

# CHURCH & STATE

1987

MAY - SEPT. → OCT. DEC.

Registered for:  
 Employees in the Fishing Industry (who hold Certificates of Competency) as:-

(1) skippers, 2nd Hands, engineers, drivers of fishing vessels in the municipal areas of Cape Town, Port Elizabeth, Mossel Bay and East London;  
 (2) Skippers, Mate, bosun, Engineer, Marine Engineer and Assistant Engineer in the Cape, Mossel Bay and Port Elizabeth.

1982	8	%	?
	African		Total

**NATIONAL CERTIFIED FISHING OFFICERS ASSOCIATION**

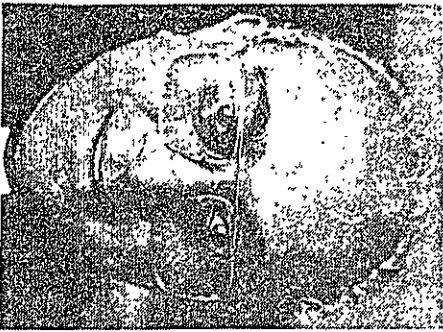
Head office: 124 Boston House, Strand Street, Cape Town 8001  
 Phone: (021) 22-1235  
 President: R. Hannath  
 General Secretary: H. Lennox

Membership:

28

NEWS

# Fighter for social justice tipped to become cardinal



**MONSIGNOR STEPHEN NAIDOO:** his return to South Africa was a disturbing experience.

The man tipped to be South Africa's second cardinal has earned a reputation as an indefatigable worker for social justice in South Africa.

From the earliest days of his priesthood, Monsignor Stephen Naidoo (50), at present Roman Catholic Archbishop of Cape Town, has said repeatedly: "The church has a role to play in bringing peace and harmony."

It was this sentiment that made him return to South Africa in 1974. He felt, after 14 years abroad, that he had a contribution to make, and though he has not captured the headlines as often as his fellow Archbishops in Cape Town, the Anglican Church's Desmond Tutu, his support of the poor and his abhorrence of apartheid are well known among the people he serves. The first Indian to be appointed a

## Personality

### MONSIGNOR STEPHEN NAIDOO

Written by: WINNIE GRAHAM

Catholic bishop in Africa, Archbishop Naidoo, has had first-hand experience of the frustrations of living in the South African political system.

He described his return to this country as a "disturbing experience". He said then: "I had to start all over again, adapting to our society." A compassionate and deeply human man, it was inevitable he

would become involved in South Africa's most contentious social issues, such as the growth of the grant squatter town of Crossroads. He is an outspoken critic of the wrongs of South African society.

"Politics in our society is so fundamental to our lives that it not only forms us, it also deforms us — that I have a right to speak," he said. "I am talking about our political system. Just as Nazi and communist political systems formed the countries that adopted them, so our system forms us."

The son of converts, Archbishop Naidoo was born a Catholic in Durban in 1937 and raised in Cape Town. He had a boyhood dream of being a priest, and when he finished school he went to Britain and entered the Redemptorist order. He studied theology and philosophy at

St Joseph's Seminary in Hawkestone. He then went to Bangalore in India, where he studied at the Redemptorist Seminary. He was ordained in London in 1961. He studied at various European universities and took a doctorate in canon law at the Pontifical University in Rome before lecturing at seminaries in England, Australia, India and the United States.

The Archbishop was parish priest of St Mary, Retreat, in the Cape, and later theological lecturer at the Fons Vitae Institute in Johannesburg.

He rose quickly in the church and was appointed auxiliary bishop to Cardinal Owen McCann in Cape Town in 1974. Other positions he has held were vice-president of the South African Catholic Bishops Conference, chairman of the Commission for Justice and Peace, and a member of the 15-man Council of the World Synod of Bishops.

When someone expressed surprise in the 1970s at the appointment of an Indian bishop, he pointed out that at the time there were 20 000 Indian Catholics in South Africa.

He said then: "Most Indians in South Africa are Hindus or Muslims, but Christianity has been in India for almost 19 centuries." Though his appointment, as a "prince of the church", remains a matter of speculation, there is little doubt that such a move by the Pope would be greeted with joy by most of South Africa's nearly three million Catholics.

