkosi said it is four years now since the split - and all attempts to reach an amicable agreement on Christian principles have failed.

He said it was the first time in three years that the two factions have sat together - but they were still

unable to bridge the gap.

"We have tried to bring the factions together - with no success," he said.

L Serrurier, assisted by G Farber, for Maragu said if another chance was presented, the two factions could maybe reach an agreement.

Judge Preiss agreed there could be a way of settling the dispute and urged the two warring factions to try and reach an agreement, "however unpalatable".

The judge said he was impressed by the church's constitution.

"What impressed me most was paragraph 6 of your constitution, where it states that the church's membership was built in the spirit of God.

"Is that not the message you must carry for the sake of unity?" he asked.

"Go again - and make another final attempt for unity from your constitution," the judge urged.

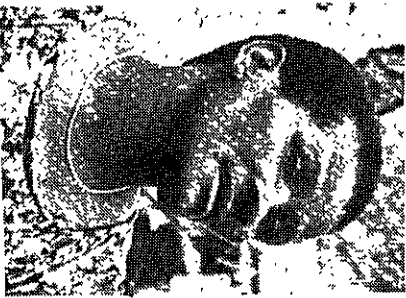
"To me, this case is unique and very difficult."

After the judge had left the court - to give the two factions and their lawyers a chance to come to an agreement - another heated argument started.

Later members of Nkosi's faction refused to enter court.

They wanted Maragu's faction to lead the way - saying they would follow.

# ALAS! LAST MINUTE PLEA



RITA Tshingilane . . . who has lived at Crown Mines for 14 years.

THE Anglican suffragan-bishop for Johannesburg East, Bishop Simeon Nkoane, has made a last minute plea to Rand Mines Properties to close down Crown Mines Village.

The bishop has called on Mr Mike Rosholt, executive director of Barlow Rand of which RMP is a subsidiary, to reconsider his role in

## 'Save mixed village campaign'

BY NKOPANE MAKOBANE

creating homelessness in South Africa at a time when thousands of people lack proper housing.

The Crown Mines Village, also known as Langlaagte Deep, is to close down on Saturday.

In October last year RMP served eviction notices on the 150 families of all races living in the village. They are given four months to vacate their dwellings.

Subsequently, residents seeking to establish reasons for their eviction were asked to submit proposals de-

signed too take the village off RMP's hands. RMP is no longer willing to provide services and maintenance for the area, which it claims is dilapidated and "costing us money".

More than two weeks ago, residents submitted a two-part proposal to preserve the historic vil-

lage and to ultimately develop South Africa's first open, multi-cultural suburb on the surrounding land.

RMP promised a reply within a week, but did not meet its commitment. Instead, RMP's Mr Tony Hall told residents it would require another week to evaluate the proposals.

That pushes the date for a final decision on the future of the village and its inhabitants back to Monday (February 23) — a mere five days before evictions are due to take place.

According to the Crown Mines Village Residents Committee some residents see this as a deliberate delaying tactic on RMP's part and feel the company has failed to deal with them in good faith.

# Priests told to get work permits

*Savofem*  
*25/2/87*

NON-Venda-speaking priests of the Lutheran Church who work in Venda have been ordered to apply for work permits by the homeland's Department of Internal Affairs, it was disclosed yesterday.

Dean Tshenuwani Farisani yesterday said officials of the department told him that the priests should apply for work permits which are renewable every year, or become permanent residents without acceptance of "Venda citizenship".

The Director-General of the department, Mr Jeffrey Malaudzi, yesterday said it was "legal" for the department to require work permits "from people who work here but who are not citizens of Venda".

There are presently six non-Venda-speaking church workers operating from the "independent" homeland. The move to have them apply for work permits is seen by many as an attempt to force the church to negotiate and

By MATHATHA  
TSEDU

recognise the government of Venda.

It is also feared that the measure could give the Venda government an opportunity to refuse permits to some of the priests — forcing them to leave the area.

This comes hard on the heels of the banning

by Pretoria of Dean Farisani from entering South Africa without a visa.

Dean Farisani, a former president of the banned Black People's Convention (BPC), is well known in church circles throughout the world for his anti-apartheid views.

He has been detained several times without any charges being brought against him.

# Ahmadis 'insulted Christ', court told

CAPE TOWN  
26/2/07  
By SHAUNA WESTCOTT  
Supreme Court Reporter

EXTRACTS from the writings of the founder of the Ahmadi sect were insulting to Jesus Christ, the Supreme Court was told yesterday during a suit for damages brought against the Muslim Judicial Council.

Christ is honoured by Muslims as a prophet and anyone insulting to him cannot be regarded as a Muslim, the court was told.

The suit for damages of R40 000 is being brought by Sheikh Mogamat Jassiem, former imam at the Loop Street mosque, who claims the MJC wrongfully caused his dismissal and banning from the mosque.

He also claims MJC president Sheikh Nazim Mohamed defamed him by publicly calling him an Ahmadi or an Ahmadi sympathizer.

Sheikh Jassiem denies that he is either of these.

The MJC has denied acting wrongfully and claims Sheikh Jassiem must prove he is a Muslim.

There was a stir in court yesterday — swiftly hushed by a wave of the hand of Sheikh Nazim Mohamed — when counsel for the MJC, Mr B Hoberman SC, handed in the apparently insulting extracts while he was cross-examining a witness called by the other side, Sheikh Nur-Ridwhan Rakiep.

The case continues.

Miss Justice L van den Heever presided. Mr D P de Villiers QC, with Mr J I Immerman and instructed by M R Khan and Associates, appeared for the plaintiff. Mr M A Albertus, instructed by H Mohamed and Associates, appeared for Sheikh Nazim Mohamed.

# Cliff Saunders ignorant, claim churchmen<sup>28</sup>

By Carina le Grange,  
Religion Reporter

Several prominent churchmen yesterday expressed contempt for the nomination of television presenter Mr Cliff Saunders for two awards for his controversial documentary "Liberation Theology", which was shown on "Network" last year.

Mr Saunders was nominated for an SABC Artes award and also for an Angel Award by National Religious Broadcasters (NRB), United States, a right-wing body catering for fundamentalist churches. An NRB spokesman appeared in the documentary.

Among the 40 signatures on yesterday's statement of protest were those of Catholic Archbishop of Pretoria George Daniels, Dr Willem Nicol of the Nederduitse Gereformeerde Kerk and Professor Jimmy Loader of the Nederduitsch Hervormde Kerk.

The statement, initiated by theologians of the University of South Africa, said: "The so-called 'documentary' produced by Cliff Saunders on liberation theology merits no comment, solely contempt.

"However, as it has been put forward as a serious contender for merit awards, and as it is undoubtedly the only know-

ledge many South Africans will have of liberation theology, we feel it necessary to point out its pernicious character as a biased presentation of a theology that the South African Government and the SABC obviously wish to discredit."

The statement said only 90 seconds of the 45-minute documentary are given to a liberation theologian giving a positive point of view; and that no time is given to a South American liberation theologian

"about whose work the programme purported to be" — or to any other liberation theologian ... "to answer accusations".

"The message the viewer was intended to receive was that liberation theology has nothing to do with God, but rather with the devil, that its practitioners are not concerned with reading the Bible (an unchallenged statement made by one of those interviewed) but solely with revolution and

Marxist philosophy.

"We cannot believe that Mr Saunders maliciously distorted what he knew to be a true picture. Hence we can only conclude that he was ignorant of his topic to a degree that is inexcusable in a compiler of a documentary."

The statement called on the SABC to present a programme on liberation theology in which real experts in the field were allowed to present a balanced picture.

# Anglicans soften the pressure on cash in SA

28

Star 26/2/87

The Star Bureau

LONDON — The Church of England's general synod has chosen not to put further pressure on the church commissioners and its central board of finance over its remaining investments in South Africa.

It was faced with a strong motion at its debate yesterday regretting that the investment policies of both bodies was not one of progressive disinvestment, and calling on them to take immediate steps to stop investing in companies and institutions with a significant interest in South Africa, and to withdraw existing investments.

But it opted instead for an amending motion which took a softer line. This merely welcomed such disinvestment as had already been undertaken, and urged both bodies to pursue vigorously the policies — including progressive acts of disengagement to increase pressure on the South African economy — advocated in a resolution passed by the synod last July.

Both motions viewed with concern "the worsening situation in South Africa which has led to a state of emergency."

Yesterday's debate reopened one on the stronger motion brought by the Rev William Whiffen, of Oxford, which was adjourned in November when it ran out of its allotted time.

Moving the amending motion, the Rev Michael O'Connor, of Rochester, said he was "well aware that the synod is weary of this subject, which seems as though it will not go away."

But the synod's frustration "was as nothing compared with the continued suffering of those in South Africa for whom also the subject will not go away."

He feared that if the synod voted on Mr Whiffen's motion unamended, it would be divided. The synod was "in the business of sending signals in this matter, and the clarity of our signal is impaired if we speak with a divided voice."

Mr O'Connor noted that there was uncertainty about the legal situation, and that the church commissioners and the central board of finance had to act in accordance with the legal advice they received.

But he added: "There are members of this synod, and clergy and parishes throughout the land, who view with abhorrence and detestation the prospect of drawing any profit whatsoever, however minimal, from South Africa."

Just a few days ago Archbishop Tutu was reported as saying that if Jesus were alive in South Africa today he would be imprisoned under the emergency regulations. What some of us fear is that the church, through its institutions, is subsidising and profiting from his Passion and Crucifixion — and that is obscene.

Two other amending motions were defeated on a show of hands, and Mr O'Connor's motion was passed by 219 votes to 14.

Members taking part in the debate had before them a report by the central board of finance on investment policy in South Africa, which pointed out that further disinvestment from companies with South African interests would be difficult to make without damaging financial prospects for the church.

Church of England urged to disinvest

# Anglicans face pressure on SA

26/2/87  
\$/day 28

LONDON — The Church of England came under renewed pressure yesterday to disinvest completely from SA with a motion calling for an end to all indirect church investment in the country.

The debate by the General Synod, a parliament of laity, clergy and bishops — followed new recommendations by the Church's financiers not to sell any more shares in companies involved in SA.

The Church's central board of finance, which controls worldwide investments of \$400m, said financial links with SA had been reduced to the minimum practical level.

The Church financiers said £61,000, or 0.2% of the Church's three investment funds' joint annual income of £28.8m, derived indirectly from SA.

The £61,000 accounted for the proportion of estimated SA-related earnings of 44 British and American companies, in which the Church had investments of £75m.

The 44 companies, many of them the target of yesterday's motion,

make up 48% of the Church's total British and US holdings.

The board said selling more shares would be impractical and financially irresponsible.

"These interests, which are mainly small in relation to their total operations, have been declining in 1985/6 and are expected to fall further as more companies disinvest from SA due to the political and commercial outlook," the board said.

The Church of England, mother church of 70-million Anglicans worldwide, has not invested directly in SA since 1958, when it deemed drawing income from the country morally inappropriate.

More than 60 British and American companies, including Barclays Bank, General Motors and IBM, have withdrawn from SA in the past year and both the US and the European Community have imposed sanctions against Pretoria.

Companies whose shares would have to be sold if the Synod motion were passed include Shell, British Petroleum, ICI, GEC, BTR and Unilever. — Sapa-Reuter.



## Row over priest in white area

*N.M.*  
**Pietermaritzburg Bureau** *26/2/81*  
HILTON residents are divided over the issue of a coloured Anglican student priest who is living in the area.  
Several residents recently signed a petition objecting to the presence of the Rev

Gary Thompson and his family because they feel it will lead to a devaluation of their properties.

*(28)*  
Mr Thompson is awaiting a permit from Pretoria which will allow him to live in the area.

# SELL OUT!

## Renewed pressure on Church of England to end all direct investment in South Africa

28

~~28~~

Sanctuary  
2/2/87

LONDON.— The Church of England came under renewed pressure this week to disinvest completely from South Africa with a motion calling for an end to all indirect church investment in the white-led country.

The debate by the general synod — a parliament of laity, clergy and bishops — followed new recommendations by the church's financiers not to sell any more shares in companies involved in South Africa.

The church's central board of finance, which controls worldwide investments totalling R900 million said financial links with South Africa had been reduced to a minimum practical level.

### Target

Forty-four companies, many of which are the target of this week's motion, make up 48 per cent of the church's total British and American holdings.

It said selling any more shares in those companies would be impractical and financially irresponsible.

These interests, which are mainly small in relation to their total operations, have been declining in 1985/86 and are expected to fall further as more companies disinvest from South Africa due to the political and commercial outlook, the board said.

### Sapa-Reuter

England, mother church of the 70-million-strong world-wide Anglican communion, has not invested directly in South Africa since 1958 when it deemed drawing income from the country morally inappropriate.

This week's motion, calling for blanket disinvestment in all companies and institutions with significant investments in South Africa, followed an inconclusive debate in November on a proposal to withdraw investments specifically from British companies involved in South Africa.

More than 60 British and American companies, including Barclays Bank, General Motors and IBM, have withdrawn from South Africa in the past year and both the United States and the European community have imposed sanctions against Pretoria.

Companies whose shares would have to be sold if the synod motion were passed include Shell, British Petroleum, ICI, GEC, BTR and Unilever, Sapa-Reuter/RK

# Hail Bishop Tutu

28  
Sometown  
27/2/87

ARCHBISHOP Desmond Tutu is to be given the freedom of the English city of Durham.

The ceremony will take place on March 10 in the English city's town hall during a council meeting and Archbishop Tutu will greet the people of Durham from the balcony of the town hall.

The motion to confer the freedom of the city on the Nobel Peace Prize laureate will be proposed by Mr G N Steinberg and seconded by Mr H Cooper.

The honour will be conferred by the mayor of Durham, Mr Robert Clewes.

## Service

Before the ceremony Archbishop Tutu will be hosted at a lunch at the Royal County Hotel.

He will address a service in Durham Cathedral that evening and a question and answer session will be held.

During his visit to the United Kingdom, Archbishop Tutu will also preach in Westminster Cathedral on March 8 and address a meeting of the Yakar Educational Trust, an independent Jewish educational institute, the following day.

# NP rent controversy upsets Jews

By Carina le Grange,  
Religion Reporter

27/2/87  
28

The renting of synagogue property to a National Party candidate in Johannesburg has sparked controversy amid members of the city's Jewish community.

The director of the Jewish Board of Deputies, Mr A Goldberg, said yesterday the board disapproved of any Jewish institution hiring space to political parties.

Mr Goldberg was com-

menting on the Temple Israel in Hillbrow hiring out an office to NP candidate Mr Leon de Beer.

At least one member of the management committee had indicated he might resign as a result and other members have also expressed dissatisfaction.

Mr Goldberg said: "We disapprove of any Jewish organisation hiring out office space to any political party.

"Our policy is that there is no collective

South African Jewish view on political issues — that is the prerogative of individuals. We disapprove of any Jewish organisation or institute becoming identified with any political expression."

Rabbi Herbert Richer confirmed the office has been hired out to Mr de Beer after the space had been advertised.

He said a statement by Temple Israel said: "No discriminatory restriction was mentioned in the advertisement."



Archbishop TUTU

Apartheid  
is an <sup>(28)</sup>  
active <sup>6/27/87</sup>  
corpse <sup>27/2/87</sup>

— Tutu

CAPE TOWN — "If apartheid is dead, it is one of the most viciously active corpses around," Archbishop Desmond Tutu said yesterday.

He was reacting to the Government's refusal to allow the daughters of a black Malawian priest to enrol at Rhenish Primary School in Stellenbosch.

"Whoever said apartheid is dead. If it is dead it is one of the most viciously active corpses around," Archbishop Tutu said.

"First of all you get children stopped from participating in sports events because of race and now children are being stopped from attending schools.

"Again, because the most important thing about these children is not that they are human beings, but they are human beings of a certain colour."

● The Minister of Education and Culture, Mr Piet Clase, reiterated yesterday that his department's decision on the children would not be reconsidered.

Mr. Clase said exceptions could be made only for diplomats' children.

He said this case was "not such an exceptional one" — Sapa

28/2/87

# S A is part of God's world, says Tutu

(28)

Mercury Reporter

SOUTH Africa is part of God's world — in spite of all appearances to the contrary — Archbishop Desmond Tutu said to about 500 people packed in St Paul's Church in Durban last night.

Archbishop Tutu predicted that in five to 10 years we will be saying, "why were we so stupid for so long? Why did we defend such an utterly indefensible evil?"

"The church must be ready to suffer to authenticate its message. To be neutral is to have taken sides already. We cannot mouth "peace, peace, peace" when there is none.

Prosperity, security and stability were inextricably intertwined with justice and righteousness, said the archbishop, who urged the congregation to demonstrate the irrelevance of skin colour at every opportunity. (S) W/M

● See also Page 17

# Women priests in Anglican Church not SA issue, yet

Star WINNIE GRAHAM

The Church of the Province of South Africa is "unlikely" to follow its mother Church and allow women to become priests.

The Church of England's ruling synod effectively paved the way for the ordination of women priests this week, when it voted by 317 to 145 for draft legislation which will end male domination of the priesthood.

The decision followed an impassioned debate reflecting deep divisions in the church as well as threats of a breakaway by traditionalists.

The Archbishop of Canterbury, the Rt Rev Robert Runcie, said it would take until 1991 before the first women could be ordained.

Changes would have to be endorsed by the synod and Parliament. (The Protestant C of E is the established Church in England. Head of

the Church and "Defender of the Faith" is the Queen. The Primate of All England — the Archbishop of Canterbury — is appointed on the advice of the Prime Minister.)

In Johannesburg, Bishop John Carter, the Provincial liaison officer of the Anglican Church, said yesterday ordination of women was not a priority issue in South Africa, where the future country was still in the melting pot.

"South Africa will have to decide on women priests in due course, but not yet."

Asked if the church could not use women priests, he said there was no shortage of priests in South Africa. The theological colleges were all so full that alternative forms of training for students had had to be made.



Archbishop Hurley

R25 000

damages

for Hurley

care Times  
3/3/87

28  
33

PRETORIA. — The ministers of Law and Order and Justice and the Attorney-General of the Transvaal have agreed to pay the Archbishop of Durban, the Most Rev Denis Hurley, R25 000 in a settlement of damages claim.

The archbishop's claim, which was to be heard in a lengthy trial in the Supreme Court here, follows his prosecution after he made statements about atrocities in Namibia allegedly committed by the counter-insurgency unit Koevoet.

Archbishop Hurley said he held a press conference on February 3, 1983.

During the conference he was asked questions about a "Report on Namibia" issued in 1982 by the South African Catholic Bishops' Conference, in which allegations were made about atrocities committed by members of the South African security forces.

As a result of these allegations, the archbishop was prosecuted for unlawfully publishing false statements about Koevoet, "namely that the security forces in SWA/Namibia were still perpetrating atrocities against local blacks".

The charges were dropped.

#### Factual allegations

In the settlement agreement read to the Pretoria Supreme Court yesterday, the archbishop stated that he was communicating information that had come to him by way of reports from various sources. From this he had "a suspicion that atrocities do take place".

The settlement went on to say that it was not his intention to make factual allegations that Koevoet, or its members, were responsible for the massacre of a family at Oshikuku during the night of March 9, 1982, or for the detention deaths of the people he referred to as Kavango teachers.

An inquest court found that unknown members of Koevoet were responsible for the death of one of the Kavango teachers, while two other members of Koevoet were convicted of common assault.

Another inquest court found that guerillas had committed the Oshikuku massacre.

He added that no allegations were intended to, or in fact did amount to, allegations detracting from the integrity of the office of the Attorney-General.

The Minister of Law and Order, the Minister of Justice and the Attorney-General undertook to pay him R25 000 of his original R124 047 claim, in view of his high legal costs, but without admitting any liability. — Sapa



## Tutu, embassy clash a 'coincidence'

The Star Bureau



LONDON — An official from the South African Embassy is to address a meeting in Durham next Tuesday — the same day Archbishop Desmond Tutu is to be made a freeman of the city and conduct a service at Durham Cathedral.

A *Times* diarist who has told readers to "expect fireworks", has noted that it is "with appalling timing" that Mr Justus de Goede, charge d'affaires at the embassy, will be addressing the Durham University Union Society — "a mere hop, skip, and a jump" from the cathedral.

He adds: "The society's president, David Hannah, tells me the clash of dates is sheer coincidence — with the service, expected to be packed with anti-apartheid supporters, finishing just half an hour before De Goede is due to speak."

ONE 11/15 4/3/87

28

# Bishop Hurley settlement

Staff Reporter

THE Department of Justice has objected to a headline — "R25 000 damages for Hurley" — which appeared on the front page of yesterday's Cape Times.

A spokesman for the department, Mr David Swanepoel, said that, according to the terms of the settlement agreed to by the ministers of Law and Order and Justice and the Attorney-General of the Transvaal in favour of the Archbishop of Durban, the Most Rev Denis Hurley, there was "no question of damages being paid" to Archbishop Hurley.

The R25 000 paid was "a contribution towards legal costs incurred by the plaintiff in consideration of effecting a settlement without admitting any liability", Mr Swanepoel said.

This fact was reported in yesterday's article, and the Cape Times regrets that the headline gave a different impression.

# GOVT RELEASES CATHOLIC PRIEST

28

**SOWETAN  
Reporter**

A ROMAN Catholic priest who has been in detention under the state of emergency regulations since June last year, has been re-

leased.  
Dominican Father Peter Horrop was released last Friday following a meeting between Bishop Reginald Orsmond of Johannesburg and the Minister of

Law and Order, Mr Adrian Vlok.

Father Horrop was detained on June 17 last year.

In a statement released in Pretoria yesterday, the Southern African Catholic Bishop's Conference said Father Horrop was released

without being charged but restriction orders had been placed upon him.

According to the orders, he may not enter school premises or attend meetings of the Young Christian Workers, the United Democratic Front or the Congress of South African Trade Unions (Cosatu). The SACBC also an-

nounced the detention of their staff member, Mr Michael Ratinyane Moema (22) who is being held under Bophuthatswana's security laws.

The SACBC said police have confirmed Mr Moema's arrest and have told a family member that he was being held in Mabopane. Mr Moema was arrested last

Tuesday.

Bishop Wilfrid Napier, the SACBC president, yesterday condemned Mr Moema's detention without trial and said:

"Arbitrary arrests and detentions have never resolved the quagmire into which governments without vision or popular support fall.

"Under no circumstances such as detention without trial will never work.

## Security

"Heads of states and their security apparatus should realise this and release Mr Moema and all other people detained without trial."

Bishop Napier welcomed the release of Father Horrop and said: "We must thank God for this and thank the thousands of people throughout the world who have been praying and sacrificing for him and suffering with him and all our detainees."

# One man, one vote and one supporter

28 N/W 4/3/87

By Stuart Flitton  
Political Reporter

AT THE launch of the Christian Democratic Party in the Durban City Hall last night, the party's founder and leader, Mr Chris Strauss, shook hands with the audience, greeting him by name.

One person came to the meeting, after three people turned up at an abortive launch at the same venue in October last year.

The audience, who said he was a friend of Mr Strauss, declined to give his name.

'Chris is very genuine in what he's trying to do.

'I don't think people are very interested in political meetings,' the friend said, glancing at the empty seats around him.

Mr Strauss, a 70-year-old former magistrate whose principles are based on fundamentalist Christianity and Verwoerdian apartheid, was not disheartened when he walked into the huge and nearly empty hall.

'It doesn't matter. I will still give my speech.

'People in Natal are very apathetic,' Mr Strauss said, shaking his head.

He did not feel he had wasted the R790

which the meeting had cost him — made up of R230 for newspaper advertisements and R560 for the hire of the hall.

'Besides, I'll get R100 back if you people don't cause any damage here.'

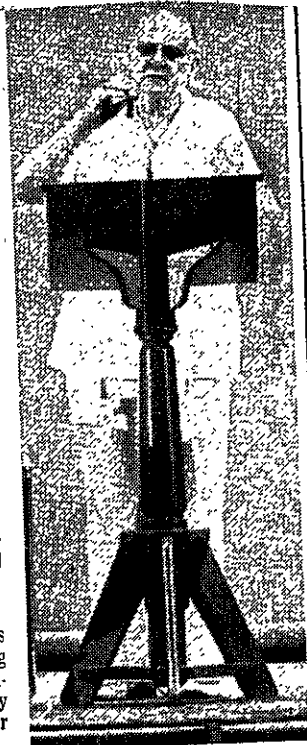
Mr Strauss said that in spite of the poor turnout, last night's meeting constituted the launch of the party and he had spoken to several people who would form an executive committee.

## 'Shame'

He said he still intended collecting 300 signatures necessary for him to stand as an independent in the House of Assembly election at the Point, and intended fielding other candidates around the country.

The stocky, white-haired Mr Strauss approached the podium, adjusted his hearing aid and started speaking from notes which included the plea: 'Kindly give me an orderly hearing at question time and I will endeavour to answer all your questions.'

'Shame,' said a burly municipal security man outside the hall. 'Who knows, he could have had the right thing and no one was here to hear him.'



Mr Strauss ...  
speaking to a  
friend.

28  
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CP  
9/3/87

# Tutu opposed to ANC violence

GRAHAMSTOWN — The Archbishop of Cape Town, the Most Rev Desmond Tutu, said last night he supported the African National Congress in its aim to work for a new South Africa — non-racial, democratic and just — but did not support its modus operandi.

He also dared the SABC to accuse him again of supporting violence, say-

ing he was sick and tired of "their dirty game" and would take the SABC to court.

Speaking at Rhodes University's SRC opening, he said he did not support the methods of the ANC and challenged the authorities to charge him with supporting violence.

The archbishop said his opposition to apartheid stemmed from his know-

ledge of the Bible.

He said he would burn his Bible and cease to be a Christian if it could be proved that the Bible justified apartheid.

"I oppose and condemn all violence. The teaching of the church is that all violence is evil, but there comes a time when you have to choose between two evils. Which is the lesser?

"Do you allow Hitler unfettered freedom to put children in the gas chamber or do you go to war to stop Nazism?

"People get all worked up when I say there could well come a time when we could exclaim that it is justifiable to overthrow apartheid by force. I have not said that time has come. It is no use villifying and trying to discredit me. That is just the case.

"After all, if it is not true that you can sometimes justifiably overthrow apartheid violently, then why is it that the Afrikaners fought what they called their *vryheid-soorloe*? Are they all terrorists?

He said reform was not wanted. Apartheid was a horrible vicious monster that could not be reformed.

Real negotiation with authentic representatives, including ANC and PAC leaders in jail, was required. — Sapa

# Durban man among two killed in Muslim clash

N/M  
9/3/87 (28)

**Mercury Reporter**

A NATAL father was one of two people killed when about 200 Muslim youths from a rival sect attacked a prayer meeting called to plan a celebration of the birth of the Prophet Mohammed at the civic centre in Azaadville, Johannesburg, on Saturday night.

Police identified him as Mr Sheik Mahiedien Saib, 55, who moved to Benoni recently to take up a new job. His family lives at Tongaat, on the Natal North Coast.

Mr Saib's body was flown to Durban last night for burial at his home town of Tongaat.

Mr Nizam Khan, House of Delegates MP, last night said that a group of Muslim religious leaders in Durban would convene an urgent meeting to discuss the growing rift between the Sunnis and minority Tablighie sect.

Mr Mohammed Bana, a spokesman for the Ahle Sunnat Wa Jamaat of South Africa, a society of priests, condemned the

religious fighting between the two factions.

A police unrest report released by the Bureau for Information in Pretoria last night said: 'At Azaadville (Randfontein) a group of approximately 30 Indian men gathered for a religious service in the community hall.

'While they were busy a group of approximately 200 Indian men came from the mosque, armed with knives and sticks. They attacked the people in the hall. An Indian man was attacked and his head was banged against the wall. He pulled his pistol out but he was overpowered.

'His weapon was taken away and shots were fired. Nobody was wounded. This man was taken to hospital but died later because of head injuries.

'The community hall was damaged and 13 vehicles' windows were broken.