The Archbishop is at present attending the World Synod of Bishops at the Vatican.

25 Sowetan 24/7/87

# COMMENT

Telephone: (011) 673-4160

**W**E hope the reasoned and frank interview Archbishop Tutu has given about the controversy over disinvestment and sanctions will evoke sympathy and understanding in the minds of his many detractors.

Most black people who share his feelings may not have had the ability to articulate the position as fairly and frankly as he does.

As for those who wish to make believe that this very intelligent man and leader of a church, is an irresponsible rabble-rouser, they will be less than fair if they did not show a bit of understanding about these issues.

Archbishop Tutu reflects our sentiments exactly when he expresses surprise at the sudden altruism from whites who have sat quietly enjoying the good life, when for many years black families have been torn apart, uprooted and in some cases even destroyed.

We know, unfortunately, that the interview will be twisted around by those whose warped minds tell them that any opposition to what the Nationalist Party does is unpatriotic and treasonable. It does not matter.

Others in the white community were perhaps upset and puzzled by the picture certain media drew of Archbishop Tutu.

There is actually a campaign by such newspapers to destroy the prelate's entire credibility in the white community.

Such irresponsible journalism will one day have to answer for its dishonesty, for its unpatriotism.

Like the archbishop, most blacks would be crazy to call for sanctions and disinvestment if they sincerely believed such calls would lead to more poverty and misery in their own communities.

But as he puts it, the matter is usually taken out of context of the total unbearable situation in which we live.

**Q**: Have you had any second thoughts on the effectiveness of sanctions and disinvestment as a mechanism for pressuring the South African Government, particularly given some of the unintended consequences that have flown from the strategy?

**A**: I think that only the most arrogant people would say they do not review what they have decided. But this thing always has to be seen within the context of if not this, then what. I must say that judging by reaction of the white community, even of business people, it doesn't seem as there has been anything quite like this to touch raw nerve ends.

It is very interesting to discover how it is they — more than the so-called victims over whom they seem all of a sudden to have grown so altruistic — who jump up and down. My own position has been to throw the question back at the people who say (no to sanctions): if not this, what?

**Q**: So your position on the sanctions disinvestment issue is that the onus is on your critics to come up with an alternative for peacefully pressuring the Government and its supporters towards meaningful change?

**A**: I have said I don't want sanctions. I don't think anyone with any sense would say they want to visit on the people all the unpleasantness of sanctions. But I have to take that in line with what is happening to our people at the present time.

**Crossroads** . . . Khayelitsha . . . why are they here? If we were able to get the kind of South Africa everyone claims they are wanting — non-racial, democratic and all that — if we were able to get that without sanctions, I would be the first to jump and sing hallelujah.

Since I came into the public eye in 1975 I have

# I just want to be a pastor - Tutu

been trying to plead with the authorities to do a few dramatic things which would allow me, to the extent that I am able to do anything, to say to our people: "Let's give them a chance".

I started in 1975, saying that. In that time how many of our people have died, how many have had their homes demolished for no other reason than that they are black people in a particular part of the land of their birth?

## Children

How many of our children have died of kwashiorkor and diseases like cholera in South Africa which has been the pioneer of heart transplants? This country with all its gold and uranium but children die unnecessarily because of a deliberate policy

**CAPE Town's Anglican Archbishop Desmond Tutu sees himself as an "interim leader" but says he has no political ambitions whatsoever. "I just want to be a pastor. A pastor who might have to stand up against the powers that be, whoever those may be," he said in an interview this week. We publish the first part today. It continues on Monday.**

# FOCUS

they did. I would say that the response of some of the private sector.

I mean some of the things that are happening just now, where Anglo American are talking about shares for workers, I don't think that is something that is likely to have happened had it not been for the pressure of sanctions. They are all trying very hard to prove that they are actually changing.

If we look a little further back we can ask when did the Sullivan Code come into being, and the EEC code . . . Didn't they in fact arise in response to the threat of sanctions when suddenly everyone began to say we want to improve the quality of life of black workers. I would say those have all been part of the response to sanctions.

## Policy

Would it not also be true to say that what the Government has tried to do in projecting to the world a South Africa that is changing (is part of this)? I would go so far as to say that the 1984 constitution and the more recent noises that have been made by Mr Heunis (on votes for urban blacks) are part and parcel of the cumulative effect.

This is not to say that one is unaware of the deleterious effects of sanctions and disinvestment. The most obvious would be people who say look at the unemployment that has resulted from this, but I would say that this is not entirely true. When you compare the number of workers who have been thrown out of work through the mechanisation of agriculture, you have had far more unemployment happening as a deliberate part of the policy of this country so that structural unemployment is built into the whole economic situation and no one has really jumped up and down.

But more important for us is that even if we were to have had a very drastic amelioration of the situation of blacks,

from whatever course that would not be satisfactory because it would still be in the nature of concession — that were made to us at the whim of those who have political power.

What we are concerned about, and that is the whole purpose of the exercise, is that we ought to be able to be sitting at the table deciding the menu together and not be handed crumbs of concessions determined by those who have power.

What we are actually looking for — and it's no use anybody feeling upset about this — the whole point of the sports boycott is not to primarily integrate sport, the whole question of the cultural and academic boycott, all of those have one purpose: that we are going to have to have a part in political power so that we can then be able to organise our lives.

Until that happens we are going to call for effective, non-violent action to be taken against the South African Government.

If the burden of your questions is to say that this strategy has failed, then you must be aware of what we are really saying — you are saying that the last possibility for peaceful change in South Africa is gone.

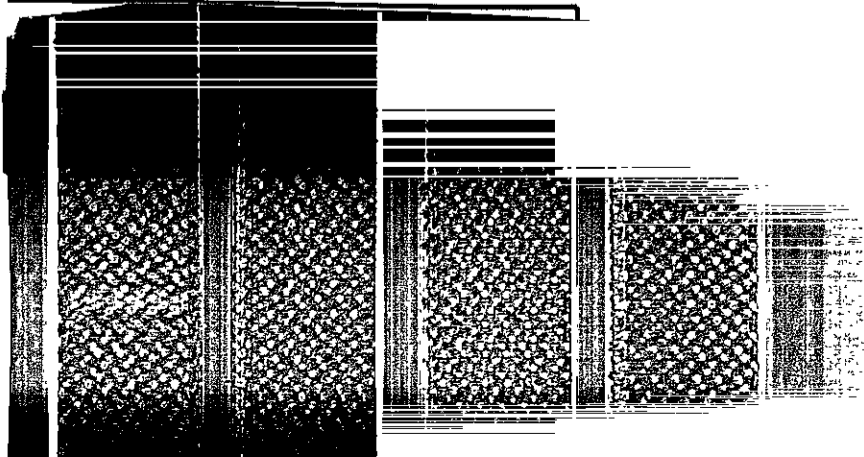
**Q**: How will you know when the time is right to advocate violence. What criteria will you use?

**A**: The criteria. First of all, when it became

• To Page 7



ARCHBISHOP Desmond Tutu . . . frank interview.



# Tutu on sanctions

• From Page 6

abundantly clear to me that we really have tried everything and there is no hope whatsoever of moving this intransigent lot.

If you want the theoretical framework, it would be the same set of questions you would ask in relation to war. Have you tried all available methods for bringing about that change non-violently?

Have you any reasonable guarantee that you are going to succeed?

Will what obtains after this particular dispensation has been dismantled be better?

Those would be the kind of questions you would have to ask. Ultimately it is really a matter of opinion. It is also one that would be backed by my own experience of the black community.

What is the level of the people's tolerance of what is happening. Far too many white people really have no notion. Not experience. No notion of what we have had to put up with and what we are having to put up with even now — the level of violence that the State unleashes on blacks.

Take this instance of the shack where the people tell us there was a suspected ANC "terrorist" inside. Shots were exchanged, they couldn't get the man out so they bulldozed the shack and there was a man and a woman. What evidence do they have that this woman was a collaborator of this man if he indeed was an ANC insurgent. But more than this, how did they know no children were in the shack when they ran it over. Are you aware of any protest in the white community?