'Later that evening an Indian man, Mr Mahadeen Saib, 55, from 476 Moodley Street, Slamille, Benoni, was found dead 500 m from the hall in Azaad Road. He died from head injuries. No arrests or police action were reported.'



Archbishop Tutu shares a joke with the Rev Michael Mayne, the Dean of Westminster Abbey.

# Tutu applauded at Westminster Abbey

28  
9/21/87

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The Star Bureau

LONDON — Archbishop Desmond Tutu has won an unusual honour: a standing ovation at Westminster Abbey.

He told the congregation yesterday of the "blasphemy" of apartheid.

The head of the Anglican church in Southern Africa, he is visiting Britain for the first time since his enthronement last September.

His principal engagement in Britain is to receive the Freedom of Durham.

Archbishop Tutu met the Archbishop of Canterbury, Dr Robert Runcie, at the start of his three-day visit yesterday and the two archbishops later held talks with Foreign Secretary Sir Geoffrey Howe at Lambeth Palace.

Archbishop Tutu flies to America on Wednesday.

# Two die in Reef clash

TWO men died after a clash between groups on Saturday at a religious service in Azaadville, Randfontein, the Bureau for Information said.

About 30 men gathered for a religious service in a community hall, the unrest report said.

During the service, another group of about 200 men armed with knives and sticks came from a mosque and attacked people in the hall.

A man died later in hospital from injuries sustained when his head was banged against a wall.

He drew a pistol, and was overpowered.

"His weapon was taken away and shots were fired.

"Nobody was wounded."

Later, the body of Mr Mahadeen Stab (55), of Moodley Street, Actonville, Benoni, was found 500 m from the hall,

He died from head injuries.

"No arrests or police action was reported," the report said. The community hall was damaged and 13 vehicles' windows were broken. — Sapa.

*S. M. 28 9/13/87*

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# Tutu and embassy official both speak in Durham

The Star Bureau

LONDON — While Archbishop Desmond Tutu was preaching in Durham Cathedral last night, police were searching a neighbouring building, after a bomb scare, where a senior South African Embassy official later addressed a meeting.

In what some Durham city councillors described as "provocative", the Minister of the South African Embassy in London, Mr Justus de Goede, was the guest speaker at a Durham Union Society meeting on the same day as Archbishop Tutu's Freedom of the City ceremony.

Some time before the meeting, an anonymous caller told a local newspaper there was a bomb in the Durham Union Society building and police ordered an extensive search. Nothing was found.

Instead, Mr de Goede faced protests from more than 300 people, many of them students, who chanted anti-apartheid slogans and sang songs. Police turned out, but there were no incidents.

The demonstration was organised by Durham Students' Union and attracted support from the town's and university's anti-apartheid societies, along with others from Tyneside and Wearside.

The student union president, Ms Kate Ross, said: "I am very pleased with the turnout."

# Tutu is the South African 'with most influence in US'

28

12/1/87 GROS

CAPE TOWN — Archbishop Desmond Tutu was probably the most influential South African in the United States, Dr Denis Worrall, South Africa's former Ambassador in London, said last night.

"Archbishop Tutu has enormous influence. He has tremendous influence on our relations with the rest of the world," Dr Worrall, the Independent candidate in the Helderberg constituency, said in

reply to a question at a meeting organised by the Stellenbosch Chamber of Commerce.

"It is less so in the United Kingdom, but he is probably the most influential South African in the United States."

"To neutralise him, I used Helen Suzman, Alan Paton and Chief Minister Buthelezi."

Dr Worrall said the Government's reaction to the Presidents Council report on the Group Areas Act and the Natal Indaba had depressed British businessmen.

They had come to expect positive developments regarding the Group Areas Act and other reforms, but the South African Government's failure to act on these promises had a tremendous negative impact.

The fact that Cabinet Ministers had addressed influential businessmen in London — saying that positive action was in the pipeline, when it wasn't — also did not enhance South Africa's reputation overseas.

(Report by Barry Streek, 122 St Geroge's Street, CT)

SET in a quiet spot in the beautiful countryside in KwaNdebele, about 30 kilometres out of Bronkhorst-spruit is the Southern African Theological College for Independent Churches.

The tranquil surroundings provide an ideal environment for the study and contemplation of the scriptures.

The college is headed by two leading lights of the fledgling United Christian Conciliation Party (UCCP), which was launched with much controversy last year.

Among some of the better known members of the UCCP are Mr Edward Kunene, a former mayor of Soweto, and Mr Tamsanqa Linda, former mayor of New Brighton township in Port Elizabeth.

Bishop Isaac Mokoena, who is president of the UCCP, is rector of the college and Dr Evangel Sebastian Malamb, the party's public relations man, is principal.

## Boardroom

Pastor Petrus Badenhorst, Bishop Mokoena's private secretary, is also the college's administrative secretary.

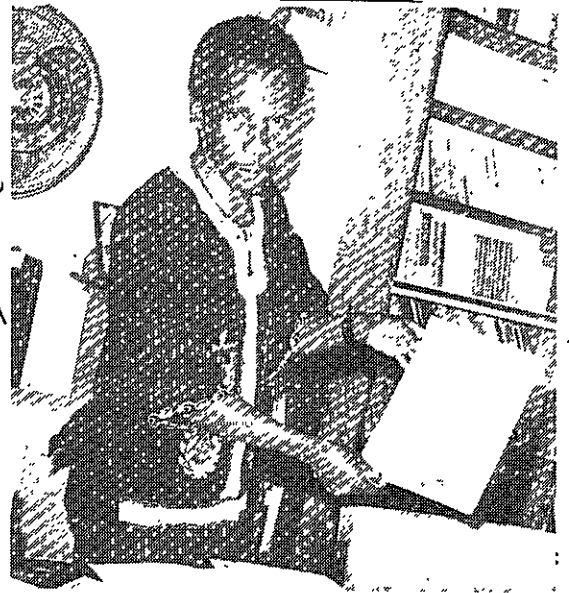
Dr Malamb said the college has an enrolment of about 160.

We were welcomed to the college's administration block by the learned doctor, who ushered us into a smart boardroom where we were later joined by young Pastor Badenhorst.

The boardroom's walls are adorned with many of Bishop Mokoena's certificates, diplomas, photographs and other awards from different parts of the world.

# Doctor here, doctor there and doctor everywhere

28  
Soweto  
12/3/87



Dr MALAMB . . . PRO of United Christian Conciliation Party.



PASTOR Badenhorst . . . Bishop Isaac Mokoena's personal secretary.

## FOCUS

By NAT DISEKO

There is the honorary degree of Doctor of Divinity which he was awarded by the Unuyang Academy of Korea in 1982. One other award, this one from the International Society of Preachers, proclaims Bishop Mokoena to be "A good teacher and able instructor of the divine mysteries".

Dr Malamb made a rather dramatic entry into the room armed with a bulging folder containing certificates, diplomas and awards that in sheer numbers made Bishop Mokoena's display a mere trifle in comparison.

The good doctor then proceeded to spread out his bounteous intellectual harvest on the table.

Noticing the look of mild astonishment on my face the doctor said: "My documents are very clean. All these documents are genuine. I know that some people forge things."

But Dr Malamb, who affects the air of a shrinking violet, is not averse to being addressed as doctor. It is doctor here, doctor there and doctor everywhere.

## University

He was awarded an honorary doctorate of divinity by the Universal Life Church Inc. of California.

Through studying by correspondence, Dr Malamb also earned a certificate of achievement for Faith, Politics and Government from the Oral Roberts University in America.

Asked what it was like for him, an Afrikaner who comes from a conservative background, to belong to a largely black political party (the UCCP is open to all races), Pastor Badenhorst said: "I am a real black person. You could call me a Tswana in a white skin. I also speak the language.

With the stern bespec-

With the stern bespec-

With the stern bespec-

With the stern bespec-

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"For some time I had this kind of thinking that the blacks live a dirty kind of life until I went in for myself to look for myself (sic)."

## Friend

Pastor Badenhorst said he once visited the home of a black friend with whom he used to work as a security guard at a motor car plant in Rosslyn, Pretoria.

"I nearly fell on my back. You could have thought a white man stayed there. I felt very comfortable with blacks. I nearly thought I was in wonderland.

"I have also done missionary work among the Vendas and Shangaans. I was very privileged to work among my brothers and sisters," Pastor Badenhorst said.

He said he did not believe in apartheid and had realised over the years what a mistake the

**WITWATERSRAND LIQUOR AND CATERING TRADE EMPLOYEES UNION \***

**Founded:** 1926

**Head Office:** P.O. Box 10952, Johannesburg. 2000

1st Floor West, His Majesty's Building, Joubert Street, Johannesburg. 2001

**Phone:** (011) 838-3345/6

**President:** G.J. Le Roux **General Secretary:** Dirk Hartford

**Membership:**

Year	Coloured & Asian	White	Total
1981	345	2 177	2 522
1982	355	2 150	2 505
1983	306	1 746	2 052

**Registered for:** White and Coloured persons employed in the Liquor and Catering Trade in Alberton, Benoni, Boksburg, Brakpan, Germiston, Heidelberg (Transvaal), Johannesburg, Kempton Park, Krugersdorp, Nigel, Randburg, Randfontein, Roodepoort, Springs, Vanderbijlpark, Vereeniging and Westonaria.

**Industrial Council:** Liquor and Catering Trade, Witwatersrand and Vereeniging

**Closed-shop agreement:** Liquor and Catering Trade, Witwatersrand and Vereeniging, except a manager, assistant manager, department manager, off-sales manager and management trainee; a clerical employee whose wage exceeds R 350 per month or part-time and casual employees.

**Affiliations:** National Union of Liquor and Catering Trades Employees of South Africa; disaffiliated from TUCSA in November 1983.

**Note:** Plans merger with the Witwatersrand Tearoom, Restaurant and Catering Trade Employees' Union.

**Union's Comment:**

"We are committed to the right to life, liberty and property through individual freedom. The party is open to all South Africans who disregard of creed or colour."

"We are the party of moderation, liberty and reconciliation. We believe that all people of South Africa, as free, independent individuals, hold the key to the future."

whites had made. He said his family had disowned him because of his affinity for blacks.

The introduction to the manifesto of the UCCP, which hopes to enter Parliament one day, states:

"I have been in Bophuthatswana for more than four years doing some upliftment of soccer (sic) and missionary work. I stayed in Mabopane and I have been well known. The people there used to respectfully call me Bra Piet.

From the look on his tached visage of Bishop Mokoena looking down at the proceedings from a photograph on the wall, Dr Malamb pulled out a picture of himself dressed in a bishop's vestments complete with mitre and all.

Future there will be again to find there. In the mean

For us the urgent cause of trade union unity can be found at this stage outside of TUCSA's ranks and within the South Africa Co-ordinating Council of the Union of Foodworkers Associations to which one of the thorough-going revision of TUCSA's whole programme the services available to member Unions, but seems lie not so much in increasing the affiliation with TUCSA. Our Unions feel that the real solution our Unions have jointly decided to discontinue our od of prolonged and painful discussion and religious values



Dr Beyers Naude . . . "Freedom is indivisible".  
 ● Pictures by John Hogg.

# Police seal off streets for march



Police briefly sealed off streets in central Johannesburg yesterday as a crowd of about 100 people emerged from a National Detainees Day meeting and marched singing through the streets of the city.

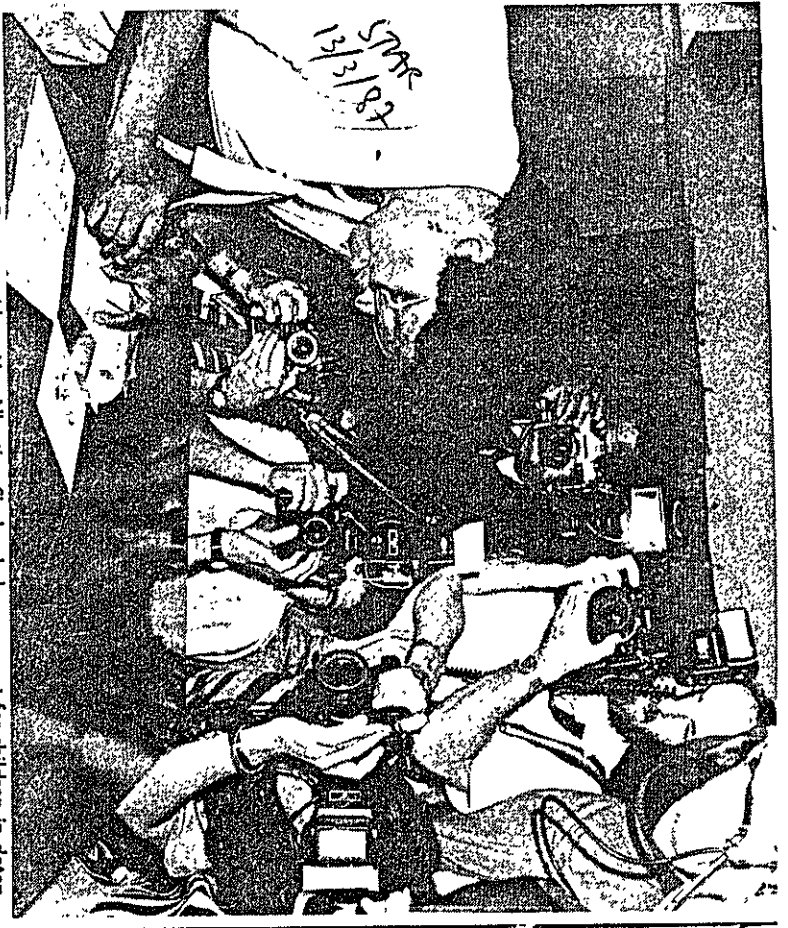
Guests at the entrance of a luxury hotel stared in amazement as the throng moved by swiftly and dispersed without conflict after progressing about two blocks from the lunchtime meeting venue. Teargas could be smelt near Khotso House as part of the crowd approached there and police converged on the area.

The marchers were part of a crowd of about 600 which overflowed the Central Methodist Hall to register support for all detained children.

Dr Beyers Naude told the meeting the relevant question to be asked in a society where hundreds or thousands of children were detained was not, "What have the children done?" but, "What has society done to its children?"

Dr Naude argued that freedom was indivisible. "Our call today (remainder of sentence deleted). "But if we (remainder of sentence deleted) We cannot stop there."

The logical next step was to demand the restoration of a free Press, which was closely linked to the rights of the individual. One had to go further to fight to free all people "from the



United Democratic Front president Mrs Albertina Sisulu pledges support for children in detention. Mrs Sisulu is the wife of imprisoned African National Congress leader Walter Sisulu and the mother of detained editor Mr. Zwelelke Sisulu.

shackles which prevent them from expressing their political aspirations."

"We also logically call that our country should be free from dictatorship and tyranny."

Midway through the meeting, prominent people from community and political organisations were called upon to put their signatures to a pledge in support of children. Particularly loud applause greeted United Democratic Front president Mrs Albertina Sisulu as she added her name.

● More than 200 students attended a prayer meeting for detainees at the Whitewaterstrand University. During the service a number of students mounted a placard demonstration outside.

When the service ended after lunch-time, part of the crowd marched around the campus chanting freedom songs. They dispersed peacefully.

● About 400 people attended a meeting held at the Johannesburg headquarters of the Congress of SA Trade Unions. They heard Chemical Workers' Industrial Union organiser Mr Vusi Mavuso recount his experiences during six months in detention last year. After the meeting, the crowd continued chanting freedom songs outside the building, where police looked on but took no action.

(Parts of this report have been deleted to comply with the Emergency Regulations.)

# Priest quits Transkei as ordered

## Dispatch Reporter

UMTATA — A US Catholic priest who was released from 12 weeks of detention without trial here on Wednesday left for Zimbabwe yesterday afternoon after being told to "pack and leave" Transkei.

Father Casimir Paulsen's departure was greeted with sadness and despair by 50 Catholics who accompanied him to the airport.

Father Paulsen, a Marianhill Mission priest, who was in charge of the Catholic mission in the Tsolo district, was detained by the Transkei security police three months ago.

After his release he was given a verbal order to pack and leave the country within 24 hours.

Earlier, the head of the security police, General Leonard Kawe, said Father Paulsen had been detained in connection with subversive

activities.

Father Paulsen hugged and kissed all those who were at the K D. Matanzima Airport to see him off yesterday and called on every Catholic to "behave".

He said his immediate destination was to a Marianhill Mission in Bulawayo, but he had no other longterm plans.

A Catholic spokesman here, Bishop Andrew Brook, said the deportation of Father Paulsen had come as a "great surprise" to fellow Catholics.

"The church is experiencing a sad loss as the gap he is leaving behind will be difficult to fill," Bishop Brook said.

As the plane took off, Bishop Brook led a short prayer as parishioners wept openly.

Father Paulsen, who arrived in Southern Africa in 1966, had been in Transkei since 1978.

● Sapa-AP reports that Father Paulsen arrived in Bulawayo yesterday afternoon from Johannesburg and told reporters he had been tortured while held in detention.

"It's a nasty experience," he added.

He said he would stay in Zimbabwe for two weeks until he decided what to do next.

"I would like to do something to help make South Africa a place where there is no injustice," he said.

Pictures page 16

# Nats bow out of the temple

THE National Party in Hillbrow has vacated its office in Temple Israel, its candidate Leon de Beer confirmed yesterday.

The office has moved to a "much more advantageous" position on the corner of Claim and Kaptein Streets in a house donated by a sympathetic member of the Jewish community.

The move follows the disapproval of Reform rabbis and the United Progressive Jewish Congregations (UPJC) when it became known that Temple Israel had let an office to the NP for its election campaign.

Sources within the UPJC said De

By PAT SIDLEY

Beer was contacted by the president of the UPJC, Lionel Ostrowsky, and asked if he would move.

De Beer told the *Weekly Mail* he was not forced out but had left voluntarily after the offer of a house.

He did not believe it would affect his campaign adversely — on the contrary, Jews were "intelligent and moderate" and would vote NP.

A former Stellenbosch Progressive Federal Party organiser, who voted against the new constitution in the 1983 referendum, De Beer believes

the whole row was started by the PFP, and not the Rabbis or the synagogue management committee or the congregants.

In fact it had started with dissatisfaction on the management committee, some of the members of which had contacted *Weekly Mail*.

But, De Beer said, he has canvassed Jews in Hillbrow and believes that "for the first time we will get their support."

De Beer said he originally rented the office after seeing an advertisement in the *Hillbrow Herald* placed by the synagogue.

28 (S) W/Mail 13-19/3/87

# SOUTHERN AFRICAN CATHOLIC BISHOPS' CONFERENCE



DATED: First Sunday of Lent.



## OPEN LETTER TO ALL DETAINEES

We, the members of a special consultation of the Catholic Church gathered at Hammanskraal to assess the present state of affairs in our country, want to send a message to all detainees. It is clear to us that our country has seldom witnessed such a wave of repression and such an extensive denial of basic human rights. We condemn this in the strongest possible terms and accuse the present South African government of a serious abuse of power. This is evident in the number of people who are detained, in the failure to give them access to due process, and most distressingly, the detention of children. We can find no justification for this continuing inhuman oppression and we warn that it is a measure that does great damage for the present and the future.

To all of you in detention we send the assurance of our solidarity in your suffering. In your struggle for the liberation of all the people you have been willing to sacrifice your own freedom. In condemning violence and injustice we admire and support you. We recognise in your suffering, especially those of you who have been physically assaulted and who suffer solitary confinement a very important contribution to our struggle for liberation. We will continue the work that you have been doing and we will continue to give all the support we can to your friends and relatives. To our brothers and sisters in detention we promise our prayers and whatever pastoral care we can give.

We are particularly concerned about those of you who are children and we are encouraged by the news that some adults in detention do try to take care of the children.

We will also continue to work for your freedom and we pray that God our Father will give us the wisdom, courage and strength to work continuously for the liberation of our country.

Yours in Christ,

- |   |   |
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| Bishop W F Napier, OFM (President)<br><i>+ W F Napier OFM President</i> | Bishop D Verstraete<br><i>D Verstraete</i>          |
| Cardinal Owen McCann<br><i>Owen McCann</i>                              | Archbishop S Naidoo, CSsR<br><i>S Naidoo</i>        |
| Archbishop D Hurley, OMI<br><i>D Hurley</i>                             | Fr E Farrelly, SDB<br><i>E Farrelly</i>             |
| Bishop R Orsmond<br><i>R Orsmond</i>                                    | Sr Brigid Flanagan, HF<br><i>Brigid Flanagan HF</i> |
| N Bruyns<br><i>N Bruyns</i>   | Archbishop G Daniel<br><i>G Daniel</i>              |
| Bishop M Rowland<br><i>M Rowland</i>                                    | N Malatjie<br><i>N Malatjie</i>                     |
| Bishop M Coleman<br><i>M Coleman</i>                                    | N F Stott<br><i>N F Stott</i>                       |
| Bishop J Brenninkmeijer<br><i>J Brenninkmeijer</i>                      | J Boule<br><i>J Boule</i>                           |
| Archbishop P Butelezi<br><i>P Butelezi</i>                              | Fr A Nolan, OP<br><i>A Nolan</i>                    |
| Bishop H Lenhof, SAC<br><i>H Lenhof</i>                                 | Professor B Gaybba<br><i>B Gaybba</i>               |
| Bishop P Nkhumishe<br><i>P Nkhumishe</i>                                | Sr Cecilia Smit, OP<br><i>Cecilia Smit OP</i>       |



# Muslims had letter for NGK

*Give Times 14/3/87*  
Court Reporter

MUSLIMS gathered on the Grand Parade to take a letter to the Grootte Kerk in Adderley Street after the Ned Geref Synod pronounced Islam a false religion, the Magistrate's Court heard yesterday.

This was the evidence of Mr Sulaiman Ernie, 34, of Mitchells Plain, one of eight charged with attending an illegal gathering on the Parade on November 1 last year.

The others are Mr Mogammat Zottenberg, 19, of Heideveld, Mr Nazeem Essack, 19, of Cape Town, Mr Abdulatief Sterras, 49, Mr Gasant Peteren, 43, both of Bonteheuwel, Mr Amien Arnold, 33, Mr Dawood Schloss, both of Mitchells Plain, and Mr Moegsien Vallie, 40, of Lansdowne.

Mr Ernie said he would have attended the meeting "for my religion" even though he knew it was unlawful. He said they had prayed.

Mr Zottenberg said he had attended the meeting but had not distributed pamphlets. He had gone to the Parade to affirm his faith as a Muslim. The meeting had taken the form of a religious gathering and he moved away from the group gathered at the statue of King Edward VII as he was afraid of the "policeman with whips".

Mr Essack said he had prayed at the statue and had left when the group was ordered to disperse. While he was walking through the crowd he was arrested.

He said the group wanted to show that they "disagreed with the NG and that Islam was not a false religion". On the previous day the Imam had informed the men at the mosque of the meeting.

Mr Sterras said the meeting was not a political one but a religious one and it was "not wrong".

Mr Arnold said he ran when he saw a policeman running towards him with a whip. He had no intention of joining the crowd and did not.

The hearing continues on Monday.

Mr MJC Tolken was the magistrate. Mr B de Vries prosecuted. Mr D Kawalski instructed by E Moosa and Associates appeared for the eight.

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# Clerics get order against critics

Dispatch Reporter

UMTATA — An interim interdict restraining the former State President of Transkei, Paramount Chief Kaiser Matanzima, and 11 other Methodists from criticising the present leadership of the United Methodist Church of Southern Africa at their conference here was granted by the Supreme Court yesterday.

The order also restrains Paramount Chief Matanzima from interfering directly or indirectly in any manner with the administration or work of the church.

The order was granted by Mr Justice Davies after an application was made by the president of the UMCSA Conference, the Reverend Ferrier Fikeni, and the church's secretary, the Reverend William Pupuma.

The other respondents were cited as: the Rev Pascot Mzwandile Waqu, the Rev Morgenthal Mdolo, Mr Lulama Mwanda, Mr Lexie Ceza, the Rev Brian Mamba Swartbool, Mr Mtunzima Mjali, Mrs Florence Gaba, the Rev F. De Waal Mahlasela, the Rev Stanley Ntloko, Mr Marshall Michael Njongwe, and the Rev Rufus Ntatu.

The application was made in the wake of preparations for the "First People's Conference" focusing on Methodism which began at the in-service centre of the University of Transkei yesterday.

The order also restrains the respondents from deterring the litigants or their witnesses in the proceedings of the First People's Conference.

The respondents have to show cause by April 23 why Paramount Chief Matanzima should not be held in contempt or committed for contempt of court for assisting in the passing of a resolution at a meeting on February 20 at which the present leaders of the UMCSA were condemned and called on to step down.

In affidavits, Mr Fikeni said Paramount Chief Matanzima had been using his official status and authority to harm the church in numerous ways.

He was a church member and had been attempting for considerable time to gain control of the church for his own ends.

He accused Paramount Chief Matanzima of having called on church members in his area not to pay their church dues.

"Subsequently he caused a banning order to be served on the Rev Ezra Msezeli from Western Tembuland and prohibited him from holding church services and meetings there and from entering the area."

Mr Fikeni said Paramount Chief Matanzima breached an undertaking he had made under oath that he would not interfere with the administration or work of the church by banning him and Mr Pupuma from holding services in the area.

Mr Fikeni said these banning orders were made without the power to make them and without giving any hearing to the banned persons.

The resolution of February 20 said the conference "deprecates and disassociates itself from the evil actions of the reverend gentlemen of the cloth: Msezeli, Fikeni and Pupuma, who have taken the founder of the Republic of Transkei, the former Prime Minister and ex-State President of the Republic of Transkei, who is the Paramount Chief of Western Tembuland, the Rev Dr K. D. Matanzima, to court".

The resolution called for, among other things, that: "These reverend gentlemen step down forthwith from all the offices that they hold in the church and this meeting calls upon Rev Fikeni in terms of Paragraph 5/38 of the constitution to exercise the powers vested in him to summon a special meeting of Conference, and not to delay the ventilation of the various points of view which currently bedevil the affairs of the church until the normal meeting of Conference during October 1987".

● The conference proceeded yesterday and was addressed by prominent members of the church including Paramount Chief Matanzima.

The Star Bureau

LONDON — Archbishop Desmond Tutu has criticised the world's reaction to the detention of children in South Africa.

"I have to say that I am not much impressed with the response of the international community to this particular aspect of a completely outrageous and vicious system," he said at a Press conference.

"If we were able, say, to produce evidence that Mr Mugabe was holding children in detention, the governments who seem to have an extraordinary kind of equanimity over this particular aspect would have been jumping up and down like scalded cats.

"That is why I have been lured to the conclusion that black misery and suffering do not actually mean a great deal to many of the Western governments. They are far more concerned about profits," he said.

The continued detention of children was more frightening than the detention of adults, he said. There were about 250 under 18, some as young as 11, in detention. Some were held with hardened criminals.

Archbishop Tutu, flanked by the Bishop of Coventry, the Rt Rev Barrington Ward, and the Rev Canon Samuel van Culin, secretary-general of the Anglican Consultative Council, was on a three-day visit to Britain for talks with church bodies during which he was made a freeman of the city of Durham.

The Archbishop said the South African Government had to be given credit, even if reluctantly, "for having succeeded diabolically in their curbs on the Press and the media about what is actually taking place in our country".

There had been a reduction in some of the unrest. But if there was a calm, it was "utterly illusory". It was a superficial, surface calm. The anger of the people was continuing, and those who urged non-violence could not show any results of their advocacy.

The Archbishop also criticised Western governments for their attitude to sanctions against South Africa. He said the policies these governments followed on, say, Afghanistan, Argentina, Poland and Nicaragua had been those whereby they had been



It was a case of 'Et two Tutu' this week when Archbishop Desmond Tutu previewed a life-size wax effigy of himself which is to be displayed in the Grand Hall of Madame Tussaud's in London.

### And, lo, the archbish waxed exceeding amusing

The Star Bureau

LONDON — It was a time for jokes and banter when Archbishop Desmond Tutu previewed the wax effigy of himself which is to be exhibited in Madame Tussaud's Grand Hall.