Q: Do you believe why



MARTIN Luther King  
... civil rights leader.

a programme of passive resistance, such as subscribed to by Gandhi or Martin Luther King, would not actually work in South Africa?

A: My theory is that passive resistance presupposes a minimum level of morality so that those who are using it are hoping that somehow or other they will prick the consciences of a section of the community in which they live so that they will agitate for a change in the law that people are protesting against.

## Dangers

Despite the difficulties and dangers faced by Gandhi in India and King in the United States, they did not know that in the end there was a constituency that would be morally outraged to see peacefully demonstrating people being made to run the gauntlet of bullwhips of the US police or the soldiers of the Raj.

I believe that it was Gandhi himself who said he did not believe his methods would have worked in Nazi Germany.

But let's come home here. The ANC used in the first 50 years of its existence conventional

non-violent methods including a passive resistance campaign. And the response of the authorities, and of the white community basically, was an escalation of violence in the face of peaceful protest culminating in the banning of the ANC and PAC and the 1960 Sharpeville incident where the evidence is that a lot of the 69 killed were shot in the back as they were running away.

That is almost a paradigm that has been repeated over the years, right up to now. The authorities don't know how to handle peaceful protest, they are almost always seeking to provoke a violent response which is the thing they know how to handle.

But what is worrying is that there isn't in the white community, as far as one is aware, a sufficiently significant constituency who are outraged by the violence of the authorities.

How many white people have protested, for example, the brutal uprooting of 3,5 million blacks or the removal of the residents of District Six. I'm not saying there weren't any, mercifully, there have been protests, but one would have thought that people who claim to abhor violence would say that in as much as we don't want it done by those people, we must not be protected by the methods that we deplicate.

And that is why this whole business of Renamo is so important. Does this Government and its supporters in fact back Renamo? Now at one time they did say they did. If they do, then they are backing terrorists. I want to challenge them and their supporters to come clean.



28 27/7/87 Sowetan

# Tutu's message for SA business

**Q:** It has been argued that some of the more significant socio-political changes in South Africa have come about during times of economic growth. In that sanctions and disinvestment could cause economic stagnation, are they not going to make peaceful change more difficult?

**A:** (laughter) I wish it were true, but all the evidence is to the contrary. Some of the most vicious and repressive legislation in the country has been imposed not at times of recession, but when the economy was booming.

Look at the facts. When did business leaders start trundling off to Lusaka? When that bank in America (Chase Manhattan) said it would not roll over loans, then suddenly these guys discovered that the air around Lusaka was healthy and they needed to breathe it more frequently.

But now they have gone back to their complacency. The Government appears now to be in control, the price of gold is steady, and now most of the business community believes that because it is making such huge profits that everything is hunky-dory. It's the same with the Government, any effort at pretending that there is change is almost always a public relations exercise.

How many booms have we had since 1960, and can you honestly say what our lot, politically, has improved. The homelands have become independent, many blacks have been turned into aliens in the land of their birth, forced population removals have taken place.

Even now when they claim we are in the middle of reform, here in Cape Town they say to

**Cape Town's Anglican Archbishop Desmond Tutu sees himself as an "interim leader" but says he has no political ambitions whatsoever. "I just want to be a pastor. A pastor who might have to stand up against the powers that be, whoever those may be," he said in an interview last week. Today we publish the second part of his interview.**

## FOCUS

people who have been living happily: "You must go".

**Q:** What role do you believe businessmen and in particular the multinational corporations who choose not to disinvest should play. What specifically should they do.

**A:** We said to them long ago you have a clout which you are not using and they were sitting pretty at the time and they said, "nonsense". The multinationals said we are really guests in this country. I told them their presence here was as much a moral and a political issue as it was economic and they didn't listen.

At that time I said you have to go to the Government, don't talk politics with the Government, talk economics. Say to the Government that the migratory labour system doesn't make economic sense.

Say to the Government you are also insisting on the unionisation of workers. Because one of the cardinal tenets of unionism is that a worker is free to sell his labour wherever.