"Just look at that!" he said when he entered a room at the Society for the Propagation of the Gospel

and saw the life-size effigy. It wore a long purple cassock and a cross on a silver chain.

"Which is the more handsome?" he asked as he slipped an arm around the effigy's shoulders.

"I just hope nobody melts it down or sticks pins in it." television cameramen. When one photographer

shouted: "Move across a bit, Bish," he quipped: "Archbish, please."

But the Archbishop was serious, too. Asked how it felt to be the first black South African to have an effigy displayed at Madame Tussaud's, he said: "I think it is a wonderful thing for the victims of apartheid that one of them should be honoured in this way."

able to apply sanctions "at the drop of a hat".

There had not been the "sophistry" such as applied to South Africa about whether sanctions were effective and whether they would hurt most those the world wanted to help, he said.

The Archbishop replied with an emphatic "no" when he was asked whether Mrs Thatcher's government was doing enough

about South Africa.

"We would say that action is effective only when apartheid ends," Archbishop Tutu said.

Mr P W Botha was almost certainly regretting having called the election, he said. He did not think Mr Botha would lose the election, although it was "sowing very considerable doubt and a measure of confusion among the troops".



STAR 14/3/87

# The test-tube question

IN A 40-page document approved by Pope John Paul II and written by the Congregation for the Doctrine of the Faith, the guardian and promoter of Roman Catholic orthodoxy, the Vatican has condemned all forms of test-tube births, surrogate motherhood and experimentation on living embryos, declaring that the human body cannot be treated as a 'mere complex of tissues and organs'.

It also rejected as morally illicit cloning, attempts to fashion animal-human hybrids, freezing of embryos and the planting of human embryos in artificial and animal uteruses.

Furthermore, any Roman Catholic who 'willingly and knowingly' violates the directives will be committing sin.

The effects of this document will be felt beyond the borders of Roman Catholicism, for it urges government authorities and legislators to be watchful of new biomedical techniques because 'an uncontrolled application of such techniques could lead to unforeseeable and dam-

aging consequences for civil society', and specifically calls on governments to outlaw sperm and embryo banks and surrogate motherhood.

The Church, it says, cannot ignore the 'legitimate aspirations of sterile couples' to have a child. But the child 'is not an object to which one has a right, nor can it be considered as an object of ownership'.

While governments are not bound by Papal decrees or directives, neither can they be ignored entirely. For it is not a dichotomy to say that moral considerations can fall outside the ambit of any one religion.

They are the province of all right-thinking people regardless of creed.

Indeed, the South African Law Commission in December tackled the vexed question of the status of test-tube babies in a Bill proposed to clear up the legal vacuum in which they are born.

We await with interest the outcome, for it is our view that these are areas in which legislators must move with care.

14/3/87  
28

Epist. 10/3/87 ..

# Give District Six back — Tutu

CAPE TOWN — The Archbishop of Cape Town, the Most Reverend Desmond Tutu, yesterday urged the Government to return District Six to the coloured community and to retain the suburb of Lansdowne as a grey area.

Archbishop Tutu was addressing the congregation and invited guests at St Mark's Church in District Six, Cape, in honour of the church's centenary year.

"I urge the Government of this land not to move the so-called coloured people out of Lansdowne, not to open old wounds or create new ones," Archbishop Tutu said.

Referring to the 21 years since the first removals from District Six to the Cape Flats, he said: "It would be a wonderful 21st birthday present if the Government would say 'we are reversing our policy, it was a mistake.'"

This would be a "tremendous act of state-mentship", he said. — Sapa

**Dispatch Reporter**

UMTATA — The First People's Conference of Methodists in Transkei resolved here yesterday to dismiss the idea of a split in the Methodist Church and called for unity of all Transkei Methodists under one name, The Methodist Church of Transkei.

The three-day conference held at the University of Transkei in-service training centre found there was confusion within the church which could only be resolved by a redefinition of the church's name.

The conference resolved to call on the Transkei National Assembly to review the amendment of the act which changed the name Methodist Church of Transkei to that of the United Methodist Church of Southern Africa (UMCSA).

Hundreds of delegates representing Methodists from all over Transkei and the urban areas of South Africa attended the conference to seek solutions to alleged disorder and confusion in the church's operations.

Conspicuous by their absence were the officials forming the leadership of the UMCSA — the president, the Reverend Ferrier Fikeni,

the secretary, the Reverend William Pupuma, and the missionary secretary the Reverend D. Dabula.

An interim interdict granted by the Transkei Supreme Court on Friday prohibited any kind of criticism of the trio and the operations of the UMCSA after Mr Fikeni applied to the court for the conference to be declared unlawful and unconstitutional.

In an earlier statement the trio said they could never imagine themselves attending a conference which had not been convened by themselves and called on all Methodists in the country not to recognise it.

On Friday, the first day of the conference, an attempt by some UMCSA clergy to disrupt the conference officially opened by the former State President, Paramount Chief Kaiser Matanzima, was foiled by the intervention of security police.

Consequently the venue had to be changed

from the university's auditorium to the in-service training centre.

Mr Dabula said 55 members of the UMCSA's clergy had been removed by the security police.

They were told the conference had been legalised by the Transkei Supreme Court and nobody was allowed to interfere with its deliberations.

In an interview yesterday the chairman and convener, the Reverend Morganthal Mdolo, said the conference had been a success.

He said the conference had found that the Methodist Church in Transkei found itself with two names — the Methodist Church of Transkei and the United Methodist Church of Southern Africa.

There had been a general feeling that Transkeians who subscribed to the membership of Methodism were experiencing confusion because of the two names.

Mr Mdolo said the name Methodist Church

of Transkei had been changed by a 1979 conference of the church, which had failed to consult the people but rushed the new name through Parliament.

He said the original act had provided for no change of name or the renaming of assets.

The conference had felt the correct name of the church was the Methodist Church of Transkei and that the name United Methodist Church of Southern Africa was merely a trade name.

All properties and assets are registered under the Methodist Church of Transkei.

Mr Mdolo said the conference had also resolved to adopt a Methodist doctrine which revered all traditional leaders of the country, including the government and those empowered to be custodians of the law.

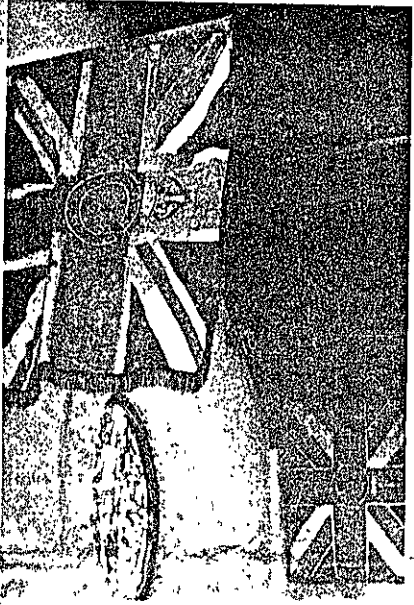
Another resolution was that the conference elect a steering committee to handle "relevant matters".

# Transkei Methodists call for church unity

PD 16/3/87

# Row over priest's stand on KR's

28 DD 16/3/87



The regimental colours of The Kaffrarian Rifles in St John's Church.

**Dispatch Reporter**  
**EAST LONDON** — A dispute involving the new rector of St John's Church — traditionally the garrison church of The Kaffrarian Rifles — reached a climax here last night when a warden and several parishioners insisted the rector resign as parish priest.

Some parishioners were particularly upset that the rector had wanted to remove the battle colours of The Kaffrarian Rifles which traditionally hang in the church.

At the annual Easter vestry meeting a newly-elected warden, Mr Peter Godden, blamed the rector, the Rev Eric Holder, for what he called the worsening spiritual state of the church.

However, Mr Holder insisted that he would not be removed from his post and said the parishioners would have to be led by him, in his own way.

The meeting was chaired by Mr Holder who broke with tradition by holding it in the church and not in the hall.

During the two-and-a-half-hour meeting parishioners attacked or supported Mr Holder who had determined that the church stick strictly to the scriptures and its canons, and that secular interests take second place to the spiritual life of the community.

However Mr Godden said, "I know of no mandate given to the rector for his progressive ruination of the parish."

A parishioner, Mr Keith Evens, accused the rector of failing in his responsibilities insofar as they concerned The Kaffrarian Rifles, a Citizen Force regiment.

Since Mr Holder's appointment, he said last night, many loyal parishioners had left St John's, the choir had become defunct and funds necessary for the restoration of the church had not been forthcoming. St John's has been the garrison church for 105 years.

Mr Evens insisted that Mr Holder acknowledge

**6 accused of cannibalism**  
**MBABANE** — Police at

the traditions associated with being rector and his responsibilities to The Kaffrarian Rifles or to resign.

A re-elected church warden, Mr E Batty, said he stood by Mr Holder and then denounced those whom he accused of splitting the congregation. He declared his resignation as warden and walked out of the meeting.

The dispute started almost 11 months ago when the previous rector, the Rev. James Hoyle, was transferred to King William's Town and replaced by Mr Holder.

Mr Evens said last night that Mr Holder had refused to officiate at a service last year commemorating the regiment's 110th anniversary and Canon N Mayal of St Alban's Church had been called in to officiate in his place.

Later in the year Mr Holder again refused to officiate, this time at the annual Remembrance Day ceremony at the Cenotaph.

The final straw, according to Mr Evens, was when Mr Holder ordered one of the church wardens, Col Reg Deyzel, to take down the regimental colours which hang from the rafters of the church.

Mr Evens said Mr Holder had used the words "Remove those rags from my church."

Col Deyzel refused to remove the regiment's Battle Colours and the matter was referred to the church council.

Last night's meeting, at which the visibly distressed rector's wife, Sheila, had to be comforted by one of the parishioners, ended after the rector insisted that he would not be removed from his post.

He said he knew of all the things being spoken about him but his resolve would never be shaken by any man. Christ was his only guide, he said.

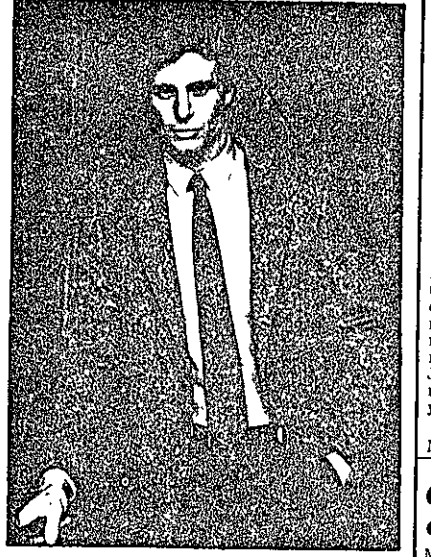
## 4 die in violent storm

**PIETERMARITZBURG** — Four people were killed — two of them in a mudslide — during a violent storm which lashed Pietermaritzburg and district for about an hour yesterday.

Two Natal Parks Board employees died and another was hurt when a mudslide wiped out a Parks Board settle-

ment, Kettle Fontein, on the side of World's View.

The floodwaters gushed down the side of World's View, causing a large mudslide which swept through Kettle Fontein, taking one of the settlement huts and three Parks Board men with it. — DDC



Shaping up for National Trim Week which began at the weekend are: (from Agullar and Yolanda Bona on the bars, and Elaine Mopp and Precious I

## Getting into trim



Shaping up for National Trim Week which began at the weekend are: (from Agullar and Yolanda Bona on the bars, and Elaine Mopp and Precious I

# Church-State row looms over raising of foreign funds <sup>(28)</sup>

By Jo-Anne Collinge

SMC  
17/3/87

A showdown between Church and State is building up as the Government increases pressure on anti-apartheid organisations, which receive foreign funds, spokesmen for the organisations have warned.

Reports have been received from around the country of the inspection of books in terms of the Fund-raising Act, with church organisations coming in for particular scrutiny.

The latest move was a police visit yesterday to the Johannesburg headquarters of the South African Council for Higher Education (Sached). Sached was inspected late last year by auditors instructed by the Director of Fund-raising.

"The police informed us they would be charging us under the Fund-raising Act," Sached director Mr John Samuel said this morning.

He added that the trust would be taking legal advice. It believed it had acted legally.

Sached runs alternative education programmes at high school and tertiary level. It has nine centres around the country.

## DEFINITION

Spokesmen for some of the organisations suggest the State is preparing to test the Fund-raising Act in court.

They say it will clash with the churches over the definition of "bona fide religious activities", specifically exempted from the requirements of the Act.

Organisations which have confirmed inspections by the Directorate of Fundraising are: The National Education Crisis Committee; the church-sponsored Wilgespruit Fellowship Centre; the Black Sash Advice Offices in Port Elizabeth and Grahamstown; attorney Mr Krish Naidoo, who acts for the United Democratic Front; the Black Lawyers' Association; and the Institute for Black Research.

Professor Fatima Meer of the Institute for Black Research said the investigations were used as an excuse for the authorities to find out more about groups which opposed them.

Director of Fundraising Mr J.C. Visser has declined to comment verbally on the issue and at the time of going to Press had not responded in writing to a telex from The Star.



EAST LONDON — A denial that he had asked anyone to remove the colours of The Kaffrarian Rifles from St John's Church, East London, was made here yesterday by the rector, the Rev Eric Holder.

Mr Holder was replying to a front page report in late editions of the Daily Dispatch yesterday headlined: "Row over priest's stand on KR's."

Mr Holder said in a statement handed into the Daily Dispatch, in reference to the report of the annual Easter vestry meeting held at St John's on Sunday, that there were some serious matters that needed to be put straight.

He said that the meeting was a private meeting of the parishioners. It was not a public meeting. There should not have been anyone present at the meeting who was unqualified — more especially a person who would carry to the general public what was essentially the business of the members. Their privacy was invaded.

No permission was sought for such a person to be present nor to bring an unchecked account to the readers of the Daily Dispatch the following day, he said.

(A Daily Dispatch reporter was, in fact, invited to attend the meeting, which was held after a church service — though not by the rector, who may not have known the reporter was present. The reporter attended the service and stayed on at the meeting, which was attended by about 40 people.)

Mr Holder went on to say that the report carried statements made by Mr K. Evens, or purported to have been made by him. He said they were not true, or were only partially true.

He said he had conducted the commemoration service on November 23, 1986. The preacher was Canon N. Mayal. He had not been invited to take part in

# Regiment's colours: rector's denial

17/3/87

28

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the Remembrance Day ceremony.

"The paragraphs relating to the regimental colours of The Kaffrarian Rifles have no truth in them — firstly, Mr Evens did not make the statements reported here at last evening's meeting," Mr Holder said.

(Mr Holder is quite correct. Mr Evens did not make the statement about the colours at the meeting. It should have been made clear that Mr Evens made that particular statement in an interview. He also spoke at the vestry meeting.)

Mr Holder said that Colonel R. Deyzel was the officer commanding Group 8 which was a Permanent Force unit, with headquarters some distance from St John's, and the reporter should have known or checked this. The placing of the regimental colours of the KR's had nothing to do with Colonel Deyzel.

The removal of the colours or other artifacts from the church building rested with the Bishop of the Diocese and it was thus outside the prerogative of the rector to order anyone to remove such.

Mr Holder denied that he had ever said: "Remove those rags from my church" and whoever made that statement would do himself a favour by making a public apology. The parish council never debated the matter, since it never occurred."

Mr Holder said that on

the other hand he commended the reporter for the inclusion of these words: "... who had determined that the church stick strictly to the scriptures and its canons and that secular interests take second place to the spiritual life of the community."

Mr Holder added: "I believe, as do many others within St John's, that this is the only commission that we have and it is the foundation upon which the Church of God is built, Christ Jesus being the cornerstone."

He said that, as a matter of information to readers, and particularly to members of the church and The Kaffrarian Rifles, the parish church council had resolved that all military personnel and associates would, as before, be welcome in the church to participate in the worship of God and to receive the ministry of the Gospel of Jesus Christ.

Mr Holder added that there had not been any dispute between himself and the officers of The Kaffrarian Rifles. His only meeting with them had been to plan the commemoration service of November 23.

"May I, through the Daily Dispatch, apologise for the statements and allegations made, which may be painful to The KR's and others concerned," Mr Holder said. "We should look to the three protagonists of last evening for an explanation."

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# T'kei church plea on detentions

## Dispatch Reporter

UMTATA — The church would not stop pleading for the release of those still in detention without trial, especially for the church worker, Miss Nomonde Mathiso, the Catholic Bishop of Transkei, Bishop Andrew Z. Brook, said in a statement yesterday.

Bishop Brook said detention without trial deprived persons of their right and freedom to face charges and be sentenced in a court of law.

Miss Mathiso was detained under the Public Security Act on December 14 when she was taken from her home at Link location.

The head of the Security Police, General Leonard Kawe, confirmed

here yesterday that she was still in detention.

An American priest, Father Casimir Paulsen, who was released last week after three months in detention, said he would seek help overseas for Miss Mathiso's release.

Bishop Brook said Father Paulsen's release was "gratefully" welcomed and brought relief to those who knew him, although his leaving of the parish of Tsolo — now without a priest — was not welcomed.

"This is the pain the Diocese of Umtata has to suffer for a long time."

Although unexpected, his release was accepted with joy, Bishop Brook said.

Cape Times

17/3/87

28

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## Sympathy, fines for Muslims

By YVETTE VAN BREDA

A CITY magistrate yesterday said he sympathized with seven Muslims "who probably felt insulted" by a statement at the Ned Geref Synod that Islam was a "false religion".

But he fined them R100 (or 20 days) each for illegally gathering on the Grand Parade in protest against the church's decision.

An eighth man, Mr Gasant Petersen, 43, of Bonteheuwel, was acquitted on the charge of attending an illegal gathering on November 1 last year.

The seven convicted are Mogammat Zottenberg, 19, of Heideveld, Nazeem Essack,

19, of Cape Town, Abdulatief Sterras, 49, of Bonteheuwel, Amien Arnold, 33, Dawood Schloss, Sulaiman Ernie, 34, all of Mitchells Plain, and Moegsien Vallie, 40, of Lansdowne.

The magistrate, Mr M J C Tolken, said the Muslims "wanted to make a point", had a reason for gathering and were prepared to do anything for their religion.

He said a policeman had been injured when a stone was thrown at him but the stone could have been thrown by an onlooker or anyone else.

Mr B de Vries prosecuted. Mr D Kawalski, instructed by E Moosa and Associates, appeared for the men.

# Church, State dispute over foreign funds

The Argus Correspondent

JOHANNESBURG. — A showdown between Church and State is looming as the Government steps up pressure against anti-apartheid organisations receiving foreign funds, spokesmen for the organisations have warned.

Reports have been received from around the country of books being inspected in terms of the Fund-raising Act. Church organisations have come in for particular scrutiny.

Police yesterday visited the Johannesburg headquarters of the South African Council for Higher Education (Sached). Sached was inspected late last year by auditors from the Directorate of Fund-raising.

## Taking legal advice

"The police informed us that they would be charging us under the Fund-raising Act," Sached director Mr John Samuel said today. He said the trust would be taking legal advice and believed that it had acted legally.

Sached runs alternative educational programmes at high school and tertiary level. It has nine centres around the country and employs 230 staff members.

Spokesmen for some of the organisations suggested that the State was preparing to test aspects of the Fund-raising Act in court.

They said it was likely the State would clash with churches over the definition of "bona fide religious activities", which are specifically exempted from the requirements of the Act.

## Bodies inspected

Organisations which have confirmed inspections by the Directorate of Fund-raising are: The National Education Crisis Committee, the Church-sponsored Wilgespruit Fellowship Centre, the Black Sash Advice Offices in Port Elizabeth and Grahamstown, attorney Mr Krish Naidoo who acts for the United Democratic Front, the Black Lawyers Association and the Institute for Black Research.

Sources report that the following groups have also been inspected: The Natal Organisation of Women, Natal Indian Congress, the Northern Transvaal Advice Office, End Conscriptation Campaign (Natal), Martizburg Association for Christian Social Awareness, the Ecumenical Action Movement (Team), the Churches Urban Planning Commission and the Foundation for Peace and Justice.

## Excuse

Professor Fatima Meer of the Institute for Black Research said the investigations were being used as an excuse by the authorities to find out more about groups opposed to them.

"I think they just want to know what these organisations are doing with their money."

The Director of Fund-raising, Mr J C Visser, declined to comment verbally and has not yet responded to a telex on the matter.

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# NGK urges clergy to keep out of politics

Religion Reporter

The official journal of the Ned Geref Kerk, *Die Kerkbode*, has said in an editorial that it regretted the actions of some theologians who had become involved in party politics.

Writing about the position of the Church in view of the coming election, the editor said the NGK did not support any political party and that it had always been the standpoint of the Church that its ministers should not become involved in party politics.

Officials of the Church include lecturing theologians at its seminaries.

*Die Kerkbode* "regretted that a few of these professors have become involved in party politics to the Left or Right".

Such action involved not only their theological faculties, but also the Church, the editorial said.

It urges ministers to exercise care in the way they took up their responsibilities as voters.

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Such action involved not only their theological faculties, but also the Church, the editorial said.

It urges ministers to exercise care in the way they took up their responsibilities as voters.

# Dismay at white May 6

Religion Reporter

The South African Catholic Bishops' Conference has expressed its dismay that an election can still be held in which "only whites will vote for what is supposed to be the effective law-making parliament of the nation"

It said participation on May 6 meant choosing the lesser of two evils.

(Report by C le Grange, 47 Sauer Street, Johannesburg.)

19/3/87

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**Voting is  
the lesser  
evil, say  
bishops**

PRETORIA—The whites-only election on May 6 was a perpetuation of the 'unjust and evil policy of apartheid', the Catholic Bishops' Conference said in a news release yesterday.

It expressed dismay that such an election could still be held.

'An election cannot be just if the system it serves is unjust,' the statement said.

There could be no reconciliation and peace in South Africa until substantial steps had been taken to dismantle apartheid.

Since voting — rather than abstaining — may 'produce some good', this appeared to be 'the lesser evil', the statement said.

The South African situation seemed 'more than ever oppressive, with its crushing burden of security measures and detentions even of children, and the almost total suppression of the truth about what is happening'. — (Sapa)

(Report by N Patterson, 514 Barclays Bank Building, Church Square, Pretoria)



The Star Bureau

LONDON — An attack by the Archbishop of Cape Town, the Most Rev Desmond Tutu, on the destruction of Cape Town's District Six was a prominent feature of a televised report from South Africa shown on BBC television last night.

The report focused on the Group Areas Act, which it said was emerging as one of the main issues in the general election.

The most controversial use of the Act was the forcible removal of up to 60 000 people of mixed race from District Six, said the report.

Archbishop Tutu was shown speaking in St Mark's Church, the only part of the old District Six still standing, at a service to mark the church's centenary.

As war veterans wearing their medals were shown walking into the church, the commentator said: "St Mark's Church stands almost alone in the wasteland that was apartheid's most famous battlefield."

No medals for that campaign. The coloured people lost to the system. Only their church re-

# UK sees Tutu's District Six attack

20/3/87  
SM  
mains and those who once lived in its parish have been returning to mark its lonely centenary.

He added that today the opponents of apartheid made pilgrimages through the square mile wilderness in the city's centre.



28  
W/Mail  
20 - 26/3/87

# SOUTHERN AFRICAN CATHOLIC BISHOPS CONFERENCE

At a consultation held at St Peter's Seminary, Hammanskraal on the 6 to the 8 March, 1987, the Southern African Catholic Bishops' Conference briefly reviewed the present situation with particular reference to the election for the House of Assembly to be held on 6th May.

It expressed dismay that such an election can still be held in which only whites will vote for what is supposed to be the effective law-making parliament of the nation.

The Conference sees this as a perpetuation and consolidation of the unjust and evil policy of apartheid which in its political dimension deprives the vast majority of South Africans of a say in the government of their country.

An election cannot be just if the system it serves is unjust. We have said it before and we say it again, there can be no reconciliation and peace in our country until substantial, responsible and courageous steps are taken to dismantle apartheid. That includes substituting a new, just constitution for one that restricts effective political participation to Whites only.

No doubt once again we shall be accused of interfering in politics. So once again we point out that involvement in politics can have a variety of meanings. For instance it can mean the pursuit and exercise of political power, of public office in the state.

It can also mean being concerned about how political power is exercised, about the ethical values respected or disregarded, the values of truth, justice, love and freedom so strongly proclaimed in the Gospel of Christ. To promote these values is one way of participating in politics. It is a noble way, pertaining to the role of citizens, the vocation of Christians, the duty of church leaders.

It is because the election of 6 May is restricted to white voters that we characterise it as unjust and protest against it as a blatant exercise in political apartheid.

We realise that the question may be put to us. If that is how you feel about the elections do you also conclude that people should not campaign or vote?

We can only reply that circumstances sometimes arise in which for the sake of what conscience dictates we involve ourselves in something less than good. We have to choose between two evils. In this case the two evils would be, on the one hand, participating in an unjust election, on the other, abstaining from voting or campaigning may produce some good. Participating may appear the lesser evil.

Our discussion of the situation in the country left a distressing impression upon us. The situation seemed more than ever oppressive, with its crushing burden of security measures and detentions even of children, and the almost total suppression of the truth about what is happening.

While we reflect on what role we can play in these circumstances we must not lose hope. Rather we should continue to turn to God in faith, hope and love. Above all we must intensify our prayer and practice of penance.

We call upon Catholics to do this by fasting on every Friday of Lent and by participating with greater urgency in the campaign of prayer for peace in Southern Africa, already shared in by many individuals, families, prayer groups and parishes. We must do all this with the firm conviction that because what we seek is justice, love and peace, the Lord will surely hear and grant our petition.

***Issued by the SA Catholic Bishops Conference, PO Box 941, Pretoria 0001***

All this translates into lower wage increases and higher unemployment

Handwritten initials and scribbles in the right margin.

ISRAEL's decision this week to reduce its trade ties with South Africa, and to end its officially non-existent military links with Pretoria, confronts the South African small but influential Jewish community with an awkward situation. Relations between Israel and South Africa have long presented leaders of South Africa's largely pro-Zionist, 120 000-strong Jewish community with a tricky dilemma.

But Israel's decision to distance itself from South Africa — a move undertaken in response to an American threat to cut military aid to Israel — has compounded the problem. When relations are conspicuously friendly, as they have been for the past decade, the Jewish community is embarrassed by the association of Israel — and, through it, Zionism — with apartheid, an equation which is often made by black radicals at home.

In July last year the Jewish Board of Deputies expressed concern at "increased expressions" of anti-semitism in parts of the black community. Noting that the United Democratic Front had not adopted a specific stand

As Franz Auerbach, an executive member of Jews for Social Justice who, coincidentally, is also a member of the Board, tactfully put it in explaining the decision to found the new pressure group: "Perhaps the official Jewish response was not active enough." Rabbi Selwyn Franklin of Jews for Social Justice said: "It was felt there was a need for a more activist response from the organised Jewish community." But even for those more activist groups, the question of official ties between Israel and South Africa remains a delicate one.

# Caught between Pretoria & Jerusalem

How does the cooling of relations between Israel and South Africa affect South Africa's staunchly Zionist Jewish community?

PATRICK LAURENCE reports on Zionism and South African politics

on Jews, it said: "... the UDF has nevertheless shed away from formal contact with the organised Jewish community and has demanded denunciation of Zionism as a pre-condition for such contact." On Azapo, it declared: "Within Azapo, anti-Zionism is accompanied by anti-semitism which stems from the fact that Jews are perceived as an integral part of the ruling white minority."

These considerations apart, many South African Jews feel acutely uncomfortable when relations are too friendly between Israel and South Africa. Many Jews are prominent foes of the National Party, which opposed South Africa's decision to fight against Nazi Germany during the Second World War. But if close ties between the Israeli and South African governments raise the spectre of black hostility, strained

or hostile relations between Jerusalem and Pretoria are also threatening to South African Jews. In these conditions their pro-Israeli sentiments are usually seen as disloyalty to South Africa by the country's rulers. Anti-semitism *per se* is no longer part of mainstream Afrikaner thinking. But when Israel adopts a belligerent stance to South Africa, hostility toward Jews can surface. It did so — to cite one key example

The emergence in 1985 of two strongly anti-apartheid Jewish organisations, Jews for Social Justice in Johannesburg and Jews for Justice in Cape Town, was an indication of Jewish impatience with what is seen as the cautious approach of the Board of Deputies. As Franz Auerbach, an executive member of Jews for Social Justice who, coincidentally, is also a member of the Board, tactfully put it in explaining the decision to found the new pressure group: "Perhaps the official Jewish response was not active enough."

Its executive director, Aleck Goldberg, said: "Some may well argue that in using (the word apartheid), the board abandoned an old established policy of not entering the political arena, which is the prerogative of individual Jewish citizens. Although the criticism would have been perfectly valid several years ago, 'apartheid' no longer has the same political connotations." The emergence in 1985 of two strongly anti-apartheid Jewish organisations, Jews for Social Justice in Johannesburg and Jews for Justice in Cape Town, was an indication of Jewish impatience with what is seen as the cautious approach of the Board of Deputies.

In an apparent reference to an American threat to cut US military aid valued at R3,6-billion to Israel unless Israel ends its extensive but unofficial military ties with South Africa, Weinstein said: "Israel will have to look after its own interests. But as a Jewish citizen of South Africa I am totally opposed to sanctions." The Board of Deputies, which describes itself as the "central representative institution" of the Jewish community, has been criticised by some Jews for being neither critical enough of the government nor vigorous enough in the quest for a just society.

Without referring directly to the sale of weapons — officially arms are not part of the trade between the two countries — Michael Katz, chairman of the Board of Deputies, said recently: "Whilst re-affirming its rejection of apartheid, the board was of the view that disinvestment and the imposition of sanctions, by whomsoever, is not conducive to the creation of conditions and circumstances which promote reform resulting in a just society (in S.A)." Julius Weinstein, president of the Zionist Federation, said: "We don't believe that sanctions will help the situation. But the Zionist Federation is also totally opposed to apartheid."

# A priest tells of 'Kei water torture

WEEKLY MAIL, March 20 to March 26, 1987

5

FOR Transkei detainees, "interrogation often means torture", says Catholic priest Father Casimir Paulsen, who was recently released after 85 days in detention there.

Paulsen — held for the bulk of his detention in a 3.5-metre square cell at Kei Bridge police station with up to three other prisoners — arrived in Zimbabwe late last week after being released and given 24 hours to leave South Africa.

In an interview this week, *en route*

back to his home in the United States, Paulsen detailed methods used to torture detainees, the conditions under which they are held, and the identities of many victims.

He also said South African security policemen frequently visit the detainees inside Transkei.

Transkei security police chief General Leonard Kawe denied Paulsen's allegations. He insisted that his forces don't torture anyone, and accused the 51-year-old Catholic priest

The interrogators call the routine 'TV' because it 'helps you see things you didn't see before'. Freed priest Father Casimir Paulsen tells of his 85 days in a Transkei police cell. By STEVE ASKIN in Bulawayo

of "spreading a lot of lies" since his release. He refused to say why Paulsen was

detained, and would not comment on the condition of other detainees.

Paulsen said he personally suffered violence only once, on December 18, the day after he was detained. At a security police office in Butterworth, five constables ordered him to strip. "Your underwear off, too," they insisted.

Paulsen said they handcuffed his hands behind his back and forced him on the cement floor. One or more men lifted his legs repeatedly and dunked

Kawe responded: "Our jails cannot keep 1 000 detainees. It's impossible." He refused to offer an alternative count. Paulsen believes it was his "detainee count" plus his work "conscientising" young people and church members that led to his detention — although Transkei police officers told him they wanted information on a July 1986 attack on Umtata police station. Paulsen said his anger helped him preserve his sanity. He disciplined himself to remember names and incidents, especially the names of his torturers — people he hopes will one day be punished. He scribbled some of their names in the margins of his Xhosa bible, the only book he was allowed to read. "Publish their names," he repeatedly asked me. Christians are taught to love, he said. But "the other side of the coin is that if you love good, you must hate evil. Perhaps we are going to be judged for not getting angry enough," he added.  This report has been restricted in terms of the Police Act.

his head in a water-filled canvas bag. They then shook the bag, forcing water into his mouth and up his nose. While doing this, the policemen shouted questions at him. This routine — called 'TV' "because it will help you see things you didn't see before" — continued for about two hours. Paulsen remembers the names or nicknames of four of the men: Xaba, Chris Sholugyu, "Pawpaw" and "S". He said a fifth constable — known as "Bishop" because his real name is Tutu — is known to have tortured other prisoners. Paulsen emphasised he was treated gently by comparison to other detainees, probably because of repeated US government protests against his detention. He was twice allowed to see a US consular officer, who eventually convinced police to allow letters and weekly food parcels. Most prisoners, he said, see no-one from outside and receive nothing. Paulsen's cellmate through most of his detention, Zola Dabula, 31 — a medical doctor from Umtata — was subjected to "TV" in frequent all-night interrogation sessions which continued for about a month. Paulsen said he was most frightened when two SA security policemen from the "Cambridge group" — Cambridge security police offices in East London — arrived. Before his detention, the priest was involved in an effort to count Transkei detainees. At times, he said, more than 1 000 people were held, although the current figure is unknown.

# Tutu in Lusaka for ANC talks

28  
Zimbabwe Post 1/3/87

LUSAKA — Archbishop Desmond Tutu today held talks with ANC leaders here.

The head of the Anglican Church in South Africa told journalists: "The church I represent is keen that we keep contact with all parties that are of significance for the future of South Africa — and they include the ANC."

ANC sources said the May 6 whites-only national election in South Africa was likely to feature in the talks.

Archbishop Tutu has met individual leaders of the ANC outside South Africa, but ANC officials said this was his first formal contact with heads of the organisation in Lusaka, its African headquarters.

Archbishop Tutu said: "I will hold talks with the ANC on the general situation at home. There is a white election coming up, schoolchildren are being detained and there is a deepening political crisis."

The meeting was taking place "by mutual request".

Sources close to the ANC said the talks would be attended by ANC president Mr Oliver Tambo and most of the national executive council.

Today's meeting is sure to anger South Africans who discourage contact with the ANC, the main guerilla movement sworn to the overthrow of the Pretoria Government.

Questioned about the May 6 election, Archbishop Tutu said he had regarded it as a "non-event" but recent resignations from the National Party had given the poll a new dimension. — Sapa-Reuter

# Appeal to Israel by SA Jews

By JANINE LAZARUS  
and LESTER VENTER

KEY figures in the South African Jewish community have strongly criticised Israel's decision to reduce ties with Pretoria.

The Israeli announcement on sanctions, which has been welcomed by the United States, followed an Inner Cabinet decision on Wednesday calling for a halt to any new military contracts.

It was unclear whether the decision would have an impact on the existing military relationship between Israel and South Africa.

But a small team of officials has been nominated to submit "further recommendations" about South Africa within two months.

It is understood there have been regular meetings between representatives of the South African Government and Jewish community leaders in recent months, with the possibility of Israeli sanctions against South Africa high on the agenda.

Jewish leaders have also — both publically and privately — been giving assurances that they did not support sanctions and several have tried to use their influ-

ence with leaders in Israel to persuade them not to follow that path.

In a Press statement, the South African Jewish Board of Deputies said the decision by Israel was based on "the necessity to protect its own national sovereign interests".

"In this regard, it is noted that Israel has been subjected to significant pressures from the United States," the statement said.

## Telegrams

PFP MP for Yeoville, Mr Harry Schwarz, sent telegrams to Israel's Prime Minister Yitzhak Shamir and Foreign Minister Shimon Peres.

He appealed to them not to support sanctions or a disinvestment policy against South Africa.

"I make this last-minute appeal to you not to support sanctions as such actions will be counter-productive to the process of peaceful reform and will cause more unemployment and hardship to the people who least deserve it," he said.

"There are positive alternatives to sanctions and disinvestment to show disapproval of apartheid," he said.

●See Page 15

28 5/11  
22/3/77

# Tutu asks ANC to consider ending violence

By Carina le Grange, Religion Reporter  
The Archbishop of Cape Town, the Most Rev. Desmond Tutu, met African National Congress leader Mr Oliver Tambo at the weekend and asked the ANC leadership to consider renouncing the "armed struggle".

On his return from Lusaka yesterday the Archbishop said at a Press conference that his weekend visit was consistent with his aim of meeting all the "major actors in the drama unfolding in our country" and with the decision of the Synod of Bishops (of the Anglican Church) that he keep in touch with liberation movement leaders.

He said it was on the same basis that he met President P V Botha twice last year and holds talks with "almost everybody".

The ANC delegation of 10 members of the executive committee was led by Mr Tambo. The talks, which lasted nearly five hours, were, he said, "very friendly, frank and full". Sometimes he was addressed as "Comrade Archbishop".

"Basically I asked them if they could not review

their own position and consider the renunciation of violence to throw the ball in the court of the South African Government which says it will not speak to anyone who espouses violence.

"It transpired that it would be difficult for that to happen without something dramatic having happened here. The most dramatic thing that could justify such a radical review would be, for example, the release of ANC and other leadership from jail."

Archbishop Tutu said if certain conditions, such as the unbanning of political organisations and the unconditional return of exiles, were met, there would be no justification for violence from the ANC.

Asked whether there had been any indication that the ANC would reconsider its position on violence, he said Mr Tambo had indicated they would review their position.

"It seemed clear that for their own constituency there would have to be dramatic developments for them to be able to say they must reconsider their position on violence," Archbishop Tutu said.

23/3/84

CS SRA

AP

He said it was important to underscore that the commitment to the armed struggle of the ANC was not a matter of principle, written into their constitution, but a matter of strategy or tactics.

Archbishop Tutu said it was brought to his attention during the meeting that research findings by the University of Pretoria were that, from 1974 to 1984, the ANC was responsible for 80 deaths, while the security forces, from 1984 to the present, had been responsible for more than 2 000 deaths.

He also met President Kenneth Kaunda and senior Ministers of his Cabinet and had dinner with former Dutch Prime Minister and Leader of the Opposition, Mr Joop den Uyl.

He said Mr Kaunda told him it would probably take "slightly more than one meeting to bring the ANC to see some of the points one tries to convey to them."

He said the ANC leaders were not "bloodthirsty yampires" but people who wanted to see peace in South Africa. He stressed his impression that the ANC consisted of "a very impressive bunch of people".



Archbishop Desmond Tutu at yesterday's Press conference offer his return from consultations with the African National Congress in Lusaka. Picture by Karen Sandison.

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# Churchmen hold silence

A MOMENT of silence in memory of the people who were shot dead in Sharpeville in 1960 was observed at a meeting of church leaders at Shayandima, Venda on Saturday afternoon.

About 100 people who attended the general meeting of the Northern Transvaal Ecumenical Confessing Fellowship stood with

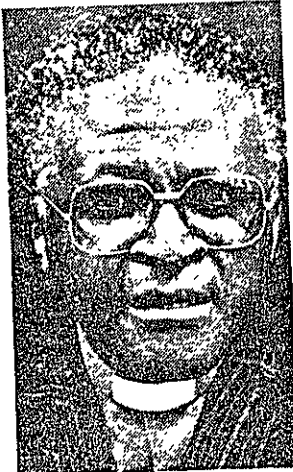
bowed heads for three minutes as they were told that the death of the 69 people marked a turning point in black resistance to white domination.

The Confessing Fellowship is a grouping of Christians who work together to contribute towards the end of apartheid, according to their policy document.

Handwritten notes in the top right corner include a circled '1980', a circled '28', and the text 'Confessing Fellowship'.



# Tutu, ANC disagree on violence



ARCHBISHOP Tutu  
Lusaka talks.

LUSAKA — Archbishop Desmond Tutu, the anti-apartheid leader of South Africa's Anglican Church, yesterday ended his first official talks with the African National Congress guerrilla group, saying he disagreed with the ANC's use of violence.

Tutu said their six hours of head-to-head talks over two days were "friendly and useful".

Tutu, winner of the 1984 Nobel Peace Prize, embraced ANC president Oliver Tambo before he left but told re-

porters that the Anglican Church "still differs with the ANC over its use of violence."

The ANC sources, who spoke on condition of anonymity, also said the two black leaders differed in attitudes towards opposing factions in South Africa, notably the broad-based United Democratic Front which leans towards the ANC and the moderate Inkatha movement of Zulu Chief Mangosuthu Buthezi, whom the ANC accuses of collaborating

with the Government.

Tambo and Tutu, at the airport, expressed concern over the intensifying violence between these two factions, and Tambo suggested the church might try to play a mediating role.

Tutu and the ANC also discussed the implications of the scheduled whites-only elections in May, according to ANC sources, but details were not available. ANC leaders have threatened to disrupt the voting. — Sapa-AP.

*Sowetan 23/3/87*

self as a teacher and

# Tutu, ANC agree to disagree' as talks resume

LUSAKA — Anglican Archbishop Desmond Tutu resumed talks yesterday with leaders of the African National Congress (ANC), after the two sides disagreed on key issues during their first official meeting on Saturday.

Tutu held official talks with Zambian President Kenneth Kaunda at State House yesterday morning before meeting the ANC leaders for a second round of discussions.

Informated sources said the Nobel Peace Prize winner and leading opponent of apartheid briefed Kaunda on Saturday's talks with ANC president Oliver Tambo and other leaders of the guerrilla group.

After those talks, Tutu said he had agreed to disagree on a number of key issues concerning the future of SA, but described the talks as "friendly, cordial and interesting". He declined to elaborate.

Sources close to the ANC said the key issues discussed were the ANC's links with the SA Communist Party, increasing violence, including that between black groups, and ways of achieving a non-racial democratic SA.

Tutu and the ANC agree on the strategy of replacing apartheid with a non-racial republic, but disagree on tactics to be adopted," one source said.

The Archbishop was particularly concerned about the rising tide of lawlessness among blacks in SA, and questioned the ANC's ability to control radical youths in townships, the sources added.

Tutu said the ANC was "a significant movement" for the future of SA, and his church was keen to maintain contacts with all parties and groups with such a significance.

On SA elections, he said they were a "non-event" but resignations from the National Party had given them a new dimension.

The meeting is sure to anger SA's white-led government, which discourages any contact with the ANC. — Sapa-Reuter.

# 'Head in sand' warning from Tutu

JOHANNESBURG — To think that the ANC would not be part of negotiations for a new constitution for South Africa and was not a significant factor in the country's political future would be to have one's head buried in the sand, Archbishop Desmond Tutu said yesterday.

Speaking on his arrival here following two days of talks with Mr Oliver Tambo and other ANC leaders in Lusaka, the Nobel peace laureate and Anglican archbishop said he had asked the ANC to renounce violence in favour of a negotiated settlement.

He described the meeting as consistent with his normal practice of attempting to see "liberation movements" leaders, and with "the desire of the Synod of Bishops that the church keep in touch with the major actors in the drama unfolding in our country".

Archbishop Tutu described his talks as "very friendly, very frank and full".

The ANC expressed concern at the fighting between blacks and asked whether the church wouldn't do something to achieve unity.

"I said we were doing all we could to be peace makers and repeated my position that I support the ANC's objective to dismantle apartheid and bring about a non-racial, democratic, just society, but that I am opposed to all forms of violence, including the institutionalised violence of apartheid and the violence of those who oppose it.

"I asked them to review their own position and consider the renunciation of violence to throw the ball back into the court of the Government, which has said it will not negotiate with anyone espousing violence.

"The ANC are not bloodthirsty vampires. They love the country passionately and want to see a new dispensation in our country."

*Byline*  
*(28)*  
**Bishops hit  
at charging  
of objector**

*24/3/87*  
**GERALD REILLY**

PRETORIA — The South African Catholic Bishops' Conference (SACBC) said yesterday it was appalled and saddened that conscientious objector Philip Wilkenson had been recharged by the State for failing to report for a military camp.

Wilkenson is due to appear in the Port Elizabeth Magistrate's Court tomorrow. The charge follows his arrest in Johannesburg in April 1986.

On his release in October after being detained under the state of emergency, he successfully applied for deferment, but was arrested again in January this year.

Wilkenson, an SACBC statement says, must be allowed to refuse to do military duty.

"We once again call on government to amend the law to make provision for conscientious objection on moral grounds.

"We also stand by the recommendations made by the Geldenhuys Commission that alternative service be made available to all objectors; that this should be of the same length of time as national service; and that objectors be allowed to work in church or welfare organisations.

taken not to injure

## Florence honours Tutu, Mandela

FLORENCE — Archbishop Desmond Tutu and Nelson Mandela, jailed leader of the banned African National Congress, were named honorary citizens of Florence yesterday.

The titles were conferred on the anti-apartheid activists at a ceremony hosted by Deputy Mayor Mr Michele Ventura at Florence's medieval Palazzo Vecchio.

Archbishop Tutu was represented by a Baptist minister, the Rev Saverio Guarna, while Mandela was represented by Mr Soley Smith of the ANC executive committee.

Archbishop Tutu sent a message which said: "By conferring on me honorary citizenship, you make an affirmation against apartheid and you uphold our fight for justice and liberty." — Sapa-AP.

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24/3/82

SMC

## Objector faces second charge

PRETORIA — The Southern African Catholic Bishops' Conference (SACBC) said yesterday it was "appalled and saddened" that conscientious objector Mr Philip Wilkenson had been recharged by the state for failing to report for a military camp.

He is due to appear in court in Port Elizabeth tomorrow.

Mr Wilkenson was arrested in Johannesburg in April last year just before he was due to address an End

Conscription Campaign meeting.

He appeared in court a week later and was released on bail. He did not appear in court again as he was then detained for 111 days under the state of emergency. On his release in October Mr Wilkenson applied successfully for deferment, but was arrested again in January this year.

The SACBC said it once again called on the government to make provision for conscientious objection to military duty. — DDC

# Troublesome priests

## Du Plessis: Tutu and Boesak make fools of themselves

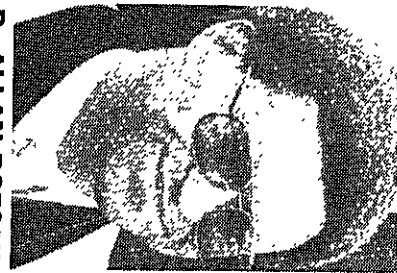
CAPE TOWN — The real effect of the public utterances of Archbishop Desmond Tutu and Dr Allan Boesak was "to make fools of themselves" and not to harm South Africa, the Minister of Finance, Mr Barend du Plessis, said last night.

Addressing about 250 people at Kraaifontein he also said the structure of the United Democratic Front was such that it could be difficult for the Government to effectively ban the entire organisation.

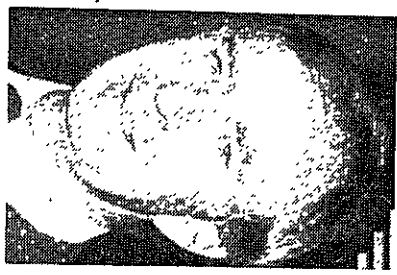
He said he believed "the foolish utterances" of Archbishop Tutu and Dr Boesak had become counter-productive and influential people in the US were saying that the two clergymen had overplayed their role.

and not really harm South Africa?" he asked. Mr Du Plessis said the "cynicism" of US sanctions had become clear with the later exemption of certain minerals that they needed. The US had become the laughing stock of the world and could not have impressed their colleagues in the European community.

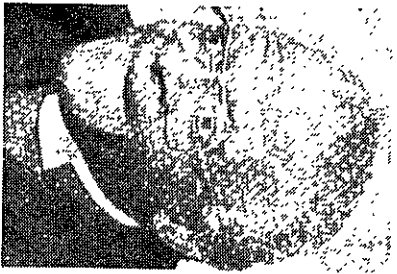
To the extent that Archbishop Tutu and Dr Boesak might have been instrumental in bringing about such sanctions, they were "tainted with the same brush" as the US.



DR ALLAN BOESAK



MR B DU PLESSIS



Archbishop TUTU

Mr Du Plessis said. There were two ways to deal with such people: "Some say you should lock them up. Others say you should leave them because they are counter-productive to their own cause. The gentlemen concerned can decide for themselves if they are counter-productive."

Referring to the UDF, Mr Du Plessis said, it was made up of hundreds of affiliates and had already been declared an affected organisation. "It won't surprise me if there are bona fide organisations associated to the UDF."

(News by Greg Smith, 801 Nedbank Centre, Strand Street Cape Town). — Sapa

## Tutu's plea to the ANC

# SEARCH YOUR SOULS

28  
Sometun  
24/3/87

**THE Archbishop of Cape Town, the Most Rev Desmond Tutu, met African National Congress leader Mr Oliver Tambo at the weekend and asked the ANC leadership to consider renouncing the "armed struggle".**

On his return from Lusaka the Archbishop said at a Press conference that his weekend visit was consistent with his aim of meeting all the "major actors in the drama unfolding in our country" and with the decision of the synod of bishops (of the Anglican Church) that he keep in touch with liberation movement leaders.

He said it was on the same basis that he met President P W Botha twice last year and holds talks with "almost everybody".

The ANC delegation of 10 members of the executive committee was led by Mr Tambo. The talks, which lasted nearly five hours, were, he said, very friendly, frank and full", sometimes he was addressed as "Comrade Archbishop".

"Basically I asked them if they could not review their own position and consider the renunciation of violence to throw the ball in the court of the South African Government which says it will not speak to anyone who espouses violence.

"It transpired that it would be difficult for that to happen without something dramatic having happened here. The most dramatic thing that could justify such a radical review would be, for example, the release of ANC and other leadership from jail."

Archbishop Tutu said if certain conditions, such as the unbanning of political organisations and the unconditional return of exiles, were met, there would be no justification for violence from the ANC.

Asked whether there had been any indication that the ANC would reconsider its position on



**OLIVER Tambo...ANC president.**

violence, he said Mr Tambo had indicated they would review their position.

"It seemed clear that for their own constituency there would have to be dramatic developments for them to be able to say they must reconsider their position on violence," Archbishop Tutu said.

He said it was important to underscore that the commitment to the armed struggle of the ANC was not a matter of principle, written into their constitution, but a matter of strategy or tactics.



# Vigils as objector on trial

28  
2/2/87  
SMR

Vigils, church services and public meetings were held last night for conscientious objector Mr Philip Wilkinson who will appear in court today in Port Elizabeth for failing to report for a military camp.

Mr Wilkinson, who has served his initial service and three camps, applied to the Board of Religious Objectors for classification as a religious objector, but his application was turned down on the basis that the board found his stand was not motivated solely by religious pacifism.

At a service in the Christ the King Cathedral arranged by the End Conscription Campaign in Johannesburg last night, representatives of the South African Council of Churches, Jews for Social Justice, the Methodist, Catholic and Presbyterian churches gathered with about 150 other people.

VV 29/3/87 010

## T'kei cleric hits out after attacks

Dispatch Reporter

UMTATA — The United Methodist Church of Southern Africa (UMCSA) was a democratic organisation, the missionary secretary-general, the Reverend D. D. Dabula, said here yesterday.

Mr Dabula was reacting to a statement released this week by the convenor of the action committee of the First People's Conference of Methodists, Mr L. L. Mwanda, in which he (Mr Dabula) and other top officials of the UMCSA were called upon to step down from office.

Mr Dabula lashed out at Mr Mwanda, a senior official of the Department of Agriculture and Forestry, accusing him a "highly orchestrated campaign" against the democratically elected officers of "God's church".

Mr Dabula said it was unfortunate that a government servant should defend the abuse of a national symbol by a non-governmental organisation.

The Transkei Government's coat of arms featured prominently on the first page of the programme of the conference held two weeks ago.

Meanwhile, Mr Mwanda has withdrawn a remark contained in his earlier statement, saying he regretted that it had been included.

The remark contained an attack on the UMCSA's leadership for allegedly taking the former State President, Paramount Chief Kaiser Matanzima, to the Supreme Court.

"It is a well known fact that the controversy between the Paramount Chief of Western Transkei and the leaders of the UMCSA is the subject matter of a Supreme Court action and is therefore subjudice," Mr Mwanda said.

# Rumbles over temple's Nat tenant

BY PAT SIDLEY

A JOHANNESBURG synagogue which was damaged by a limpet mine just over three years ago before a visit by then State President Marais Viljoen, has let out an office to the National Party for its election campaign. Angry congregants and management committee members of Hillbrow's Temple Israel are threatening to resign, and the Jewish Board of Deputies is to look into the issue.

While criticism of the move has been subdued, most Jewish groups seem to feel no synagogue should let

out its space to a political party. A member of the Temple Israel management committee, who did not want to be identified, said the committee chairman and the rabbi had been urged not to let out the office. They had also apparently received, from more than one source in the congregation, written views on why Jews in particular might have a problem with the NP.

He said letting out the office raised three basic issues: one of principle; one of security; and one of the impact such a divisive issue could have on the

relatively small Reform Jewish community in Johannesburg. The principle affected "the majority of South Africans" to whom such a gesture was insensitive and who may regard this as "support for the Nats". Although the NP had said it would take care of security, this had not been done; and when the congregation was last associated with the NP (the president's visit) a limpet mine had exploded the night before the visit. The Reform Jewish community was

divided anyway, he said, and this would cause further division. A congregant, who also preferred to remain anonymous, was "appalled" and said she was going to sever her 20-year relationship with the temple. Rabbi Herbert Richter, who came to South Africa from England five years ago, spoke briefly and belligerently to WM. He said the temple had, in the past, let offices to the PFP, "a black man — we don't discriminate", and a church.

But another congregant who did not want to be identified said only the

temple's hall had been let out on isolated occasions to the PFP and others — never as an election office. The rabbi, who said he would release a statement in a couple of days — and only to a journalist who could guarantee the statement would be printed in its entirety — said the office had been let on "a purely commercial basis". He claimed not to know the NP had had a history of anti-semitism, nor to know anything about its relationships in the past with Nazism. "It can't be so anyway, they are so good to Israel," he said. He then shouted: "Go and ask the Jewish Board of Deputies what they say about this, they have never told me these things." A spokesman for the Board of Deputies, Alec Goldberg, confirmed that the board had not "singled this rabbi out" to tell him about that part of history. But Goldberg said he had only just heard about the problem and wanted to talk to those involved before he commented. As a rule the Board of Deputies believed it incorrect for a Jewish body to be seen to be identified with any particular political party. "But let me set the record straight," he said. "In the 1930s there were elements within the NP sympathetic to Nazi Germany. Ever since the NP came to power in 1948 there has been no anti-semitic platform or policy." He said the board would criticise any party which espoused or practiced racial discrimination, and had done so before. The chairman of the temple management committee, Richard Harris, refused any comment. United Progressive Jewish Congregations head Lionel Ostrowski — whose organisation owns all Reform synagogue properties — also refused to comment. An executive member of Jews for Social Justice, Franz Auerbach, said: "It seems unwise for a Jewish congregation to let synagogue property to a political party as an election office during an election campaign. Inevitably, in the minds of people, this will link the congregation to whatever party lets the office."

28

## Nissen suspended (28)

THE Rev Chris Nissen, who was detained on Tuesday morning, is under temporary suspension by his church for "deserting his congregation".

Mr Nissen, who was the priest at the Graaff-Reinet Reformed Presbyterian Church, fled from Graaff-Reinet just before the State of Emergency was declared in June last year.

He had been detained for five months under the State of Emergency in 1985.

He came to Cape Town where he is working as a field worker for Inter Church Youth (ICY) until the end of the month.

SOUTH 26/3-1/4/87

# Church and State attacked over Tambo's Aussie visit

The Star's Foreign News Service

MELBOURNE — African National Congress (ANC) leader Mr Oliver Tambo's visit to Australia, which starts today, promises to be just as controversial as that of Archbishop Desmond Tutu in January.

Already demonstrators have announced that they will parade with car tyres around their necks — a reference to "necklacing".