This would mean freedom of movement which would be cutting at the heart of the influx control system. Again you would not be talking politics, but that it is part of the free enterprise system that one should sell to the highest bidder.

Basically one was asking them to say to the Government that you are interested in remaining in South Africa and even increasing your involvement provided that your workers are housed in family-type accommodation as family units near the place of work of the breadwinner, and that you encourage unionisa-

tion, want to make a very significant contribution to black education, and so forth.

But I think we are past that point because now the workers are talking about their own involvement running the show.

Those were things that these guys thought were radical and revolutionary about five to 10 years ago.

If they had in fact implemented some of the things one was suggesting to them then, I believe we would have been much further forward because the effect of all of that would have permeated into our political consciousness and would have helped to change perceptions.

### Bargain

Now, I think they've got to accept that they have a political role. They should tell the Government that unless certain things happen. They tell them nicely and in a manner that doesn't seem to be an ultimatum. But they ought to be saying to them: "Look, one, two, three, four things ought to happen and if they don't, we really will have to pull out."

You hear people say it doesn't really matter if they pull out you will buy things at bargain prices

and so forth. But, why are they worried then if the benefits to them are so great?

Let me just say there is not going to be a let up on the disinvestment thing until we say so — not Desmond Tutu — but until significant blacks who are recognised at the moment as somehow authentic in their representation of black views.

If they claim that I am a prime mover in the disinvestment campaign then the obverse of that is obvious, if I, among others, were to say today: "Put your plans on hold," a lot of people would listen, wouldn't they?

Maybe I would be pulling the carpet out from beneath too many people, but I would be prepared to do that. I would be prepared if the state of emergency was lifted, political prisoners and detainees released and our political organisations unbanned and the Government said seriously: "We are talking and the agenda is an open agenda."

**Q:** Sections of the South African media — particularly but certainly not exclusively the SABC — have adopted a consistently hostile posture towards you in recent years. Why do you think this is the case?

**A:** All of us want to feel we are in control of the situation and we have a kind of war situation in South Africa and the feeling of being embattled. If there is such a thing then there are two things you want to do. First, you want to identify the enemy and second, if you are not able to find reasons (for the conflict) you must identify a scapegoat.

For a very long time

the scapegoat was America because of Andrew Young and Jimmy Carter, but they could not use America under Reagan with his constructive engagement. Nor could they with any real credibility speak about a "total onslaught" when you have signed accords with all and sundry.

So you must then look for an enemy inside the country and the Archbishop of Cape Town, for whatever reasons, has provided them with someone who they could identify as public enemy number one or at least a very useful scapegoat.

People do not deal with the problem but rather direct their venom at one they think is causing it and thereby consistently avoid dealing with the issues.

But if they have problems with me, then they are in real trouble. If they find me difficult to handle, then they should think of packing up and going because they have not met with really radical people.

I am nice, I really am nice in appealing to them: "Please, all we want is to be able to live full human lives with you, sharing. We don't want to drive you into the sea."

As the Freedom Charter says, South Africa belongs to all who live in it. If they have identified me as their problem, I just have to say then: "Okay, do that, and maybe even succeed in liquidating me, but you will remain with your problem here. I am not claiming anything for myself, but you will be in real trouble."

**Q:** Do you believe that attacks levelled against you by sections of the media may have enhanced rather than diminished your stature and credibility among the majority of South Africans?

●To Page 10



ARCHBISHOP Desmond Tutu . . . critical of businessmen.

**OUR cartoonist who does the daily political drawings is in Britain. He will resume his drawings when he returns.**



By Carina le Grange,  
Religion Reporter

# English-language churches face two-pronged pressure

1978  
10/15/78  
SMA

Mainline English-language churches are expected to come under increased pressure from conservative white membership next year as most black members increase their input and influence.

English-language churches have for some time been criticised by white members for controversial statements and resolutions, with the gap between the views of urban and rural and black and white members increasing.

This was highlighted again recently by the Anglican Church's acceptance of the controversial Lusaka Statement.