Victoria Returned Services League president Mr Bruce Ruxton, the foremost critic of Archbishop Tutu, has fired his first shot by saying today that, if the Australian government wanted to be consistent with its invitation to Mr Tambo, it should also invite Idi Amin, Yasser Arafat and Colonel Gaddafi.

"If Australia flirts with Mr Tambo we will end up having blood on our hands," he said.

Mr Ruxton was supported by the leader of the Western Australian conservative opposition, Mr Barry MacKinnon, who today described Mr Tambo as the leader of an organisation of terror responsible for hundreds of violent deaths.

Mr MacKinnon said the Anglican Church and the Hawke Government were hypocritical in backing the visit of a man who pretended to be a peaceful messenger but, in fact, supported revolutionary war.

Mr Tambo was invited by the Foreign Minister, Mr Bill Hayden, and is hosted in Western Australia by the Anglican archbishop, Dr Peter Carmley.

Mr MacKinnon said: "I don't believe it is the role

of any church in this state to be welcoming a terrorist leader.

"If we want people to put a balanced point of view, why aren't the Government and the archbishop inviting Chief Mangosuthu Buthezi to put his point of view to the Australian people?"

It was disgraceful that the Federal Government was asking taxpayers to support a visit by the leader of a group that practised necklacing.

Mr MacKinnon added

that he opposed apartheid but considered the federal government's policy of ostracising the South African Government was wrong. He believed the best way to achieve change in South Africa was to encourage trade and other contacts.

Dr Carmley described Mr MacKinnon's remarks as intemperate and emotive and said it was perfectly proper for the church to be associated with the fight against apartheid.

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# TUTU GETS AROUND

ARCHBISHOP DESMOND TUTU, said to be one of the 15 best-known personalities in the world, is fast travelling himself as South Africa's most widely-travelled church leader.

And the inevitable question is being asked in and outside church circles (The Cape Times Teletext feature has been reflecting this): "Who pays the bills?"

Top of the Times visited Bishopscourt this week to seek the answer.

The archbishop himself was visiting the Natal diocese of his church, but his travelling itinerary since he was enthroned in St George's Cathedral last September was produced by his personal assistant, Matt Esau.

This shows that Archbishop Tutu has been overseas three times in six months. On each of these occasions, said Esau, all expenses were paid by the host body. And costs on the recent visit to Lusaka to meet members of the executive of the ANC were met by the archbishop himself, from personal funds.

Details of the overseas trips since September are: ● December 6 to 19 — in US, primarily to deliver key-note address at the presentation of awards by the Rothko Foundation and the Carter Menil Foundation in Houston, Texas. All expenses paid by these two foundations.

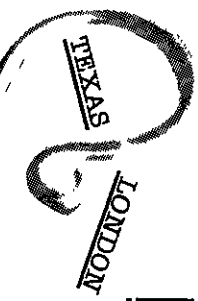
● January 1 to 17 — in Australia, to give key-note address at a biannual global gathering at Victoria, arranged by the youth department of the Uniting Church of Australia. All expenses paid by the host church.

● March 7 to 10 — in Britain, to receive the freedom of the City of Durham and preach in Durham Cathedral. All expenses paid by the Corporation of Durham.

● March 11 to 14 — in US to speak at a global gathering organized by the United Methodist Church of the USA. All expenses paid by the General Board of the Global Ministries of the UMC.

"It is standard procedure for the hosts to offer to pay all expenses, not only for the archbishop, but also for anyone accompanying him," said Esau.

"On the visit to Louisville, Kentucky, the archbishop made it known to his hosts that he must be



## But who foots the bill?

BY ROGER WILLIAMS

back here to officiate at the centenary celebration of St Mark's church, District Six, on March 14.

"Although this meant cutting things fine, the hosts readily obliged. They chartered an aircraft to fly the archbishop to New York so he could take the British Airways Concorde to London and connect with the flight from Heathrow to SA on March 13.

But Concorde was delayed an hour by a heavy snowfall. So BA held back the London-SA flight for the archbishop, at Heathrow, and made up time on the flight south. That's the sort of esteem he is held in abroad!"

Esau said while the archbishop's travels involved no drain whatever on church or any other funds in SA, they were, conversely, bringing money into this country for worthy causes.

"For instance, when he preached in a packed Westminster Abbey on Sunday evening, March 8, he not only received a standing ovation afterwards; there was also a special collection for a charity the archbishop was asked to name.

"The equivalent of about R5 000 was collected, and the archbishop named The Homestead, in New Church Street, Cape Town — a home for destitute boys — as the charity to which the money should go."



Bishop Tutu . . . South Africa's most travelled church leader.

Matt Esau said that in spite of the fact that the archbishop was widely travelled, he was in his diocese more than he was out of it, and that at all times he was in close touch with his clergy, and with the affairs of his church.

● On his arrival back in Cape Town from Durban yesterday Archbishop Tutu was asked — as Cape Times readers have done in Teletexts — why he felt it necessary to travel abroad as frequently as he has done.

He replied: "I belong to a universal, catholic church, and am a bishop in the church of God — not only in South Africa."

attendance of the Gerry Maltraine Beginners' course. This course is a priority for attending

# District Six Church born again

## MASSIVE RESTORATION PLANS FOR CRUMBLING 100 YEAR OLD MORAVIAN CHAPEL

RELIGION

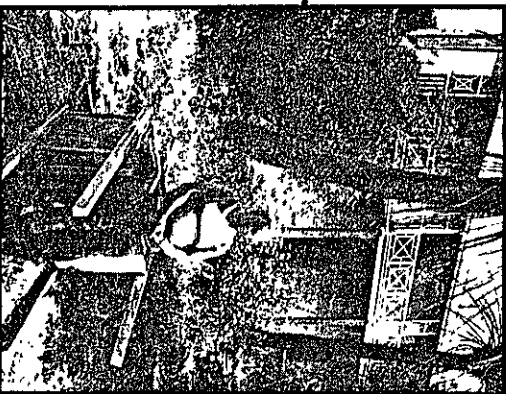
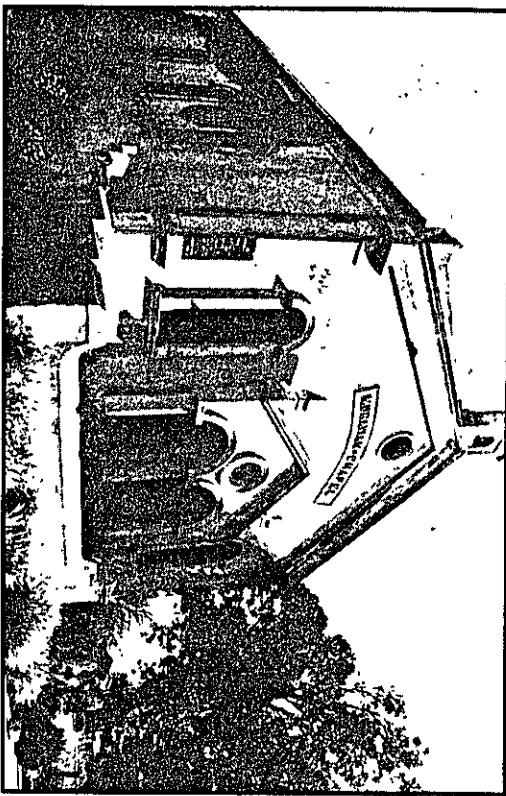
by  
**VIVIEN  
HORLER**  
Weekend  
Argus  
Reporter

**T**HE century-old Moravian Church in District Six, which has been crumbling into ruin since its congregation was moved to the Cape Flats, is to be restored.

Tenders for the work closed last week and the site is due to be handed over to the contractor by the end of May. Work should take between three and four months, according to Chris Ebersohn, regional representative of the Department of Local Government, Housing and Works.

After restoration the complex whose foundation stone was laid 101 years ago, will become the property of the Cape Technikon.

The church and its neighbouring parsonage became the property of the State in 1986, and since then little has been done to preserve it. Windows are broken, there are gaping holes in ceiling and floor, chunks of plaster have fallen from the walls, and pigeon droppings lie thickly in the upper gallery. There are human faces in hidden corners, and someone has made a fire under the spot where the pulpit was. Whole walls of the parsonage and parts of the roof have collapsed.



Pictures: by WILLIE de KLERK

In the garden bougainvillea and fig trees grow wild in a tangle of littered, unkempt grass.

Yet a serene charm still lingers on Moravian Hill, where the silence is broken only by the hum of traffic on Eastern Boulevard.

**T**HE Technikon has not yet decided how to use the building.

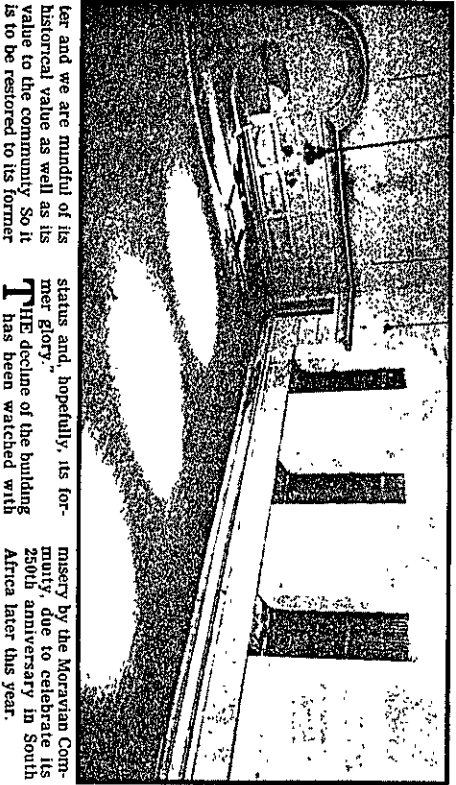
"We haven't finalised its use, but want it to be at the centre of an extension of the cultural activities of the Technikon," said Dr. Theo Shippey, rector.

"We've thought of using it as an art gallery, or possibly as a venue for choral and organ recitals. Something along

**Once a proud place of worship**

**A**BOVE: The battered 101 year old Moravian Chapel in what was District Six. **CENTRE:** The temporary caretaker in front of what were once residences. **ABOVE RIGHT:** Nothing much is left now of the rooms to the side of the main church. **RIGHT:** The spacious interior — bare and empty, except for pigeons.

those lines. "It's in bad shape now, and the wintners have taken their toll, but it has a lot of character and we are mindful of its historical value as well as its value to the community. So it is to be restored to its former status and, hopefully, its former glory."



**T**HE decline of the building has been watched with

misery by the Moravian Community, due to celebrate its 250th anniversary in South Africa later this year.

"Back in 1980 the State asked us to sell," said the Rev. Martin Wessels, chairman of the Moravian Church in South Africa. "But we told them: 'We're not selling, apply your laws.'"

"We were told the church and parsonage would be preserved. And because it was no longer our building we could do nothing as it deteriorated — we couldn't spend money on something that no longer belonged to us. All we could do was protest."

**T**HE news of the restoration was welcomed by the Rev. Friedmann Resch, 30, a German Moravian minister who has been working in South Africa for five years. But his grandfather, Bishop P. W. Schaberg, 87, who lived

at Moravian Hill for 10 years, said: "What is a building? When a congregation is scattered, an empty church with no congregation is nothing."

"But I have happy memories of my children were born here, and walked to the German School through the District, and nothing ever happened. We lived here content and safe."

"I was very sorry about the decision to declare it a white area and move 45 000 people away."

The church, in what was Upper Ashley Street, will be the start of a marathon run to Gandendal, near Greyton, in July, part of the Moravian Church's 250th anniversary celebrations.

# No peace in the church

By MARTIN NTSOELNGOE

29/3/85  
ST John Apostolic Faith Mission's Archbishop Ben Nkosi - who last week lost a Rand Supreme Court battle for the church's leadership against Bishop Jacob Maragu's faction - is not a man who accepts defeat easily.

His faction has noted an appeal against Judge Preiss' ruling - which nullified the 1985 church election in which Nkosi was appointed church leader in the place of the late Archbishop Petrus Masango.

The court found thousands of Maragu's followers had been barred from the election so that the electorate did not form a quorum.

Nkosi has lost court case after court case in the church rift that started after Masango's death.

Before his death, Masango himself spent days in court - battling to wrest the church's leadership from founder Christinah "Mme Manku" Nku.

The Rand Supreme Court ordered a re-election and most members voted



St John's Apostolic Faith Mission priest Paul Mabathe and other followers of Bishop Jacob Maragu's faction leave the Rand Supreme Court joyfully after defeating Bisop Ben Nkosi's faction in a legal battle to decide the church's leadership.

for Masango. Mme Minku then went to Motlolle near Rustenburg - and built a church there as big as the one in Katilehong.

Last week, Rand Supreme Court Judge Peiss ordered Nkosi, Bishop Ben Thobane, of Tembisa, and Bishop Daniel Sobophi, of Daveyton, to pay both their legal costs and the Maragu faction's costs.

The Maragu faction told *City Press* they had spent a staggering R166 000.

How much the Nkosi faction spent on legal, travel and accommodation costs - many were from Durban - is not known. Since 1985, the Nkosi faction must have spent millions on legal costs alone - losing case after case.

In May 1985, Nkosi applied to the Transkei Supreme Court to have Reverend Naphtal Zwane, of Egugwini, near Umzimk-

hulu, evicted so that Reverend Caiphas Madwe could take over the mission house.

Nkosi lost the case. Zwane claimed R6 735 - with 15 percent interest a year - and Nkosi was ordered to pay legal costs.

Nkosi later lost another case against Zwane in the Maritzburg Supreme Court - and was ordered to pay costs out of his own pocket and not from church funds.

In May 1985, Nkosi tried to ban a Clermont mass rally which was not "authorised" by him, but failed - and over 100 000 church members attended the ceremony.

In June 1985, Reverend Johannes Masango, brother of the late Masango, said he was tricked into signing a legal document preventing the unveiling of Masango's R80 000 tombstone.

The Nkosi faction tried to stop the unveiling, but it was attended by over 20 000 church members.

Nkosi won a case against Maragu in March last year - when Durban Supreme Court Judge Krieglner ruled that he must officiate at the Easter ceremony.

Late in 1985, Judge Goldstone ruled that church funds be monitored by both the Nkosi and Maragu factions.

This was Nkosi and his followers' fifth defeat.

Last August, Bishop Thobane, Reverend Josiah Maake and Reverend Paulus Kubeka unsuccessfully applied in the Rand Supreme Court to stop a Katilehong festival of offerings.

In April 1985, Nkosi dropped a case to prevent Maragu faction members from holding a Katilehong feast.

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# Churches back call

THE African Independent Churches Association of Southern Africa has backed Soweto businessmen's plea to black community organisations to end the rent crisis.

Aicasa's president, Archbishop Tembisa Ntongana of the Apostolic Methodist Church, told the *Sowetan* yesterday that a meeting to resolve the issue should not only involve political organisations, but church bodies as well.

He said Aicasa was concerned about the rent crisis "because it affected thousands of its members".

He said that because of the seriousness of the matter, it should be discussed countrywide with representatives of townships affected.

## Losses

The plea by Soweto traders followed an attack on a local businessmen, Mr Lehlohonolo Motauung, who lost about R65 000 when his home was set alight recently.

There was also an attempt to petrol-bomb his supermarket.

The attack on Mr Motauung was triggered by the fact that lights at his supermarket had been switched on while those of nearby houses remained cut off.

Soweto traders have said they faced ruin if the rent crisis was not resolved.

Said Archbishop Ntongana: "It is Aicasa's belief that the councillors have failed dis-

# rent crisis to end

BY NKOPANE MAKOBANE

ally to solve the rent and television or radio crisis.

"Evictions are not going to ease matters. Residents are also fed up that councillors have failed to meet them, but instead have from time to time made announcements through the Press

"Many of us cannot read or afford to buy television sets or radios.

"We know that many organisations are willing to settle this matter once and for all, but they are not allowed to hold

meetings.

"My association is prepared to seek urgent meeting with the Government Minister concerned to discuss this problem. We are law-abiding citizens and we do not like being victimised for wrongs which are not of our doing," he said.



# Church leaders snub Perkins

28

263-1440

~~USA~~

THE new United States Ambassador, Mr Edward Perkins, has been given the cold shoulder by Archbishop Desmond Tutu and Dr Allan Boesak.

After joint discussions the two church leaders have agreed to have nothing to do with the US Ambassador, who arrived in South Africa last November.

The UDF said it would have nothing to do with any representative of "the imperialist powers".

Archbishop Tutu said: "It is something of an insult to blacks that the president should appoint a black ambassador. It makes out that black South Africans would not speak to a white representative. The colour of the man's skin is completely irrelevant."

Archbishop Tutu has said he will not see anybody representing the Reagan administration below the rank of Secretary of State until there

is a "significant change in the policies of that administration".

Dr Boesak confirmed he had discussed the matter with Bishop Tutu. "As long as we perceive the Reagan administration's policy, or non-policy, towards South Africa as support for government, we will not have a relationship with the US Ambassador."

The Azanian Peoples' Organisation (AZAPO) spokesman said: "We do not go out of our way to seek an audience with foreign representatives but our doors are open to anyone who wants to talk."

A US Embassy spokesperson said Mr Perkins was not prepared to comment on who he was or was not seeing in South Africa.

She said the ambassador would not speak to the press until after the general elections. "We do not want to be perceived as interfering in the internal affairs of the country."

SO USA



FILE  
...PAGE 18

THE  
BOESAK  
COLUMN  
...PAGE 15



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# STOUT

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# Priests in Group

# Areas Probe

SOUTH  
28  
26/3 - 11/4/87

## INSIDE

Champion of  
Champions pictures...  
pages 19, 20, 21

### PLUS!

Student sleep in



TWO black priests living in white group areas have been visited by the police after complaints from neighbours. Father Wrongcliffe Chisholm of Saldanha and Father Trevor Pearce of Caledon were questioned by police about residing in a white area. Father Chisholm was appointed the first "coloured" minister of Saint Andrews and Saint Bartholomew's in Saldanha, and Father Trevor Pearce is an Anglican priest at the parish of Caledon. Father Chisholm said: "The policeman was polite and very apologetic and said it was an odious task. He said he didn't make the laws of the country but was just doing his duty." The policeman said neighbours had complained about his presence in the area. Chisholm said he had only received one complaint personally.

TURN TO PAGE 3

P. 70

# Methodists in 'communist' wrangle

28 SOUTH 26/3-11/4/67

AN ALL-WHITE area sub-committee of the Methodist Church has written to PW Botha to distance itself from the political stance of the church leadership who, it says, are leading the church on "the path to hell".

The Hottentots Holland Christian Citizenship Committee (CCC), which says it represents 1,500 members in the Strand/Gordon's Bay area, told Mr Botha the church was failing to acknowledge the progress already made towards a

new dispensation in South Africa.

Instead it was "lending its voice to those whose incessant fulminations ... tend to fan the flames of violent revolution".

In a letter to the president of the Methodist Church of South Africa outlining their theological position, the committee, composed of lay members of the area's congregation, warns that communism is making inroads into the church and that today "many clergymen expound Marxist ideology".

"The evangelical view of personal salvation has given way to a secular notion of group salvation in which the role of the church is to register the needs of the poor and oppressed people such as their longing for welfare, peace, liberty and happiness, and to strive to satisfy these needs.

"The great danger in the preaching of such a social gospel is that it misleads people into believing they can earn their way into heaven by doing good works, and this is the path to hell."

In a telephone interview the CCC's secretary, Mr Doug Kidson, told SOUTH the major problem lay with the Methodists' Christian Citizenship Department

(under which the CCC falls) which is responsible for the social involvement of the church. Those in positions of authority in the CCD "subscribe to principles of socialism in keeping with the thinking of Karl Marx".

"They are preoccupied with a language that is the same language as that of Marx," he said.

CCD regional director the Rev Alan Brews says it is "absolute nonsense" that the church is becoming influenced by Marxist ideology.

And far from taking a radical stance, he says, the Methodist Church has taken a very moderate line. He points out that although the church remains affiliated to the World Council of Churches and the South African Council of Churches, it has not paid its membership fees to either body since the early 1970s.

## Kairos

And neither the Kairos document (declaring Apartheid a heresy), nor the Harare document (which called on churches in SA to support liberation movements) has been accepted by the church as Methodist documents although some individual Methodists took part in drawing them up.

Mr Kidson and his committee, on the other hand, say the Methodist affiliation to the WCC and SACC and the church's "complicity" in drawing up the two documents show how the church is being indoctrinated with communist ideology.

Mr Brews says one has only to look at conference and synod decisions, which represent a majority view, to see that the church regards itself as a third force, a vehicle for conciliation in the South African conflict, and is not becoming "excessively politically involved" as Mr Kidson charges. Indeed, he says, many are critical of the church precisely because it is so cautious.

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# Gay priest quits

THE rector of a local Anglican church has resigned amid rumours that the man was having affairs with youths in his congregation.

Allegedly the cavortings of the gay priest came to a head recently when people in the congregation complained to the church authorities about the minister's activities.

"He was always going around with a carload of young men, but we didn't really attach any importance to it at first," said one congregant who did not want to be named.

After the complaints from churchgoers, the Anglican Dean of Cape Town, the Very Reverend Ted King, and the church's Bishop Suffragan, the Right Reverend Patrick Matolengwe, were believed to have been involved in counselling the errant priest.

By this time the goings-on at the popular Cape Flats church were virtually common knowledge in the area.

This week the rector was on a special vacation at a church estate and a replacement minister had been found for his parish.

"He has resigned and the church will now try to help him find alternative employment," said an Anglican source who cannot be named.

All the church leaders approached -- including Bishop Matolengwe -- issued a firm "no comment" when approached this week.

SOUTH

28

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## 24 charged after Muslim rivals clash

TWENTY-FOUR people appeared in the Krugersdorp Regional Court last week on charges of public violence after the clash between rival Muslim groups in Azaadville.

The men were not asked to plead, and the hearing was postponed to April 8. They were released on bail of R1 000 each at a special bail hearing.

One man died and another was taken to hospital after the clash.

A few days later, trouble spread to nearby Lenasia, where the house of an official of the Saaberie Chisty Youth Society, Mr Shabbier Sayed, was petrol-bombed. No one was injured.

Stones were thrown at the home of an official of the Jamiatul Ulema as rumours of violence spread.

The Lenasia incidents followed differences between the Saaberie Chisty group and the Jamiatul Ulema.

The Chisty group sought permission from the trustees of the Saaberie mosque to hold a meeting to be addressed by a visiting Pakistani scholar.

The Chisty group wanted permission - or a decision - by last Saturday for its mid-week meeting. On Monday the trustees said permission was refused by the Jamiatul Ulema.

Mosque officials said they feared another clash such as the one at Azaadville, and asked police to protect the mosque.

Concerned Muslim organisations have called for peace talks, saying they fear that if no solution is found now, the conflict could increase.

Indicator.

(28) S.O.P.A.  
2-8/4/87

3/4/82 Somerset 28

# INHUMAN IDEOLOGY

THE theological and ideological victory of South Africans

## Chikane blasts apartheid

against the "criminal and inhuman ideology of apartheid" and racism has infiltrated effectively into the international community, Reverend Frank Chikane said yesterday.

Mr Chikane had just returned from a five-month visit to 11 countries, including the United States, Belgium and Sweden.

He received a Peace Prize granted to the Institute for Contextual Theology and to him as

its general secretary.

The prize, by Diakonia, an aid organisation of the Free Swedish Churches, is given annually to churches and church groups in the Third World which have done outstanding work for justice and peace in their countries.

### War

He said even if there are differences on how to get rid of the apartheid system most people who have realised that the apartheid system's days are numbered

agree that it has to go, and very soon, to save life, and to save the country from being devastated by a war that is threatening the security of the whole world.

Mr Chikane said the biggest problem facing the ICT and for him in particular as a recipient of the Peace Prize is what they can do with

the prize money in a country where all means of peaceful change are being seriously eroded and undermined by state of emergency decrees.

He added: "What do you do in a country where all those who campaign against an unjust system, where a white minority decides and dominates the black

majority by law, where the right wing fanatics talk publicly about violence and are left free to participate in public campaigns and elections?"

Chikane said he appealed to the international community, particularly the people in those countries, that even if they would not be willing to support blacks, they needed at least to stop supporting the apartheid regime of South Africa.

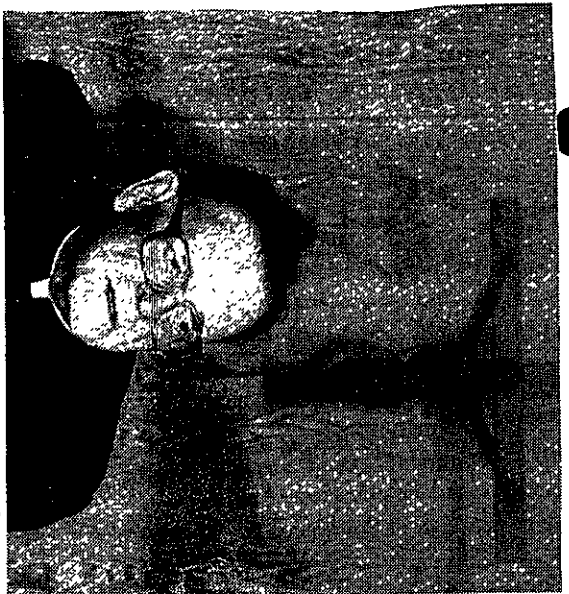


Rev FRANK Chikane.. Peace prize from Free Swedish Churches.

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- 256B Bree St, Johannesburg (near Dentons) tel: 29-3131
- Cnr Marshall & Aunr Sts, Jeppe, tel: 614-1820
- Cnr Victoria & Devalia Sts, Germiston, tel: 825-3505
- Cnr Voortrekkers St & Woodm Ave, Benoni, tel: 54-61016
- 61 Pretoria Road, Kempton Park, tel: 975-2816

# DALEST

# Denis Hurley: Four decades at the helm



Hurley ... trying to involve lay people

AS Bishop of Durban for 40 years, Archbishop Denis Hurley has seen National Party rule from the day it started — and for all those years has helped lead Catholic opposition to its apartheid policy.

He celebrated his 40th anniversary as bishop at a special service in Durban this week attended by 5 000 people.

In an interview about his four decades as bishop, he spoke about the impact of NP rule on the diocese and the Catholic Church.

"It clarified in a startling way for us the implications of segregation. We had just accepted segregation as South Africa's way of life.

"Some of us had spoken against it. We had made speeches against it and so on as priests, but we hadn't mounted any campaign against it.

"Then when apartheid became the

Address: Room 312, Trevor Street, Vereeniging, 1925

INDUSTRIAL AID CENTRE\*

policy and was clearly defined and so many more laws were passed to enforce segregation, then I think we saw what segregation under its new label really meant.

"We began to react against it, but I fear, in a distant and theoretical way at first."

It may have started out at a theoretical level, but the growing awareness in the church of the injustice of apartheid soon led to more direct action.

This action has brought the Catholic Church into increasing conflict with the state, and has also raised the awareness of the church leadership itself. From being concerned

Archbishop Denis Hurley speaks to CARMEL RICKARD about his 40 years at the head of the Catholic Church

primarily about the rights of the church, threatened by apartheid, the bishops have broadened their focus to a general concern for human rights.

Hurley has been at the forefront of many key initiatives in the development of the church's opposition to apartheid.

In the early 1950's, Hurley led a bold campaign to save the church's black schools, threatened by the withdrawal of state subsidies under the Bantu Education system.

A million pounds were needed — and were raised — and the church was able to continue running its schools.

Two decades later, spurred on by the Second Vatican Council to a wider awareness of the issues involved, he chaired the Bishops' Department of Schools, when Catholic schools began to break the law by admitting black pupils.

During his second term as president of the Southern African Catholic Bishops' Conference, Hurley helped focus international attention on key issues in Southern Africa by the publication of three major reports. First came a report on Namibia which emphasised the illegality in

international law of the South African occupation, the overwhelming opposition of Namibia's people to that occupation and the alleged atrocities by which the occupation was maintained.

Next was a report on relocations, prepared in conjunction with the South African Council of Churches.

A joint delegation from the two church bodies presented the report in a number of major European capitals. P W Botha, then prime minister, visited most of these places shortly afterwards and was grilled on his government's policy of forced removals.

The third report dealt with the

conduct of police in South African townships, based on a collection of affidavits from township residents.

At the time of the 21st anniversary of the South African Republic, a pastoral letter was issued in the Durban diocese explaining to Catholics why the church would have nothing to do with the celebrations.

Months later, the Archbishop issued an even stronger condemnation of the tricameral constitution.

His vision for the future is not simply that the bishops will continue their fight against injustice — after 40 years of leadership, he is helping coordinate a project to ensure that all Church members — not just its leaders — will be drawn into action for justice. This involves a country-wide training programme for bishops, priests and lay people.

(28) W M 5/1 3-9/14/80





# Church torment over election

by KAREN STANDER  
Weekend Argus Reporter  
WHILE slamming the May 6 election for whites as unrepresentative and meaningless, opinion is divided in the "English" churches on how members should approach the election.

This is in contrast to the 1983 referendum on the tricameral system, when several churches, including the Anglicans, Methodists and Catholics, called for a no-vote.

Anglican Dean of Cape Town, the Very Rev Ted King, described as "appalling" and "a bit wierd" that all three of his bishops (Archbishop Desmond Tutu and Bishops-Suffragan Patrick Matolengwe and Charles Albertyn) could not vote.

Professor Charles Villa-Vicencio, head of the department of Religious Studies at the University of Cape Town, challenged the Church to call for whites not to vote.

He said having called for a "no-vote" in the referendum, it seemed a logical consequence of that position to call for whites not to vote.

Dean King said Archbishop Tutu had made it quite clear that he considered the election to be irrelevant, but the Anglican church had taken no official line.

"It wouldn't be proper for the church to do so," he said.

He would use his vote because he did not want to "opt out altogether".

"Although I believe that the election is totally unrepresentative and meaningless overall, as long as there is an institution such as Parliament I feel some responsibility towards whoever is supposed to represent me," Dean King said.



TUTU



MATOLENGWE

The Catholic Church said that members had to choose "between two evils".

"Participating may appear the lesser evil," said a statement by the South African Catholic Bishops conference.

The bishops slammed the whites-only election as a "perpetuation and consolidation of the unjust and evil policy of apartheid" and expressed dismay that such an election could still be held in which only whites would vote.

They said circumstances sometime arose in which "for the sake of what conscience dictates we involve ourselves in something less than good".

"In this case, the two evils would be, on the one hand participating in an unjust election, on the other abstaining from voting or campaigning when we judge in conscience that voting or campaigning may produce some good."

## PRESBYTERIANS

In an article in the official newspaper Presbyterian Life, Dr Greg Cuthbertson, who serves on the church's committees on church and nation and worship, answered a series of questions on how Christians should approach the election.

He said it would be presumptuous to tell people whether to vote or not to vote. Christians were faced with a dilemma because on the one hand they were faced with an election which excluded participation by the majority "and therefore the whole ritual seems a farce".

White voters could responsibly decide to boycott the election in protest and "in order to show solidarity with fellow black Presbyterians who are denied the vote".

"Given that this will probably be the unpopular choice, I would strongly urge Christian voters to indicate their outrage at the flagrant abuse of power which has characterised government rule for decades".

Dr Cuthbertson said that if Christians did vote, they should only support candidates who were against apartheid in any guise — "reformed or unreformed" and who "unequivocally advocated the extension of political rights to all South Africans irrespective of race".

"If we use our vote it should strike a blow at oppression," he said.

Chairman of the Good Hope District of the Methodist Church, the Rev James Gribble, said the leadership of his church had not yet put out a statement on the elections but would probably do so at the end of the month.

He was not prepared to comment on his personal view.

The Rev Alan Brews, of the Buitenkant Methodist Church, said he would not be casting a vote.

Articulating the alternative view that churches should advise members to abstain from voting, he said that if the church took its mission seriously it had to address the issues of the society in which it existed.

(Report by K Stander, 122 St George's Street, Cape Town)

# Nkosi still

CP Press 4/87

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# SPECIAL

### CP Correspondent

SENIOR Bishop Ben Nkosi is still the leader of the split St John's Apostolic Faith Mission Church, despite a ruling by the Supreme Court 10 days ago that nullified his election as archbishop.

Bishop Nkosi has appealed against the judgment and the church council executive asked him to continue to act as the head of the church because he is the senior bishop and was deputy to the late Archbishop Petrus Masango.

This has infuriated some members of the opposing section in the church, who are alleged to have started rumours that there was "open war" between rival groups in the church.

The murder of Simon Hlatshwayo, a prominent member of the church and a leading supporter of Bishop Nkosi's rival, Bishop Jacob Maragu, added

fuel to the rumours.

Nkosi's election in 1985 was nullified after a faction of the church, led by Maragu, had alleged that the quorum who appointed Nkosi was not constitutionally assembled.

Bishop Nkosi said after the judgment against him: "Despite this temporary setback caused by the court case, I believe that the prophesy of the late Archbishop Masango - that I should succeed him should prevail.

"Apart from the prophesy and my position as senior bishop and deputy to the late archbishop, I was unanimously nominated by a full college of bishops at an executive council meeting in 1984 at Katlehong.

"Bishop Maragu was there and supported my nomination, even on the day when my position as archbishop-elect was announced to 20 000 members

of the church."

Nkosi blamed Maragu's "turnabout" and statements to the Press for the deep schism that has developed in the church between the majority "platteland members" who support him and the "headquarters" faction in Katlehong who support Maragu.

The church constitution was only formulated in the 1970s, after the last Archbishop, Petrus Masango, was installed.

According to custom, the senior bishop always becomes the head on the death of his predecessor.

However, the constitution called for a minimum number of people in various categories to approve the nomination and when the election of Nkosi took place, at least 1177 members of the quorum were absent.

After four weeks of ar-

gument, Nkosi's appointment as archbishop was nullified by the Supreme Court on this technicality, but he has been allowed to appeal because another court may come to a different decision.

However, the Nkosi faction believes that even if the court decision is upheld on appeal Nkosi will win a re-election and point out that Bishop Maragu, as "courtesy" bishop, is not entitled to stand for nomination.

Meanwhile, the feud between the two factions has become more bitter. Last week a follower of Maragu was shot dead at his offal stall outside Dube station in Soweto.

Members of the Maragu faction in a Press report described Simon Hlatshwayo as a bishop in the church and alleged he had been gunned down by two members of the Nkosi faction.

However, the Nkosi faction has denied this and said it would appear that Hlatshwayo had been murdered in a business dispute and that he was not a bishop and members of the Maragu sect were attempting to give the impression that the Nkosi faction had turned to violence.

Hlatshwayo's wife said her husband was shot after a disagreement over 40 cents.

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Jack Allied

# Annual pilgrimage on again



By SELLO SERIPE

A TOTAL of 357 Putco buses have been booked to ferry Zion Christian Church members to the annual pilgrimage at Moria, near Pietersburg.

Putco assistant PRO Robin Duff said this week that the buses have been booked by ZCC members in the PWV area and his company was expecting more bookings.

Duff said only 15 to 20 buses were still available and that they would have to be booked very soon.

Duff said 30 buses have been booked by church members in Edenvale, 33 by Springs, 40 by Boksburg, 119 by Pretoria, 80 by Dobsonville and Soweto, and Wembly church members had booked 65.

He added that 375 other

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Bishop Leganyane

5/4/87  
buses have been arranged to ferry passengers on Easter weekend to homelands and other destinations.

● Last year some of the 3,5-million strong church members in Garankuwa were trapped in confusion after threats from activists warning them to stay home.

The threat followed the church's leader, Bishop Barnabas Lekganyane's, invitation to President PW Botha to Moria in 1985.

Political organisations

AP/120  
opposed to Botha and government policies accused the bishop of "collaborating" with the system.

The bishop, however, denied the allegations and said the invitation was "merely a courtesy gesture by me and not intended to show support for PW Botha, nor any political bias."

Bishop Lekganyane also refuted reports last year that that Foreign Minister Pik Botha was to address the gathering.

# Churches divided on whites-only election voting

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SPAR  
6/4/87

Own Correspondent

CAPE TOWN — Opinion is divided in the "English" churches on how members should approach the May 6 election, although one church official has described it as unrepresentative and meaningless.

This is in contrast to the 1983 referendum on the tricameral system, when several churches, including the Anglicans, Methodists and Catholics, called for a "no" vote.

The Anglican Dean of Cape Town, the Very Rev Ted King, thought it appalling and a bit weird that all three of his bishops (Archbishop Desmond Tutu and Bishops-Suffragan Patrick Matolengwe and Charles Albertyn) could not vote.

Professor Charles Villa-Vicencio, head of the department of religious studies at the University of Cape Town, challenged the church to call for whites not to vote.

## No official line

He said it seemed logical after having called for a "no" vote in the referendum.

Dean King said Archbishop Tutu had made it quite clear that he considered the election to be irrelevant, but the Anglican church had taken no official line.

"It wouldn't be proper for the church to do so," he said. He would use his own vote because he did not want to opt out altogether.

"Although I believe that the election is totally unrepresentative and meaningless overall, as long as there is an institution such as Parliament I feel some responsibility towards whoever is supposed to represent me," Dean King said.

A statement by the South African Catholic Bishops' conference said that participation may be the lesser evil.

The bishops slammed the whites-only election as a perpetuation and consolidation of the un-

just and evil policy of apartheid, and expressed dismay that such an election could still be held.

"In this case, the two evils would be, on the one hand participating in an unjust election, on the other abstaining from voting or campaigning when we judge in conscience that voting or campaigning may produce some good."

In an article in the official newspaper *Presbyterian Life*, Dr Greg Cuthbertson said it would be presumptuous to tell people whether to vote or not to vote.

White voters could responsibly decide to boycott the election in protest and to show solidarity with fellow black Presbyterians.

"Given that this will probably be the unpopular choice, I would strongly urge Christian voters to indicate their outrage at the flagrant abuse of power which has characterised government rule for decades."

Dr Cuthbertson said that if Christians did vote they should support only candidates who were against apartheid in any guise.

Chairman of the Good Hope District of the Methodist Church, the Rev James Gribble, said the leadership of his church had not yet put out a statement on the elections but would probably do so at the end of the month.

The Rev Alan Brews, of the Buitenkant Methodist Church, said he would not be casting a vote.

Articulating the alternative view that churches should advise members to abstain from voting, he said that if the church took its mission seriously it had to address the issues of the society in which it existed.

In an editorial in *Kerkbode*, the official newspaper of the Ned Geref Kerk, members were urged to study the policies of the different political parties and to test these policies against Scripture.

Christians could only vote for a policy if they were convinced that the policy tried to be obedient to the Bible.

(Report by K Stander, 122 St George's Street, Cape Town.)

# 'Vatican strangely quiet' Boesak

MANILA — The Rev Alan Boesak, president of the World Alliance of Reformed Churches and moderator of the Dutch Reformed Mission Church of SA, said here yesterday that individual Roman Catholic clergymen were active in the struggle against South African racial policies but the Vatican itself had been "strangely quiet" on the issue.

Dr Boesak made the

comment to reporters on the sixth day of a week-long visit to the Philippines.

He praised the efforts of individual Catholic clerics in fighting apartheid.

"But the Vatican has been strangely quiet," he said. "The Vatican made a statement, but a very vague statement."

"The Pope has not been as clear on South Africa as he has been on Eastern Europe, and that to me has been a great disappointment."

Pope John Paul II, former Archbishop of Krakow, Poland, has been outspoken in his defence of human rights and religious freedom in Communist Europe.

Dr Boesak said the pontiff's lack of a strong position against apartheid in South Africa had angered many black Catholics.

ALTHOUGH the Roman Catholic Church "frowns" on surrogate mothership as being "morally illicit" the Tzaneen grandmother who is three-months pregnant with her daughter's triplets is by no means considered by the church to be "bad", according to a catholic lecturer in moral theology.

Father Hyacinth Ennis, a lecturer at the St John's Vianney Seminary in Pretoria, confirmed the Vatican had issued a directive last month in which bringing babies into the world through surrogate mothers was defined as "morally illicit".

He did not agree with an interpretation of this

## Church is not pleased'

position that the grandmother, 48-year-old Mrs Pat Anthony, and her family — reportedly active Catholics — could not expect the support of the church in future.

"It does not mean to say they are 'bad' or anything like that — that is definitely not something for me to judge.

"I was just making the point that from an ethical point of view, the Catholic Church does not approve," Father Ennis said. — Sapa.

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# 'Our people are walking the streets'

MANY Sendingkerk churchgoers of Riebeek-Kasteel are dissatisfied with the church council's decision to employ a white minister, according to the father of the unemployed candidate minister from the West Coast town.

Mr WJ van der Merwe, who is also a deacon, said: "The issue is not my son, but the principle of the matter.

"Our people are walking the streets because they have no jobs.

"The church council said they want somebody with experience, but they employed a minister who

has just finished his studies at Stellenbosch."

Van der Merwe, said the theology faculty at the University of the Western Cape gave adequate training to students so that they could deal with any situation.

He said the fact that the minister's house is in the white part of town may have influenced the church council's decision.

The minister who chaired the church council meeting, Ds C Erasmus, of Riebeek-Wes, would not give reasons why the church

chose the white minister.

He said the church council's decision was a lawful one and followed the procedures laid down by the church.

Ds Erasmus said it was true that the minister's house is in the white area. However, he would not say whether this had influenced the decision.

"The decision was made voluntarily," he said.

The actuary of the Sendingkerk, Ds Nic Apollis, says each congregation is autonomous. The Sendingkerk could not prescribe

to the Riebeek-Kasteel church council who to appoint.

The unemployed candidate minister, Ds Cyril Afrika, who has been unemployed since the end of February, said the decision taken at the end of March showed that congregations in the rural areas were scared to call a "coloured" minister because of their financial dependence. The 28-year-old candidate minister who is engaged to be married, said: "The training we have received is of the most intensive.

Now we are unemployed."

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# No jobs for DOMINEES

Whole article

*[Handwritten initials]*



Ds Donald Gantana ... jobless since December

BY ANTON FISHER

ELEVEN unemployed Sendingkerk dominees are at the centre of a controversy over the system the church uses to give them jobs.

The group of dominees, also known as candidate ministers, includes the first ever woman to be trained as a minister in the church, Ds Margaret Steinegger-Keyser.

They tell of deep frustration caused by being without jobs and fixed income to meet financial commitments

after finishing six years of training at the University of the Western Cape.

One of the ministers, Ds Cyril Afrika, is from Riebeeck-Kasteel (near Malmesbury) where the Sendingkerk needed a minister. But the church council there chose a white minister.

Afrika's stepfather, who is on the church council, Mr WJ van der Merwe, says this may have been done because the minister's house is in the white part of the town. He says residents are dissatisfied with the decision.

In Mitchell's Plain

recently, the large congregation split into three. However, this is unlikely to bring jobs to the dominees because the two new congregations cannot afford them, according to Ds JJJ Mettler of the Mitchells Plain congregation.

Mettler said the dominees had trained to be ministers in response to a calling from God. There were no guarantees that once they had finished studying they would be given a job.

Four of the dominees have been unemployed since December and the rest since the end of

February.

In another development, a former moderator of the Sendingkerk, Ds DP Botha, has suggested that the involvement of the UWC theology faculty in student protests was partly responsible for the delay in calling the dominees.

In an article in the "Ligdraer", official newsletter of the Sendingkerk, Botha also blamed the recession and the strained financial relationship between the white Ned Geref Kerk and the Sendingkerk since apartheid was declared a

heresy for the church's inability to provide jobs.

Asked about the image of the theology faculty, Mettler did not deny that there was a political aspect to the plight of the dominees.

"An element of conservatism is building up in the church against so-called radical candidate ministers," he said.

However, Professor GD Cloete, professor of New Testament at the UWC theology faculty, said students from other faculties had no difficulty finding jobs in their professions.

He said long-term planning by the church had to take place to prevent the same thing happening in future.

The actuary of the Sendingkerk, Ds Nic Apollis, said a commission to investigate the system whereby church councils call ministers was established at the Belhar synod in 1986. A report will be tabled at the next synod in 1990.

Asked whether the candidates were being victimised because of the image of the theology faculty, Apollis said: "In one or two congregations the image of the faculty may be a problem, but not in the majority of congregations. Mostly the problem is a lack of funds."

## Shattered dreams

"WHILE I was studying I had many dreams of being a minister, but now this is shattered. At one stage I even felt dropped by the church."

This is how newly-wed Sendingkerk minister Ds Donald Gantana describes his experience of being unemployed since early December.

"Being unemployed builds up a lot of frustration. This situation of joblessness has given me some idea of the insecurity that millions in the country must be feeling," he said.

"My wife, Marilyn, and I were married in November. From that time she has been the breadwinner, working as a

secretary at an engineering firm. This is a unique situation for me, especially since I am supposed to be the breadwinner.

**LATEST:** At the time of going to press, SOUTH was informed that Ds Donald Gantana had been called by the Loeriesfontein church council to serve as minister in the congregation.

"Both of us have had to learn to handle the situation. I have had to learn to cook. I have also taken up a temporary teaching

post at a high school," Gantana says.

Many of the unemployed dominees have taken up temporary jobs. Some of them have applied for teaching posts at the UWC theology faculty where they had been trained to be ministers.

"I am very grateful to those who have been pleading our case and especially those ministers who gave us something to do while they were on holiday.

"Now I am planning and preparing myself for the day when I get a call (appointment as minister). I am confident that I will get a calling," Ds Gantana says.

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I AM presently studying at the Arabic Language Institute of Umm-al Qural University in Mecca. My wife, has a teaching post and supports our family. My daughter, Hynd, is also studying Arabic at the Girls' College of the university.

By the grace of the Almighty, as soon as I have finished the Arabic course I intend to return to our country.

I do not wish to elaborate on the reasons and circumstances surrounding my sudden departure from South African soil.

I wish to assure my brothers, sisters and comrades in the struggle that my family and I have not removed ourselves from the struggle, neither did we abandon the struggle.

Jehad (struggling) for justice and freedom in South Africa is part of the faith of a Muslim in that country. Those who understand Islam correctly will know that to retreat temporarily from a struggle to fortify yourself and then return with added vigour, is one of the elements of Jehad.

This is also my response to the unjustified criticism that I ran away from the struggle. A Muslim who abandons a legitimate struggle for justice - and the struggle in South Africa has the sanctity of God Almighty - abandons his faith.

By the Grace of the Almighty, as soon as I have finished the Arabic course, I intend to return to our country.

The turbulent period of 1985 was a result of the contributions of all genuine leaders in politicising and guiding the people. It is also as a result of the efforts of all those who have sacrificed.

# Imam: I will return

IMAM Hassan Solomon, right, former executive member of the United Democratic Front (UDF) and of the Muslim Judicial Council (MJC), writes for SOUTH from Mecca, Saudi Arabia, where he is studying Arabic.

Wanted by police, Imam Solomon left South Africa secretly in September 1985. His sudden departure resulted in claims that he had "run away" and "abandoned the struggle".

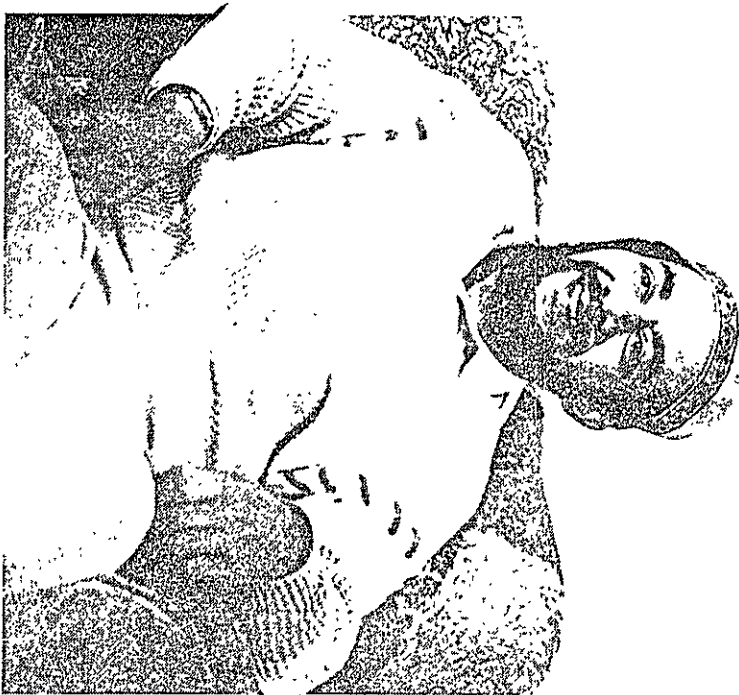
Although hunted by the police, he was a sought-after speaker and made several dramatic appearances at funerals, meetings and religious services.

Along with Dr Allan Boesak and several other religious leaders, Imam Solomon was arrested in 1985 for taking part in a march into Guguletu to attend the funeral of an unrest victim.

Asked this week whether the Imam was still wanted, the police said they could not "establish with certainty" whether he was still being sought.

The historical difference of 1985, however, was the role played by the Muslims as an integral part of the oppressed in South Africa.

The lesson which the Muslims have learnt and which we must continuously propagate is that a Muslim need not abandon his beliefs in order to enter the struggle. He is part of the struggle for freedom and justice because of his faith.



We have managed to unite and form a brotherhood on the common factor that we are oppressed and exploited. This is enough grounds for common action.

This brotherhood of the oppressed must be nurtured and maintained in the future free South Africa.

Muslims and true Christians and all progressive organisations must stand shoulder to shoulder in the United Democratic Front to break down apartheid.

South Africa has not religious problems. It has a human problem - the problem of apartheid and exploitation. Action against this evil can cut across religious, racial and cultural differences. South Africa is most definitely an

issue in the Middle East. We are receiving good coverage in the media and good response from official organs. Resolutions of condemnation of South Africa have been adopted by the conference of the Organisation of Islamic Countries and the World Muslim League. During the height of the unrest, the rector of a prominent university in Riyadh gave a talk on television on the South African situation.

The Ahmadi sect are not only religious renegades but also political renegades. They do not believe in Jehad because they were born and bred in the lap of British colonialism in India. They have a well-recorded history of collaboration with the colonialists - the enemy of millions of Indian oppressed.

They undermined the struggle for independence in India at every turn. They could not be trusted during the struggle in India neither can they be trusted in the struggle in South Africa. They should not be regarded as part of the oppressed.

Organisations who have exercised good wisdom will be able to function through this temporary impasse and emerge stronger at the next turn.

Finally, I wish to extend greetings from my family and myself to our brothers and sisters in the struggle in South Africa. We are continually praying here at the Holy Sanctuary for an end to the suffering and injustice.

We envy you because you enjoy a higher degree of spirituality in the sight of God Almighty. But by the Grace of God we hope to return soon to work side by side with all those committed to the struggle for freedom in South Africa."



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# Third priest in Group Areas probe



The Rev John Speelman

By EDYTH BULBRING

WHITE residents of the small southern Cape town of Bredasdorp are in an uproar over a black priest who has moved into their neighbourhood.

This week the Rev John Speelman was questioned by police over a possible contravention of the Group Areas Act after he moved into the new rectory of the Anglican Church.

Speelman moved into the new rectory over a week ago after having lived in the "coloured" area for a year.

Before he moved, 78 white residents petitioned the municipality to stop a black person from moving in, and the municipality sent a letter to Speelman.

"They probably knew it would be me. They wrote the letter because of the petition," said Speelman.

The building plans of the

rectory had been approved by the municipality long before rumours began circulating that Speelman would be the occupant.

"If they had known it was me, they wouldn't have passed those plans," he said.

Last Sunday, Archbishop Desmond Tutu travelled to Bredasdorp to bless the new rectory.

This week Speelman was asked by the Bredasdorp police for a statement giving reasons for being in the area after a complaint had been lodged.

"What statement could I give, I am here because the church sent me here, so I referred them to the Diocesan secretary," said Speelman.

"It is not nice being here, feeling that you are not wanted, but we are here for the church. If you don't defend what the church stands for, then they will one day elect our priests and bishops."

Mr A Smith, who lives across the road from the rectory, said further action was being considered to remove Speelman from the area. He would not elaborate.

Smith, who handed the petition to the municipality, said: "They have got their own bloody townships down there, why must they move in here?"

One of his main concerns was that "nobody will buy a house in the vicinity now. My house isn't worth five cents".

Smith also objected to Speelman's contravention of the Group Areas Act.

If the act were abolished "I would object strongly to it," he said.

"It will affect my life, it's not only him living there, but a lot of coloureds coming to visit," Smith said.

Another neighbour, who refused to be named, said: "There's nothing we can do, they're here."

She said most of the people in the neighbourhood were opposed to Speelman moving in.

Another neighbour said she could not speak for the rest of the neighbourhood but, "it makes no difference to me. Black or white people can live where they want".

A spokesperson for the Bredasdorp Municipality confirmed that a petition had been submitted.

Speelman is the third Anglican priest living in white areas in small Cape rural towns to be visited by the police.

The police have confirmed that a possible contravention of the Group Areas Act was being investigated against Father Trevor Pearce of the Anglican Church in Caledon.

Father Wrongcliffe Chisholm of Saldanha was also visited by the police several months ago for living in a white section of the town.

## 3.5-m need better housing — bishop

(28) 4/11/87 Religion Reporter (19187) (5)

A Catholic bishop says 3.5 million people in South Africa are without adequate housing and the situation is apparently beyond official control.

Bishop Reginald Orsmond's statement has been released to highlight the United Nations' International Year of the Homeless.

He said the latest National Building Research Institute report showed South Africa was short of 832 000 housing units.

The report said 5.9 million people lived in 466 000 small housing units, with as many as 42 people living in a two-bedroomed house.

Bishop Orsmond said the "serious situation was not enjoying priority treatment" and that the general response of the authorities was to issue eviction

notices before moving in to demolish "simple homes" of destitute families.

All too often the authorities would then say they were not aware of the evictions, he said.

He said the Catholic Church had asked that municipal authorities consult residents and civic associations, that emergency camps with basic amenities be established immediately, that no one be evicted without being given suitable alternative accommodation and that "immediate consideration be given to the allocation of new land for cheap, reliable housing".

"Failing to do so will result in the growth of problems for tomorrow. Repression is no answer to the problems faced by our people who seek basic human rights," Bishop Orsmond said.

# Be sceptical. Tutu urges 3 000 at UCT

Staff Reporter

SOUTH AFRICANS were in desperate trouble because most people had never learnt what education was all about, the Archbishop of Cape Town, the Most Rev Desmond Tutu, told a packed mass meeting at the University of Cape Town yesterday.

Education was about "instilling in people a fundamental scepticism, a radical scepticism" to ask awkward questions, he told about 3 000 students.

Archbishop Tutu was invited by the Anglican Students Society to speak on "The Role of the Student in South Africa in Crisis".

In a speech spiced with his customary humour, Archbishop Tutu said: "We are told apartheid is dead. But for a corpse, what it is able to inflict is pretty painful.

"Everybody in South Africa wants change, but when you try to suggest methods you suddenly discover most people want change as long as things remain the same."

He said students, with others, were able to change the moral climate in a country.

Students should tell their parents "nicely" that there was no way white people, a small minority, were going to continue to rule South Africa on their own and that the the ANC "was a reality that cannot be wished away".

Archbishop Tutu said the ANC had to be allowed to speak for itself. "Do they fear that the people will be converted?"

When a student asked the archbishop what attitude white students should have towards the election, he replied: "I don't want to be prescriptive... ask yourself 'Will my action help to topple apartheid?', because that is the name of the game."

(Report by C Harper, 122 St George's Street, Cape Town.)

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## Top clergy pray

THE former Anglican Archbishop of Cape Town, the Most Rev Phillip Russell, will be among 40 clergymen who will carry symbolic crosses at a special Good Friday service in Durban at which prayers will be offered for children in detention.