Adoption of the resolution to accept the statement was lauded by black members as a move going beyond the earlier stance of just understanding violence on the part of liberation movements without abandoning the rejection of violence "on all sides".

Many white members and priests — strongly opposed the adoption of the statement since it recognised that liberation movements are "compelled" to use force "along with other methods".

**MORE LEADERS ARE NOW BLACK**

The statement also urged that all non-violent methods to bring about change in South Africa be put into practice.

Membership of the major English-language churches — Catholic, Methodist and Anglican — are made up of more than 80 percent blacks, a factor influencing official views increasingly.

The membership make-up is also reflected in the leadership positions. Bishop Wilfred Napier, president of the Catholic Bishops' Conference, Dr. Kheza Mgolo, president of the Methodist Conference, and Archbishop Desmond Tutu of Cape Town are all black.

But the churches are financed mainly by the more affluent white membership — many of whom have sons, grandsons — or are themselves — serving in the SADF.

military chaplaincy that illustrate the dilemma most clearly — and fuel controversy and polarisation.

Put simply, it boils down to the fact that members of the same church may come in conflict on the border — or in townships. It is a dilemma which can only be expected to worsen in the future.

Afrikaans reformed churches — specifically the Ned Geret Kerk (NGK) — are struggling to keep members within the fold.

The past two years have seen the NGK moving towards more progressive views, and membership of the church is now open to all races.

This does not go far enough for black NGK members — and is going too far for right-wing whites. The latter have become increasingly alienated, culminating this year in the founding of the all-white Afrikaanse Protestantse Kerk (APK).

The significance of the new church at this stage lies in the fact that the NGK has split — not in the numbers that joined the APK, since the latter has only 8 000 adult members. The NGK has more than 1 500 000 members.

The APK might seem not to be posing a major threat, but considering the growth of the Conservative Party and right-wing organisations since the early years of the decade, the APK can be expected only to grow accordingly.

At the same time, black members of the NG family of churches under leadership of Dr Alan Boesak and the Rev Sam Bunt are

pressing for full unity and integration, and the unconditional rejection of apartheid by the white NGK.

Friction is increasing and hostility have now been shown openly. This was illustrated when the black NG churches boycotted a summit meeting arranged by the white NGK churches, saying they "feared the meeting would be used for propaganda purposes". The boycott by the black churches resulted in the mainline English-language churches also not attending.

On the Catholic front, the Vatican this year released a document on artificial birth control methods, condemning as "morally illicit" test-tube births, artificial insemination, surrogate motherhood, cloning, and freezing of embryos.

Ironically, a South African Catholic family hit the headlines when Mrs Pat Anthony became the first grandmother to be surrogate mother — to her own grandchildren — shortly after the document was released.

A local row also broke out early this year when the Apostolic delegate, Archbishop Jan Meeus, warned local bishops that the "clergy must stay out of politics".

This sparked rumours of a conflict between the Pope and the Southern African Catholic Bishops' Conference on the latter's role in South Africa. The outgoing president of the SACBC, Archbishop Denis Hurley, denied any conflict — and the Pope sent a telegram to the SACBC saying he supported the bishops' work towards justice.

Later this year the Vatican also announced that the Pope would visit five southern African countries next September — but South Africa would not be on the itinerary because the Pope could not see his way to visit the country in present circumstances — and did not want to be guarded by police and security forces.

Individual church leaders who hit the headlines this year were Archbishop Tutu, the Rev Frank Chikane, Dr Beyers Naude, the Rev Theunis Eloff, and Bishop Napier.

The ever-controversial Archbishop Tutu visited Australia, Trinidad, Mozambique, the operational area in Namibia, and Zambia — the latter more than once, and always meeting with liberation movement leaders.

**ANGER OVER VIOLENCE COMMENT**

During his visit to Trinidad he made the controversial statement that "there could come a time when it would be justifiable to overthrow an unjust system by violence".

In Mozambique he was quoted as saying the time "for violence has come". He later denied saying this and insisted it was a misquote, but he defended the statement in Trinidad.