A spokesman for the Diakonia Ecumenical Church Agency said that each cross would represent a child currently being detained in Durban. At this stage 40 children under 18 are known to be in detention in the city.

Other prominent church leaders, such as Archbishop Denis Hurley, will be taking part in the 6.30am service at the Central Methodist Church.

The crosses will be about a metre in height, except for one bigger cross. - Sapa.



Archbishop Hurley

# Vlok is backtracking, says Archbishop Tutu

By Carina le Grange  
and Adele Baleta

17/1/87

The Archbishop of Cape Town, the Most Rev Desmond Tutu, said this morning the Minister of Law and Order was backtracking on regulations about detainees by saying it was not illegal to pray for their release.

The Government had "made a boob" with the orders prohibiting oral protest and gatherings for detainees, he said.

The Minister, Mr. Adriaan Vlok, reportedly said the Left was unnecessarily creating a controversy about the prohibitions published on Friday.

"The point is that if it is illegal to call for the release of detainees, why does it become illegal only if it is outside a church service? It doesn't make sense," said Archbishop Tutu.

"I will continue to call, both within and outside services, for the release of detainees despite the regulations."

same

He announced at the weekend he would hold a prayer service for detainees in Cape Town today.

The general secretary of the South African Council of Churches, Dr Beyers Naude, said Archbishop Tutu's example should be followed.

Also giving support to the Archbishop, the Rev Peter Storey, south-western Transvaal head of the Methodist Church, said his congregation "deliberately prayed for detainees" during a service yesterday.

Ned Geref Kerk Moderator Professor Johan Heyns said this morning he could not comment until he had "more clarity about the implications of the regulations".

The head of the Nederduitsch Hervormde Kerk, Professor Bart Oberholzer, said today: "It would seem to me you could only accept them (the regulations) in a qualified way in the Church. Solidarity with other people and prayer for anyone, whether they are in prison or not — is not excluded."

A NORTHERN Transvaal church leader, Dean Mokebe Mminele, was detained for eight hours by Burgersfort-based security police on Friday, it was confirmed yesterday.

Dean Mminele, who is the head of the Botshabelo circuit in the Northern Transvaal, told the *Sowetan* yesterday that the police had arrived at his home about seven in the morning.

He was taken to the Burgersfort police station where a Vereeniging detainee died nearly three weeks ago.

Meanwhile, two high-school teachers and nine students were released from the Pietersburg prison on Friday after being detained in July last year, in terms of the state of emergency.

The teachers are Mr

## Church leader held 8 hours

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Andrew Monoke, and Mr Segotha Phochana, both of Solomondale who were on the staff of Phiri-Kolobe High School near Turfloop.

The students are Moses Ntsoane, from Hwiti High School and Phineas Lekganyane, Grand Mahlaela, Edward Ramabu, Bernard Mokgalung, Ralph Matsimela, Ramsey Nkadameng, Solomon Mapuga and Daniel Sithole, all of Tseke-Mabuye Trade School in Seshego.



Cape Times 14/4/87 (28) ~~28~~ ~~28~~

# Churchmen condemn ban

By HILARY VENABLES

FOUR prominent Cape Town churchmen yesterday addressed a service in St George's Cathedral to condemn the new government order banning protest against detentions.

Dr Allan Boesak, Archbishop Desmond Tutu, Archbishop Stephen Naidoo and Rabbi Selwyn Franklin called for nation-wide defiance of the restriction.

They addressed a lunch-time service for detainees in a packed St George's Cathedral.

The service was attended by the United States ambassador, Mr Ed-

ward Perkins, who condemned the restrictions in his first public comment on South African affairs.

Mr Perkins said in a statement released before the service that the new regulations "simply point to the erosion of fundamental liberties in this country".

The Western Cape branch of the UDF said it would "actively ignore" the new curbs as "a duty to our brothers and sisters, and particularly the children in Pollsmoor and Victor Verster".

Dr Boesak told the congregation of about 1 500 that the service was "just the beginning".

"My plea is for all South Africa's people to rise up and revolt against

this ban to show that our concern, our love, for those in detention will not be stifled," he said.

Archbishop Tutu described the government order as "blasphemous".

"I say to the government: You are not God. You may be powerful. You may be very powerful. But you are not God. You are mere mortals. Beware when you take on the Church of God. You will come a cropper."

He said he would not stop calling for the release of detainees inside or outside the church.

Archbishop Naidoo and Rabbi Franklin echoed the call for South Africans to continue to press for the release of detainees, in spite of the ban.

"We are here to state very clearly we will not accept this," Archbishop Naidoo said. "We will campaign for the rights of the innocent as long as we have breath in our bodies. We will stand up for this no matter what the cost."

□ The Presbyterian Church of Southern Africa condemned the ban yesterday as an attempt "to silence the voice of compassion and justice".

General Secretary of the PCSA, Mr I C Aitken, said the restriction "denies our rights as citizens and our obligations as Christians" and urged all Presbyterian congregations "to pray for the welfare of prisoners and especially detainees at this time".

(Report by H Venables, 122 St George's St, CT)

## Boesak challenges Heyns to speak out

DR ALLAN BOESAK yesterday challenged the moderator of the Ned Geref Kerk, Prof Johan Heyns, to openly condemn the new ban on opposition to detentions.

Speaking at a service for detainees at St George's Cathedral, Dr Boesak, moderator of the Ned Geref Kerk's "daughter church", the NG Sendingkerk, said people had been told the NGK had turned over a new leaf.

He challenged Prof Heyns to speak out.

"You say you are against the system and that it cannot be defended on the basis of the Gospel. Our people can't live on those words alone."

The NGK should tell the people who sat in their pews on Sunday, the people who governed the country, that they were wrong.

"Tell them not in private but in the open that they are wrong," he said.

Prof Heyns said from Pretoria yesterday there had been "many different interpretations" of the new regulations.

He was expecting a phone call from the Minister of Law and Order, Mr Adriaan Vlok, and did not want to comment until the matter had been clarified.

(Report by H Venables, 122 St George's St, CT)

## Protest ban 'contempt for basic rights'

Political Correspondent

THE regulations to ban protest against detentions demonstrated the government's "blatant contempt" of the public's basic democratic rights and its religious freedoms, Dr Denis Worrall said yesterday.

The independent candidate in Helderberg said he was "deeply shocked" by the latest government move.

"This attempt to silence all forms of protest and even comment against detentions was issued at the height of an election campaign — not by the government but by the chief of police.

"Neither the Minister of Law and Order, nor any other government minister, made the slightest effort to explain to the public why these harsh measures were necessary."

Dr Worrall said the latest regulations were "just another example of the serious estrangement" between the NP government and the man in the street.

"As Minister of Police, the late Mr John Vorster was highly apologetic when he asked Parliament in 1963 to authorize detentions without trial.

"Today the responsible minister (Mr Adriaan Vlok) belatedly claims that there was an 'unnecessary fuss' about the issue, while at the same time he apparently expected the public to simply accept his personal interpretation of the regulations," Dr Worrall said.

□ Our Correspondent reports from London that British media yesterday gave huge prominence to the defiance to the clampdown on expressions of support for political detainees.

BBC radio and television and Independent Television broadcast lengthy reports on the attacks on the new restrictions launched by Bishop Desmond Tutu, Dr Allan Boesak and Dr Beyers Naude.

BBC television said the church leaders had deliberately broken the new laws when the ink was hardly dry. Millions of British viewers saw film of Bishop Tutu condemning the restrictions as dictatorial and inhuman.

Serious newspapers also reported the restrictions prominently, along with Mrs Helen Suzman's warning that she would not be silenced on detention without trial.

(Report by A Johnson, 122 St George's St, CT, and I Hobbs, 32/33 Hatton Garden, London)



JOINT SERVICE... From the left: Dr Allan Boesak, Archbishop Stephen Naidoo and Archbishop Desmond Tutu lead the singing of the hymn "Sing we a song of high revolt" during yesterday's service.

Picture: JOHN RUBYTHON

# Bishops plan to defy detainee ban

CAP: Times  
12/4/87  
28

By PETER DENNEHY

AMID a storm of protest at the latest clamp-down on protest against detentions, Archbishop Desmond Tutu and Stephen Naidoo, the Anglican and Catholic Archbishops of Cape Town, said yesterday they would defy the new regulations.

A leading legal academic said yesterday the ban would make it extremely difficult to bring court applications for the release of detainees.

The leader of the Progressive Federal Party, Mr Colin Eglin, said he would today ask President P W Botha to revoke the regulations.



Archbishop Tutu

All joint actions calling for the release of detainees held in terms of emergency or security legislation have been outlawed according to new prohibitions in a special Government Gazette. —

PAGE 3



Archbishop Naidoo

The two archbishops of Cape Town will conduct a service for detainees in St George's Cathedral today at 1pm, according to a spokesman for Dean E L King. Archbishop Naidoo said yesterday he was "absolutely outraged" that the regulations appeared to prohibit praying publicly for detainees.

"This I cannot accept. Certainly in this diocese, we will not accept it. The state is trying to take away our right to decide for whom we shall pray. With regard to public prayer, we will not accept it. These regulations bring the whole system of law into disrepute, they make nonsense of law," he said. Archbishop Tutu was yesterday reported as saying it was "quite unacceptable" that "they are trying to tell us we cannot even pray for detainees".

The PFP MP for Houghton, Mrs Helen Suzman, said she would ignore the ban aimed at activities supporting the release of detainees.

Mr Eglin, said yesterday: "It is my intention to contact the State President and ask him to intervene personally with a view to having the regulations repealed."

Mr Eglin said the new regulations were "an interference in the electoral process". They would not mute the PFP call of "charge or release", he said.

Mr Max Coleman, spokesman for the Detainees Parents Support Committee, said from Johannesburg it was obvious the government was "extremely embarrassed" by the continued detention of children. About 1 500 of the present detainees were children, he said.

Professor Dennis Davis, acting head of the department of commercial law at UCT, said the new regulations would make it extremely difficult to approach the court for the release of a detainee.

## 'Totalitarian bullying'

A former leader of the PFP, Dr Van Zyl Slabbert, said the new ban was an example of "totalitarian bullying".

UDF spokesman Mr Murphy Morobe said his organization "does not see its way clear to advise its members and affiliates to conform to this totally ridiculous restriction". Last December the Black Sash initiated a "Free the Children" campaign, selling Christmas cards with detachable portions imprinted with protests and addressed to Mr Botha.

Mrs Mary Burton, national Black Sash president, said yesterday her organization would not stop working towards an end to the detention system.

A spokesman for the Free the Children Alliance in Cape Town, who did not wish to be named, said the alliance had been due to be officially launched next Monday.

"It grew out of a vigil for the children at the end of January in St George's Cathedral. Thirty organizations took part, and about 15 of them have since been working in the alliance," she said.

The chairman of the Unrest Monitoring and Action Committee, Mr Jan van Eck, said the government, which eliminated more and more methods of peaceful protest, would have to take the blame if more people resorted to violence to change the status quo.

Mr Ken Andrew, chairman of the PFP's federal executive, said the PFP was seeking legal opinion "on what the chances are of getting the regulations thrown out in court".

"While we wait for the opinion, we'll go on saying what we believe, irrespective of the regulations."

Mr Peter Gastrow, PFP MP for Durban Central, said: "South Africans now have no right to point fingers at other countries which are labelled police states or banana republics."

Durban's Archbishop Denis Hurley said: "It's an outrageous attempt to silence all comment on detentions. If it's as bad as it sounds, I think it will be unworkable. If forced on the masses, the chances are it will be disregarded."

Report by P Dennehy, 12 St George's St, CT, and M Venglar, 12 Devonshire Place, DBJ

# Mosque sale: Ahmadis may back down

By ANTON FISHER

NEW claims have been made in the Supreme Court wrangle over the proposed sale of the Long Street Mosque and land next to or part of the Vygiekraal Cemetery.

And if these claims are true, Ahmadi Mr Ismail Peck may back down on his demand that these properties be sold and may sue individuals instead, his lawyer, Mr Rashaad Khan, said this week.

The properties were to have been sold in execution of a Supreme Court order in favour of Mr Peck, and requiring three parties to pay the legal costs - the Muslim

Judicial Council (MJC), the trustees of the Ghanafi sect, and the trustees of the cemetery board.

In February, the sale of the mosque and the land next to the cemetery was stopped and the Judge President, Mr G G A Munnik, granted leave for the cemetery board trustees and Mr Mohammed Dolley, a trustee of the mosque, to submit supplementary and replying affidavits.

In his affidavit, Mr Abdul Salie, of the cemetery board, claims that land, which is next to the cemetery and which is supposed to be sold, has graves and is therefore part of the cemetery.

Mr Salie claims that the notice of sale does not describe the property correctly. The property is described in the notice as a "vacant piece of land zoned public open space and situated next to the cemetery".

A supporting affidavit by a land surveyor, says there are about 2 700 graves on the land.

The other claim, by Mr Dolley, is that there are no trustees of the Muslim sect (Ghanafi) - the people against whom Mr Peck got a court order to pay part of his legal costs.

There are trustees of the mosque who see to the secular and administrative affairs.

# It's Chikane!

By ANTON FISHER

THE Rev Frank Chikane - a former United Democratic Front vice-president - is the new general secretary of the South African Council of Churches, the SACC has announced.

He was chosen this week to succeed Dr Beyers Naude whose term expires on July 3.

The decision to appoint the dynamic Apostolic Faith Mission minister sets a precedent as the AFM is not a member of the SACC.

And at 36, Chikane is the youngest person to hold the powerful post.

Chikane's appointment also comes after an innovative change of procedure by the SACC to get grassroots involvement in the choice of the new general secretary.

This was done at the last national conference where it was decided to have four SACC executive members and four rank and file church members on the selection committee set up to put forward a nomination.

It is understood that the choice of general secretary was between Chikane and Father Smangaliso Mkhathshwa, the general secretary of the South African Catholics Bishops Conference, who is in detention.

According to earlier reports, the other candidates were Dean Farisani of the Lutheran Church, the Rev Sol Jacob, director of the refugees committee of the SACC, and Dr Nico Smit, chairman of the Pretoria Council of Churches and a minister of the Ned Geref Kerk in Afrika.

However, it is understood that the widespread support Chikane enjoys from members of different political groupings won him the appointment.

The creative theologian from Kagiso, near Krugersdorp in the Transvaal, was one of the formative writers of the Kairos Document.

Chikane, who is also the general secretary of the Institute for Contextual Theology, was awarded the Diakonia Peace Prize by Swedish churches in December last year.

# 'My new life in Canada'

SOUTH  
28  
15-21/14

"ONS is mos Kapenaars. Dit is swaar om die Kaap te vergeet," says homesick Sheikh Abdulgarniet Gabier.

"We long to be among our family and our friends - we miss them very much," the former chairman of the Muslim Judicial Council said in a telephone interview from his new home outside Toronto, Canada.

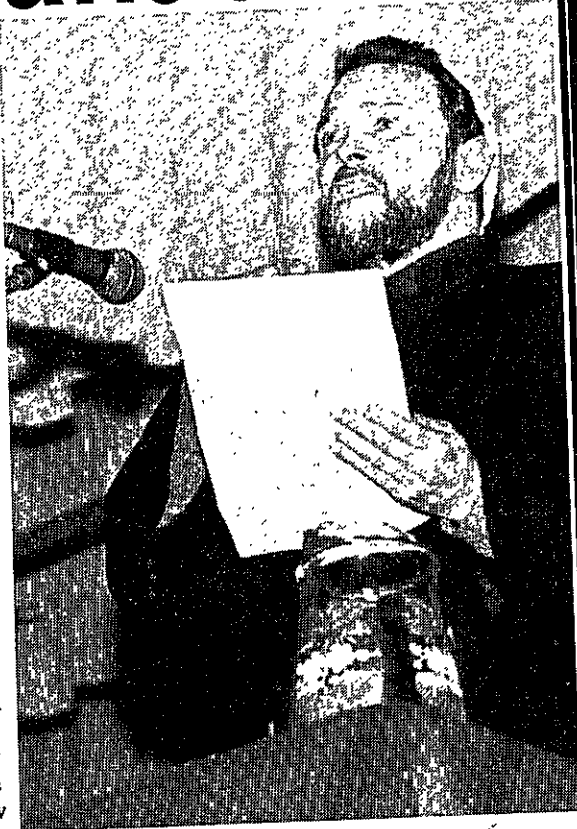
Sheikh Gabier says he is religious co-ordinator for an organisations of expatriate Muslims living in Toronto. He is responsible for all aspects of Islamic education.

He left South Africa in February 1986. Two months later Mrs Farieda Gabier and the five children followed.

They now live in Waterloo, a suburb about an hours' drive from Toronto.

Sheikh Gabier says: "My children are adapting to the new environment, a new school system, though they long to be among their former schoolmates and teachers. Mu-aath, my son who is 18, is in his last year of high school. Nadia is 14 and she's in standard eight. Yumna, 8, is in standard two."

"I find the the job demanding but rewarding. I have to do a lot of travelling and sometimes I am forced to spend weekends away from home. But I am intent



Sheik Garniet Gabier

on returning to the Kensington Mosque where I am still the imam.

"It is not possible at this stage to say when I am coming home. We would like to come back tomorrow, though I don't see it happening. But I am going to come back."

"We have not forgotten our family, our friends and the oppressed. We are with

them in the struggle to make the South Africa free and democratic, where the dignity of man is upheld.

"To the oppressed, and especially to the Muslims in South Africa, I want to say that time is short."

Mrs Gabier says: "We are very homesick. I just want to say that we want to come back and we will someday"

aged to put it out before practice circuits and landing  
the fire fighters arrived" from began into

# Church won't tolerate 'Govt interference'



Religion Reporter

The church would not tolerate the Government dictating what the church could or could not hold services for, or pray for, the president of the South African Catholic Bishops' Conference (SACBC), Bishop Wilfred Napier, said yesterday.

In a statement, Bishop Napier said the church "did not want any favours which would allow it to campaign legally for the release of detainees".

## Problems 'solved'

Religion Reporter

The moderator of the Ned Geref Kerk, Professor Johan Heyns, will not respond to Dr Allan Boesak's challenge to speak out against new regulations affecting calls to release detainees.

Dr Boesak, moderator of the Ned Geref Sendingkerk, made the challenge at a prayer meeting for detainees in Cape Town yesterday. He said such a statement from the NGK would prove the church had denounced apartheid.

Professor Heyns said the official interpretation on Monday of how the regulations affected church services for detainees removed problems which could have resulted from the initial regulations.

"The new interpretation has to my mind satisfactorily removed the serious problems and tensions that could have resulted from the (original) notice of April 10," he said.

Bishop Napier was referring to the emergency regulations promulgated last week on the illegality of organised campaigning for the release of detainees.

"The intention is clearly to muzzle all who expose and are opposed to the ever-increasing erosion of civil liberties in South Africa.

"These latest restrictions are draconian by any standards."

The bishop said it directly affected the work of the church, presuming what the church "can and can not do in its care for those in need".

He said God must be obeyed, rather than man, and warned the Government against abusing its power.

Bishop Napier said that according to the latest interpretation of the new restrictions, it was not illegal for church services to be held for the release of detainees, and "this has to be a confidence trick".

He said the original regulations made no exemption for churches and the church was not interested in securing favours, it wanted a "just and fair deal for all".

Bishop Napier said the Government should scrap the new regulations.

# Churchmen plead for jailed youths

28

CP  
15/4/87

CAPE TOWN — South African church leaders yesterday urged the authorities to think again about sentencing eight teenagers to up to three years in jail for stone throwing.

Nobel peace laureate Archbishop Desmond Tutu backed the call, saying the court had over-emphasised the gravity of the accused's offences in the context of the unrest which had swept South Africa in the past three years.

"These harsh prison sentences have antagonised the communities where the eight live and we fear the serious consequences their jailing would have on the already volatile conditions prevailing throughout the country," Archbishop Tutu said in a joint statement with Roman Catholic Archbishop Stephen Naidoo.

Local civil rights workers told a news confer-

ence that they feared the sentences could set a precedent for hundreds of other teenagers in similar cases still pending after the upsurge of township protest.

The eight, all coloured, had all pleaded not guilty to public violence offences committed at the height of protest against the Government in Cape Town's township schools.

Now aged between 15 and 19, one was sentenced last May to three years in jail and the other seven to one-year terms. Each was given another two years' suspended jail-sentence.

Their appeal against conviction was rejected and they are now on bail awaiting the outcome of an appeal for leave to appeal against their sentences.

Local civil rights groups said they had collected 30 000 signatures in the teenagers' townships to a petition protesting at

the sentences.

Archbishops Tutu and Naidoo, World Alliance of Reformed Churches President Dr Allan Boesak and Sheikh Nazim Mohamed, head of Cape Town's influential Moslem Judicial Council, all issued statements urging the authorities to reconsider the sentences.

Sheikh Mohamed said: "Such sentences are for criminals. These students are from respectable families who have served their communities well."

# Call for church unity on apartheid

28

SMA  
16/4/87

By Carina le Grange,  
Religion Reporter

The newly appointed general-secretary of the South African Council of Churches, the Rev Frank Chikane, yesterday called on all South African churches to unite against apartheid.

Addressing a Press conference, Mr Chikane said the "urgency of the situation in South Africa goes beyond structural, traditional, confessional positions. This will make it necessary for all Christians to stand together and the council will have to play a part in this."

A former minister of the Apostolic Faith Mission (AFM), which is not a member of the SACC, Mr Chikane said he believed the "mission of the Church in an unjust situation is ... to work for the Kingdom of God against unjust practices".

Mr Chikane, who takes up his new office on July 1, said he had been called to the post of secretary-general "during the worst time of crisis in South Africa where even engaging in acts of solidarity with detainees is declared subversive".

"It is a time when the Church in South Africa is under attack by those who are committed to defend their unjust privileges at all costs, and a time when our rights of religious practice and expression are eroded systematically."

On the newly declared ban on campaigning for the release of detainees, he said statements by the Minister of Law and Order, Mr Adriaan Vlok, early this week contradicted what was initially published.

"If we cannot proclaim solidarity with detainees, it means the Church cannot fulfill its mission. The life of the Church has been made subversive according to the proclamation."



28  
16/4/87

SEVERAL church leaders have called on community organisations and organisations who struggle against apartheid to stop the intergroup hostilities prevalent among the oppressed groups in South Africa and to forge a unity.

The leaders include Bishop Manas Buthelezi of the Lutheran Church of Southern Africa, the Rev Paul Makhubu of the Council of African Independent Churches, the Roman Catholic Bishop of Johannesburg, Bishop Reginald Orsmond, the Rev Beyers Naude of the South African Council of Churches, and Bishop Simeon Nkoane of the Church of the Province of South Africa.

In a statement, the clergy said: "Within our constituencies are people from a wide range of social classes, community organisations and ideological viewpoints.

### Concerned

"We are gravely concerned by the fact that some of these differences among our people have been expressed through violent confrontation, suffering and death."

"For decades we have seen how the institutional violence of apartheid has destroyed our people, and how the intransigence of the South African Government has rebuffed every effort towards peaceful change.

"It grieves us very deeply therefore when a similar spirit of violence and intransigence threatens to become part

## Clergy in call to end feuds

of the struggle for a new South Africa," the statement read.

The call comes in the wake of several gun attacks on the homes of Azapo members in Dlamini, including the homes of Mr George Wauchope, general secretary of Azapo, and Miss Thenjiwe Leeuw, the minutes secretary of the Azanian Students Movement (AZASM).

### Shot

In one of the incidents, Mr Theophilus Boyi Manana was shot in the leg by two men after leaving the home of Miss Leeuw on Monday evening.

The statement said that the increasing intolerance among community groups and organisations who struggle against apartheid but who differ over ideology and strategy can only benefit the system and prolong its life.

"We make no attempt to blur or ignore the real divisions which may exist, but we cannot allow our communities to be torn apart by senseless and destructive violence which is causing untold suffering and is weakening the struggle for liberation."

## New Council of Churches chief speaks

# FACING UP TO CRISIS IN SA

**THE Rev Frank Chikane, general secretary of the Institute of Contextual Theology and a former vice president of the United Democratic Front, has been appointed as general secretary of the South African Council of Churches in succession to Dr Beyers Naude.**

At a Press conference in Johannesburg yesterday Mr Chikane said he had been called to take a crucial post at

"a time of crisis in South Africa "where even engaging in acts of solidarity with detainees is declared subversive."

"It is a time when the rights of our religious practice and expression are being eroded systematically. It is a time when the mission of the church to the greater part of the South African population is curtailed.

"This lays an enormous

responsibility on me, but I believe that the one who calls me is the same one who promised to be with us always up to the 'close of age', he said.

Mr Chikane said he felt humbled to follow in the footsteps of "great prophets of our time" such as Cape Town's Anglican Archbishop Desmond Tutu and the current SACC secretary general, Dr Beyers Naude.



**REV Chikane appointed.**

28

**SOUTH African church leaders have urged the authorities to think again about sentencing eight teenagers to up to three years in jail for stone throwing.**

Nobel Peace laureate Archbishop Desmond Tutu backed the call, saying the court had overemphasised the gravity of the accused's offences in the context of the unrest which had swept South Africa in the past three years.

"These harsh prison sentences have antagonised the communities (where the eight live) and we fear the serious consequences (their

**Clergy makes a plea on jail terms**

jailing) would have on the already volatile conditions prevailing throughout the country," Tutu said in a joint statement with Catholic Archbishop Stephen Naidoo.

Local civil rights workers told a news conference they feared

# Think again

28  
Sometime  
16/4/87

the sentences could set a precedent for hundreds of other teenagers in similar cases still pending after the upsurge of township protest.

The eight, all coloured, all had pleaded not guilty to public violence offences committed at

the height of protest against the government in Cape Town's township schools.

### Criminals

Now aged between 15 and 19, one was sentenced last May to three years in jail and the

other seven to one year terms. Each was given another two years suspended jail sentence.

Their appeal against conviction was rejected and they are now on bail awaiting the outcome of an appeal for leave to appeal against their sentences.

Local civil rights groups said they had collected 30 000 signatures in the teenagers' townships to a petition protesting at the sentences.

Tutu, Naidoo, World Alliance of Reformed Churches president Allan Boesak and Sheikh Nazim Mohamed, head of Cape Town's influential Moslem Judicial Council, all issued statements urging the authorities to reconsider the sentences.

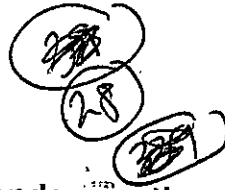
### Suspended

Mohamed said: "Such sentences are for criminals. These students are from respectable families who have served their communities well."

Tutu's personal assistant, Matt Esau, referred to a recent case in the Western Cape in which a soldier was convicted of raping a township woman and fined R80.

"What are black people to believe of the courts?", he asked. Sapa.

W/Mail  
10-10/48



The executive of Diakonia condemns the detention of Ian Mkhize, recently appointed Education Programme Organiser.

Mr Mkhize, a committed churchworker and a respected community leader, was detained on January 6, and is being held under Section 29.

*"When all the prisoners in a country are crushed and trampled underfoot, when human rights are overridden in defiance of the Most High, when people are deprived of justice, does the Lord not see it?"*

*Lamentation 3:34-36*

# Ministers defy protest clamp

28  
17/4/87  
00.

CAPE TOWN — The Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu, and 46 Anglican ministers have asked the State President, Mr P. W. Botha, to release or bring to trial those who are at present being held in detention.

In an open letter to Mr Botha yesterday the ministers said they realised that, in making the request, they were breaking the new regulations but "we do so deliberately and consciously out of Christian conscience".

The letter stated that their reason for openly disobeying the recent promulgations was that they considered them immoral and dangerous.

"To allow a system of detention without trial to continue is to our mind bad enough, but to forbid all protest against it is to undermine all that is good and decent in our society," the letter said.

"The fact that many of those detained are chil-

dren simply underscores the seriousness of the situation.

"We believe the recent regulations are also dangerous because they abrogate the rule of law and take us into the realms of totalitarianism.

"We believe that the valid response that law-abiding citizens should make to these regulations is openly to disobey them as we are doing now," the letter said.

This was because some laws may be legal but at the same time they were "thoroughly immoral," as was the present case. True law could only be safeguarded by resisting legislation of this kind, the group said.

They were aware there could be serious consequences following their letter but these they were prepared to accept.

"Our real hope, however, is that you will hear the voices which have been raised by per-

sons of far greater stature than ourselves and will cause these regulations to be withdrawn," the letter concluded.

It was signed by: Archbishop Desmond Tutu and Anglican ministers Charles Williams, Jeff Quinlan, Leslie Adriaanse, John Dyers, Trevor Steyn, J. A. Stubbs, Christopher Gregorowsky, David Bailey, Brian Hill, Terence Lester, Roderick Walsh, Frank Manley, Tim Brabington, Titus Daniels, John Goliath, Bob Demaar, Clement Sergel, Brian Walsh, Keith Devos, Roncliff Chisholm, Winston Ndungane, Ronald Taylor, Valerie Taylor, R. Alexander, D. V. Morgan, C. D. Sampson, A. G. Denis, R. F. G. Pearce, C. Ontong, S. Jacobs, V. Bastiaan, A. P. Gregorowsky, J. D. Pearson, M. Tisani, J. Frye, C. Hendricks, T. J. Green, J. J. Ogilvie, A. R. Burnett, C. Davids, R. Llewellyn, J. Titus, F. Isaacs, A. Jackson, M. Weeder, C. J. Ahrends. — Sapa

# Easter message

## a living hope

58

By **RAYMOND HILL**  
 THE spiritual importance of Easter and the influence of Christian values on bringing about change in South Africa have been emphasised by prominent church leaders in the Eastern Cape in specially prepared messages for Weekend Post readers.

The Rev George Irvine, chairman of the Methodist Church's Grahamstown district, said everyone should live out the dream for a new South Africa this Easter.

While many white South Africans would be going to the polls soon, it should be remembered that no human political system or party had all the answers.

"Those of us who vote will do so prayerfully and according to the dictates of our conscience.

"But let our conscience be enthused and informed by God's great dream of Shalom for all people.

"Because of Easter, then, we can dream of a new South Africa in the light of a risen Lord," he said.

Human pride, avarice, fear and prejudice were a few of the obstacles in the way of such a dream.

"But let us get on with it. Jesus lives. His spirit has been given to us."

The Roman Catholic Bishop of Port Elizabeth, the Rt Rev Michael Coleman, said:

"Our Lord is alive. Let us in our country, beset by injustices and trials, be alive to Him and allow His power to penetrate the structures of our society.

He is the source of any



**Bishop MICHAEL COLEMAN**  
 Roman Catholic



**The Rev GEORGE IRVINE**  
 Methodist



**The Rev SAM ARENDS**  
 Congregational



**Bishop BRUCE EVANS**  
 CPSA (Anglican)

hope for the future, and it is from Him that our resurrection comes."

All economic measures, political posturing or social insights were destined to fail unless Christians had the courage to invite Him in all these processes of change and allow His message to influence the country's planning.

The Rt Rev Bruce Evans, Anglican Bishop of Port Elizabeth, said the Easter message was that recon-

ciliation with God and one another was a reality.

If this was accepted, justice and love would be the character of our society.

"And in Christ, who is alive, we can all experience that blessing."

Everybody would then serve each other lovingly, live without judging their neighbours, and trust in God instead of military might, setting free those who were captive and

against whom no charges had been brought.

The Rev Sam Arends, chairman of the Algoa regional council of the United Congregational Church of Southern Africa, said he wished to remind people this Easter that although freedom was uppermost in their minds, it could only be attained in Christ.

"My plea is that they should allow Christ to take control of their lives if they want South Africa to be freed from the shackles of fear, hatred, mistrust, suspicion and selfishness."

The Rev Roger Tucker, minister of St Andrew's Presbyterian Church, Walmer, said his wish was that Easter would become a "glorious celebration" of the fact that Jesus was alive today.

"It is my wish that as you come to worship Jesus this Easter, you will not be coming to an empty tomb, but that you will meet God's living, risen Son.

"The wonder of Easter, for Mary Magdalene, was that as she stood weeping outside the tomb the living, risen Lord Jesus Christ met her."

Ds D J Marais, moderator of the NG Kerk in the Eastern Cape, said:

"May God bless us all this Easter time when our hearts shall sing again.

"Death is swallowed up in victory, and by believing in Him we know that we are more than conquerors.

"The meaning of the resurrection of our Lord from death is that God 'can, and will' save."

# Render unto Caesar

1914/10

(28)

Press

CP Reporter

THE president of the Southern African Catholic Bishops' Conference, Bishop Wilfrid Napier, of Kokstad, this week said the church could not, and would not, tolerate the government's dictatorship.

He said: "We cannot be told what the church could and could not pray or hold church services for. The church also did not want any favours which would allow it to campaign legally for the release of detainees."

His statement, released to *City Press* this week, said: "The Southern African Catholic Bishops' Conference is horrified by the government's measures, aimed at outlawing all and any actions on behalf of

those unjustly deprived of their liberty.

"The intention is clearly to muzzle all who expose, and are opposed to, the ever-increasing erosion of civil liberties in South Africa.

"These latest restrictions are draconian by any standards. But now they affect the work of the church directly in that they presume to determine what the church can, or cannot do in its care of those in need. The government is even seeking to restrict what the church can or cannot pray or hold services for.

"This we cannot and will not tolerate. To do so would be to abdicate our responsibility as ministers of the Gospel," he said.

Napier said it was a God-given duty to do and say what the Lord Himself did and commanded, especially when he described His and His church's mission as being:

- To bring the good news to the poor.
- To proclaim liberty to captives.
- To give the blind new sight.
- To set the downtrodden free.
- To proclaim the Lord's year of favour (Lk 4: 18-19).

"In the present circumstances we can only repeat the declaration of St Peter on behalf of the church when put under similar restrictions: 'We must obey God rather than men (Acts 5: 29)';" said the statement.

"We once again warn the

Government against abusing its power in this way and call on it to abandon its policy of serving the interests of one section of the community only.

"We urge it rather to address with earnestness and determination the task of securing the good of all the people of South Africa, regardless of race or colour.

"Not only is that the just, fair and Christian thing to do, it is the only way to lasting peace - the peace which is God's gift to those who seek it with sincere and contrite heart."

Reacting to reports that law and order authorities said it was not illegal for church services to be held for the release of detainees, Bishop Napier continued:

"This has to be a confidence trick. The original regulations make no mention of exemption for churches. Anyway, we are not interested in securing any favours, but a just and fair deal for all.

"One wonders why the government does not wish to enforce the prohibition on the church. Is it afraid that it has to face the wrath of Christians on election day, who will not tolerate a government that usurps the right to decide the

matters for which Christians may pray to their God?"

"The reported explanation (exempting churches) is clearly intended to create a convenient loophole to avoid having to act against senior church leaders such as Archbishop Desmond Tutu, Archbishop Stephen Naidoo and Archbishop Denis Hurley, who have participated, or will participate in church services for detainees.

"To say that campaigns by individuals are not illegal is to misrepresent the substance and the letter of the regulations as published.

"A person wearing a T-shirt or displaying a sticker against detention cannot be a mass demonstration, yet this is explicitly prohibited, according to the Government Gazette," said the statement.

"We are not concerned with the latest explanations. We have seen it happen before: Imposition of strict restrictions followed by backpedalling, and later stricter enforcement once the dust has settled.

"The government has made a serious mistake. It should do the only honourable thing and scrap the new regulations in its entirety," the statement concluded.



Archbishop Hurley

# Vaal priest detained

By STAN MHLONGO

VAAL Catholic priest Richard Mokolo became the latest victim of the government's emergency regulations when he was detained, lawyers confirmed this week.

A spokesman for the Ishmael Ayob firm of attorneys said they had received a telex from the police stating that Mokolo, who was also chairman of the Vaal Parents' Crisis Committee, has been detained under regulation 3 (1) of the emergency laws.

Reliable sources told *City Press* that Mokolo was detained on April 9. *CP*

Mokolo appeared in the Rand Supreme Court last June, where he was granted an interdict by Judge JF Ludorf restraining the Lekoa municipal police from assaulting him.

Mokolo is a member of the VPCC committee which was launched in February 1986 to solve the school crisis in the Vaal after there was a boycott of classes in the area following the 1984 Vaal rent boycott.



# Past sinners repent

AN Assemblies of God Church, at Sigageng in the Manzini district, has been transformed into a stolen property office as scores of repentant parishioners return the fruits of their past sins to the church.

Following an impressive revival service held by Pastor Sunny Twala earlier this month, guilt-stricken members of the community began pouring to the church, bringing with them hundreds of rands of property they had either stolen or obtained by shady methods over the years.

So effective was the emotionally

charged call for the abandonment of sin that several shebeen queens were reported to have closed down their businesses and some witch-doctors became Christians and handed in their muti for burning.

A number of long-standing, hitherto unknown, illicit marital relations were also reported to have been openly confessed at the services and ended.

Twala said the mountain of stolen property returned would be burnt except in cases where it was possible to locate the true owners who would have it returned to them. - Sapa.



Arthur's  
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# China goes on a drinking spree

Dateline: PEKING

As the Soviet Union rations vodka and wages war on drunkenness, China's state planners are promoting one of the world's biggest-ever drinking booms.

A recent clampdown on investment in new breweries is only a hiccup in a trend that will give millions of once-teetotaler Chinese a taste of the good life, one alcohol manufacturer said.

The government plans for an alcohol production tilt towards European-style drinks rather than China's potent traditional brews.

Peking has soberly calculated that output of beer, which was introduced to China only this century, must double under the current five-year economic plan (1986-1990).

Quality control is being stepped up to counter such problems as exploding bottles.

Imitations of Western brandies, wines and even a whisky are being given priority over China's traditional fiery grain alcohols, which are sometimes bottled with medicinal berries, ginseng roots or supposedly health-giving lizards.

"The traditional liquors are fascinating, but they don't taste very good," said Xu Lushan, director of the Peking Alcohol Factory.

## Affluence cause

### of drinking boom

He said growing affluence was the cause of China's drinking boom.

"Ten years ago most Chinese hardly ever drank, either because they were too poor or because you couldn't find good drink in the shops," he said.

"Now they're a little better off and being able to drink is a way of proving it," he said.

Current beer output is equivalent to around four litres a year for each of the country's one billion people. But some are getting a bigger share than others.

Ordinary bottled beer costs a little over 30 cents at shop prices, while Chinese brandies are about R4 and European-style wines as much as R6, around two days' pay for a factory worker.

Traditional strong drink is cheap, however. A large bottle of 65 de-

grees proof "Two Pots" grain liquor made at Xu's factory sells for 50 cents.

The state-controlled drink industry has so far been immune to economic reforms that have allowed market forces a say in setting price levels in other sectors.

"Big taxes on alcohol like you get in Western countries would not be acceptable here," said Xu. "Our prices are controlled, partly so that every worker can afford to have a drink."

Unlike the Soviet Union, where over-indulgence in vodka has been blamed for poor productivity and high absenteeism, the Chinese do not see drinking as a problem.

"Chinese people still mainly drink when they are eating with others," Xu said. "Going to a bar on your own isn't healthy."

Drinking has an ancient and honourable role in Chinese culture and this also helps Chinese people to avoid alcoholism and public drunkenness, according to Xu.

Under Chinese leader Deng Xiaoping's economic reforms, a small number of bars have reappeared in Peking but their high prices deter most ordinary Chinese.

Privately run bars, along with tea-houses, were frowned on by China's communist rulers and in the 1950s were taken over by the State and usually converted into restaurants.

"If people are happy, drink is not a problem. Chinese people's lives are stable now, they don't often go wild," Xu said.

This year's clampdown on brewery construction aims not to limit output but to improve the patchy quality of Chinese beer.

The big growth in production has led to shortages of raw materials, equipment and technicians in some areas, the New China News Agency reported.

While the country's top-selling Tsingtao beer is good enough for export around the world, others, like the Shanghai brand, are notoriously poor. — Sapa-Reuter.



# 140 000 cheer after message of love Easter march

VATICAN CITY — Pope John Paul II celebrated Easter Sunday Mass on the Vatican steps of St. Peter's Basilica and drew loud cheers from some 140 000 faithful and tourists.

"Viva il papa (long live the Pope)," shouted the crowd as the 66-year-old pontiff appeared on the central balcony after Mass.

The crowd overflowed from St. Peter's Square into the side streets of this tiny, independent city state.

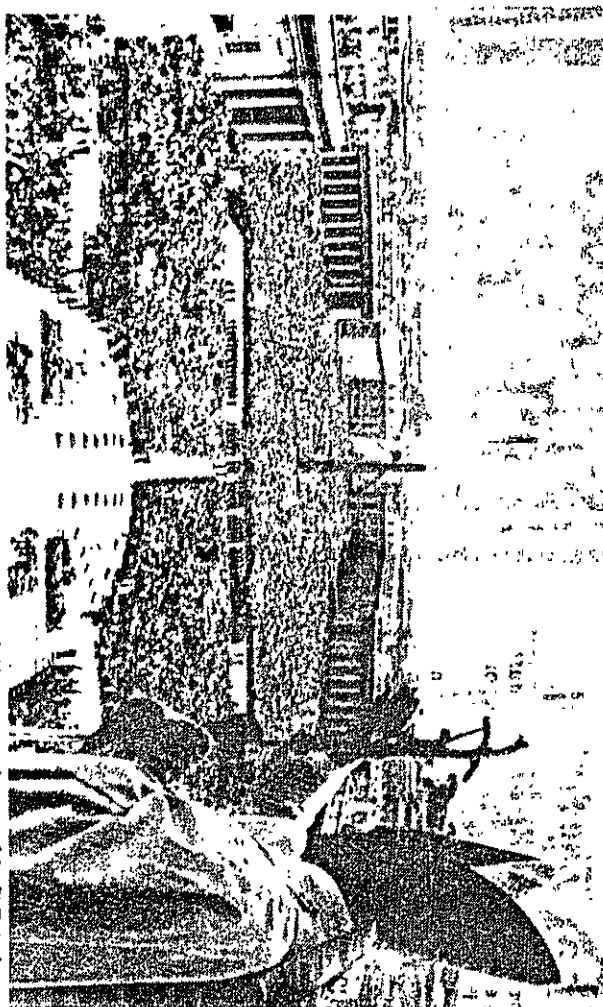
"Love is more powerful than death," the Pope said in his Easter message, Urbi et Orbi (to the city and the world).

The phrase recalled a remark the Pope made to a rioting crowd in Santiago, in Chile, on April 3.

During that Mass, part of a two-week visit to South America, some people began throwing rocks at police, who responded with water cannons and tear gas.

Tear gas wafted up to the altar but, despite the discomfort, the Pope did not falter or change his prepared sermon, which preached against violence. However, at the end of the Mass the Pope added one phrase as he turned to the crowd: "Love is more powerful."

Pope John Paul's voice was stronger after his recovery but lacked the strength often present in the pontiff's more forceful sermons. — Sapa-AP



Wearing his mitre and holding his pastoral staff Pope John Paul II waves to the crowd in St Peter's Square from the balcony of the Basilica in the Vatican City after giving his Urbi et Orbi blessing to the city and the world on Easter Sunday. (Reuters)

## Pilgrims flock to Via Dolorosa

JERUSALEM — Thousands of Christian pilgrims walked in the footsteps of Jesus in solemn Good Friday processions along the Via Dolorosa leading to the traditional site of the Crucifixion.

Para-military border guards carrying sub-machineguns watched over the pilgrims from the rooftops. Others patrolled the cobbled alleyways of the Old City.

Using their Bibles to guide them, pilgrims from many lands followed the Via Dolorosa and stopped to pray at the 14 stations of the cross between St. Stephen's Gate and the Church of the Holy Sepulchre inside the walled Old City. Many carried heavy wooden crosses as a reminder of the one

Jesus bore on the way to his crucifixion.

The traditional route Jesus walked is now a maze of narrow streets lined by Arab souvenir shops and soft drink signs.

On the Via Dolorosa, young Palestinians linked arms to open a lane for the processions that moved slowly through the crowded bazaars.

The Via Dolorosa ends at the Holy Sepulchre, revered as the site of the Crucifixion and Resurrection. Inside the church, the faithful knelt at the Stone of Unction where, tradition says, the body of Jesus was announced before burial. — Sapa-RNS

## for children in detention

JOHANNESBURG — Anti-apartheid church leaders marched through central Durban with crosses and held Good Friday prayer services in support of detainees, continuing their defiance of the latest government restrictions.

Methodist, Anglican, Lutheran and Catholic clergymen, including Durban's Catholic Archbishop Denis Hurley, presided at a laybreak church service here in solidarity with children in detention.

They then led the multiracial congregation of about 300 on a kilometre-long procession through the city centre, headed by clergy and lay people carrying one large wooden cross and 40 smaller ones.

A prominent Cape Town activist, the Reverend Allan Boesak, conducted a prayer service at his church in a suburb of the city.

Dr Boesak is one of several clergymen, including the Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu, who have opposed the new regulations.

The service at Durban's Central Methodist Church was held on behalf of the hundreds of black children currently in detention.

The government has refused to say how youths under the age of 18 are being held although it released figures in February showing that more than 250 children aged 15 years and under were in detention.

The congregation sang hymns in Zulu and English and concluded with a prayer for detainees, led by Archbishop Hurley, which said in part: "Be especially today with the children in confinement. Give us Your power to break their chains and open the gates of freedom."

Restrictions imposed by police last weekend prohibit public appeals for the release of detainees and attendance at any gathering held in support of them.

The government has said the regulations are not meant to affect religious services but it has indicated the rules will not be rewritten to make that exemption explicit.

More than 25 000 people are estimated to have been detained for varying periods since a national state of emergency was declared on June 12 1986. — Sapa-AP

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# Boesak begins his campaign for detainees

## Staff Reporters

DR Allan Boesak has begun his promised follow-up campaign in defiance of the recently-imposed ban on calls for the release of political detainees with the distribution of thousands of car stickers and posters.

The stickers and posters are also being handed out by the Cape Town office of the Church of the Province of South Africa.

Dr Boesak said yesterday that he had made it plain during last week's inter-denominational protest service in St George's Cathedral that that service was not enough to make the government fully aware of the churches' attitude towards this latest emergency regulation.

"We had to do more to show the government our opposition to this insane law, so we had stickers and posters printed which called for the release of detainees," he said.

"The stickers and posters quote from the Bible, Hebrews 13.3: 'Remember those who are in prison as if you are with them, and those who are being tortured as if you share their body.'"

"On Friday members of my congregation took them and put them on their cars, Bibles and in their homes."

About 1 000 of each of the posters and stickers had been printed and these had already been distributed, with requests being made for many more, said Dr Boesak.

## Expected to join

Last night, before an Evensong service in St George's Cathedral, Archbishop Desmond Tutu, the Anglican Archbishop of Cape Town, said he was "fully in support of the campaign".

Archbishop Stephen Naidoo of the Roman Catholic Church is also expected to join the campaign, but could not be reached for comment last night.

# New organisation to seek reconciliation

Pretoria Bureau

A campaign "for peace and reconciliation" and to pray for the Government to have a change of heart will be launched by an organisation called Jesus Christ for Peace in Southern Africa in Pretoria on Sunday April 26.

The head of the organisation, Mr Mzilikazi Masiya (33), said the purpose of the campaign was to create a climate of peace and reconciliation in which negotiation for the establishment of a peaceful, multiracial South Africa could take place.

"In this campaign we will ask all people of South Africa to pray for the State President and the Government that God should help them steer the country out of the problems that are facing us."

## PEACE, STABILITY AND RECONCILIATION

Mr Masiya said it was a non-denominational Christian organisation "working for real peace, stability and reconciliation through the Almighty God in Jesus Christ for Southern Africa".

He said he was not an ordained pastor but he was "addressed as reverend because I preach and perform the duties of a priest".

An important aim of the organisation was "to encourage a practical reconciliation and acceptance of one another" by all the people of South Africa, starting with Pretoria, he said.

The launching service will take place at the Bet-El Theatre, Voortrekker Road, Gezina, at 3 pm.

ARGUS 24/4/87

## It's a taxing job being a collector

BEIJING. — China's tax collectors are being beaten up, assaulted with bricks and knives, stoned and bombed by tax-dodgers, according to an official daily newspaper.

The China Daily said that assailants who were caught would be punished "without mercy".

The daily said that on March 11 a "gang of lawless ruffians" stormed a tax office in Shanxi province and seriously injured office-workers with iron bars, kitchen knives and bricks.

Last August a group of traders gathered more than 300 people in Nanking to chase away State tax collectors.

In Fujian province 88 collectors were attacked last year, and in the Guangxi Zhuang Autonomous Region about 10 percent of collectors have been beaten up by tax-evaders in 165 assault cases.

In three cases attempts were made to blow up tax offices. — Sapa-AP.

# SA-born priest tells of US experience

**S**OUTH African-born Reverend Mangedwa Cecil Nyathi, now living in the United States of America, says there are many challenges facing the church in the liberation struggle in this country.

The church needs to help destitute families, the unemployed, the sick and old and many other people who have been affected by apartheid.

It has to play a vital role in bringing about social, economic and political change.

Mr Nyathi says he learnt these lessons in Detroit, Michigan, US, where he is the executive director of social services in the Baptist Church.

Born in Western Native Township in Johannesburg 35 years ago, Mr Nyathi left South Africa in 1975 to further his studies in theology as well as to get spiritual upliftment to fight evil systems.

He holds a master's degree in social work from the University of Michigan and directs dozens of volunteers and a handful of paid workers in services ranging from medical care to job training.

He is the executive director of the Hartford Agape Baptist Church and the administrator of the Hartford Senior Citizens Centre in Detroit.

He came to South Africa to bury his mother, Mrs Emily Nyathi, who died after a short illness. She was employed as director of Ipelegeng Community Centre.



THE Reverend Mangedwa Nyathi.

## Success

Mrs Nyathi, who was president of Baptist Church Women's Auxiliary and the Thusanang Housewives' League in Rockville, Soweto, was instrumental in his successes.

Agape House, the US Baptist Church's social services centre, was opened in 1982 at the urging of another Hartford member, Dr Charles Vincent, who is the president of the Michigan Board of Medicine.

The Hartford Baptist Church is a highly visible symbol of the social and political influence of the black church.

Church trustees say collection plate envelopes bring between approximately R54 000 and R900 000 each week — contributing to an annual budget of about R6,75 million.

Agape House provides free medical and legal clinics, hot lunches, food, clothing and utility assistance, job training

# The church and the struggle

and crisis hot line, Mr Nyathi said.

The church has a credit union with R9 million in assets, and awards R22 500 college scholarship to each church member graduating from high school.

Agape House hunger relief has helped hundreds of destitute people, including children, through the money it received from a US Government grant, Mr Nyathi says.

A large basement kitchen daily produces hot lunches for 400 senior citizens through a City of Detroit programme.

Agape House works with state offices to give financial help to senior citizens threatened with gas or electricity shut offs. So far over 600 have been helped.

A staff of trained vo-

lunteers handles a crisis hotline from 10am to 4pm on weekdays and from 10am to 6pm on Saturdays.

Several church members who are professional social workers offer their services to anyone referred to them by Agape House.

It also gives new and used clothes free to anyone who asks and so provides legal advice.

Mr Nyathi says he hopes they will soon embark on business ventures that "create jobs and hope".

"The church should stay on the cutting edge of the issues, as a voice sometimes scorned but never ignored. I hope it would never become identified with any government, but always maintain its own moral integrity and independence," he says.

He added: "I would like Hartford to continue in South Africa where thousands of blacks suffer under the apartheid system."

He believes that similar projects as Hartford Centre could be intro-

## FOCUS

By JOSHUA RABOROKO

duced at church institutions such as the Ipelegeng Community Centre.

South African churches should be encouraged to embark on such projects to help the exploited and the oppressed.

He says the church in South Africa is a high-profile microcosm of the problems of the world. This, he says, could be attributed to a variety of factors.

He says the influence of liberation theology in South Africa has become more dominant, a trend which is in line with theological developments in other parts of the world.

"The church is on trial in places like South Africa, and if it fails to be the church in this kind of situation, it will perhaps forfeit the right to exist in less explicitly oppressive situations."



# Row over EC funds to SA

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London Bureau

BRUSSELS — A row has blown up between the European Commission and South African church and humanitarian aid groups over EC aid funds for victims of apartheid.

The South African Council of Churches, South African Bishops Conference and the Kagiso Trust said yesterday they would freeze applications for EC aid money until their differences with the commission had been cleared up.

The row centres on EC insistence that its R30 m programme for apartheid victims should be purely for humanitarian

aid and cannot be used for any political purposes.

Political groups such as the United Democratic Front and the African National Congress were excluded from receiving EC aid.

This is due to pressure last year from several EC countries including Britain who did not want to antagonise South Africa by being seen as funding opposition groups.

However, the South African churches and voluntary organisations working with detainees said there could not be any humanitarian aid which was divorced from the "political realities of South Africa".



Pastor in the firing line — flashback to when Frank Chikane's home was damaged in a petrol bomb attack two years ago

# Son of a minister. And father of an entire church

(28) W/Mail 24-29/4/87

EVEN in jail, Frank Chikane — the new general secretary of the SA Council of Churches — was, first of all, a pastor.

He once related how one of his black guards was so disarmed by his Christian witness that after three months Chikane had to beg him to turn the key and lock him in at night, knowing he would lose his job if he didn't.

Over the past eight years, Chikane has been detained five times — most recently with 15 other UDF leaders, charged with treason but acquitted in November 1985.

A man of God who has given voice to the emancipatory aspirations of the oppressed, Chikane is well geared to take up his new SACC position.

His appointment is an historical milestone and is bound to have far-reaching consequences for the religious as well as political scenario here, according to church analysts.

Observers say the 36-year-old former treason trialist and United Democratic Front vice-president is destined to play a crucial role in South Africa's unfolding history.

Politically the Chikane appointment is a major triumph for the UDF, as he was one of its founders and the Transvaal chairman.

The son of a minister, ordained in the small Apostolic Faith Mission (a Pentecostal/charismatic denomina-

**Frank Chikane is used to being in the hot seat. Which is just as well, since he is the new SACC general secretary. MONO BADELA reports**

tion), Chikane has spent his adult life dedicated to being a spiritual leader amongst the black community.

Chikane will succeed 72-year-old Dr Beyers Naudé, who retires at the end of June. His other predecessor was Nobel Peace Prize winner Archbishop Desmond Tutu.

Until recently Chikane was the director of the influential Institute of Contextual Theology which 18 months ago published the controversial Kairos Document, regarded as a theological milestone in South Africa.

Earlier this year Chikane was awarded the 1986 Swedish Diakonian Institute Prize for an "outstanding contribution to the cause of justice and peace in South Africa". Past recipients of this peace prize include Naudé and Archbishop Oscar Romero of El Salvador.

Chikane's first detention came after a couple in his church had been arrested. As their pastor he felt responsible for their children, so after the police had left, he went to check on them. His concern landed him in jail — the police had left an agent behind

to arrest any who came to lend succour to the children.

His period in detention had a profound impact on his thinking and approach to politics and religion, he says.

"It was only when I was in my cell facing my tormentors that I became painfully aware what contextual theology was about. I then realised that I could not understand the man across from me, professing to be a fellow Christian. If I could not love him as myself, then I had no business trying to preach the Gospel and explaining contextual theology to others."

After the second State of Emergency was proclaimed in June last year, Chikane adopted a low profile to avoid detention and later quietly left and visited 11 countries.

"I am now back to serve my people. My people want me here to suffer with them," he told a press conference on his return last month.

"I do not fear the additional exposure that is to be brought by my appointment. I have been on the firing line anyway," he said.

"If you stand for the Gospel and for what the church should be in an evil society, you'll be in trouble. I am looking forward to the day when all will come together in one council of churches to carry the heavy responsibility of the church."