Georgetowne Kerk minister the Rev Theunis Eloff hit the headlines for being a delegate to the Dakar meeting in Senegal in July. Although three NGK ministers this year also met liberation movement leaders in Lusaka, none was singled out for disciplinary measures as was the case with Mr Eloff. He was suspended.

Bishop Napier, of Kokstad, was elected president of the SACBC, and the Rev Frank Chikane succeeded Dr Beyers Naude as general secretary of the South African Council of Churches. Both men are expected to become increasingly influential in the future.

Two women also managed to break through into the male-dominated church leadership. Mrs Virginia Gashabe and Mrs Sheena Duncan were elected senior vice-president and vice-president, of the SAOC.

THE church is fast losing support in South Africa's townships, says the Rev Frank Chikane, general secretary of the South African Council of Churches.

"It is becoming more difficult to speak to young people about becoming Christians.

"They ask me what difference it will make if they become Christians, when fellow Christians participate in the brutalisation of other Christians, and when Christian countries support and maintain this Government. They tell me communist countries support the organisations fighting against apartheid, while Western governments appear reluctant.

"The church is in a crisis and it needs to take a stand," Chikane said at a workshop of church workers at the University of Cape Town recently.

The workshop, which debated the church's position on violence, was organised by the SACC, South African Catholic Bishops Conference, the Institute for Contextual Theology and UCT's Department of Religious Studies.

**Illegitimate**

Chikane said he was confronted with violence when his house was attacked last year. "A group of youths offered to protect me. They were armed and I objected because I am a man of peace. They asked me how they could protect me if they were not armed.

"I turned them down, but I thought about what they said and I realised that the question in South Africa is mainly around legitimacy.

"The difference between those youths and the police was that the police had legitimate status and the youths not.

"But in the eyes of so many in the townships, the police would be considered illegitimate and those youths legitimate because of the support they enjoy.

Legitimacy, said Chikane, was a question that was becoming increasingly important in the South African context.

"The real question is not of violence, but of legitimacy. Legitimacy is given to one force and not to another. This is why the Lusaka statement deals particularly with this.

**Non-violence**

"But what does it mean to declare the government illegitimate? This raises the question of the transfer of authority.

"Surely, if the government is declared illegitimate, one has no government. It means that the army and police become just another group of vigilantes.

"The removal of legitimacy and authority from one group means one has to recognise another group. By saying the government is illegitimate, one is saying one will find another government to replace it."

"The government is morally illegitimate. You can't declare them legally illegitimate because the legal system is theirs. But the majority of the people have decided they are illegitimate."

# Church must take a stand — Chikane

VIOLENCE in South Africa has become a hotly-debated issue in church circles.

It was first raised in the Kairos Document, initiated by the Reverend Frank Chikane's Institute for Contextual Theology.

In May this year, several churches adopted the Lusaka statement, which declared the South African Government illegitimate and expressed an understanding of why some

organisations used violence against the Government.

At a recent workshop, Chikane, who was recently elected general secretary of the South African Council of Churches, argued that the Lusaka statement had brought the debate around violence into the centre of the church, but many points still needed to be resolved. RYLAND FISHER reports



Frank Chikane

Chikane said the debate in the church had to be about non-violence use pressure. If you tell this to young people in the townships, they will tell you to keep your Christianity. "Some people say Christians cannot We must accept the Lusaka

statement that says the government is illegitimate and understand why people have resorted to violence. Even though I have chosen to be non-violent, I understand those who have decided on violent forms of pressure.

"The church must have a programme for non-violent pressure. We must look at options to bring about change. We must also test those options.

**Sanctions**

"The debate on non-violence and what can be done by us, as people who chose non-violence, must be brought into the Church.

"The international community has applied sanctions as a means of pressure. If these sanctions do not work, what will we do inside the country to pressure the government.

"Sanctions may weaken the government to force them to the negotiating table. But the government will only negotiate once they feel vulnerable.

"The government would only be shaken if more people took a stand.

"The classical exponents of non-violence took to the streets. This is active non-violence. But non-violence can lead to violence, as in the cases when non-violent protests are met with violence.

**Oppressed**

"Whites in South Africa have more options for non-violence. They can do certain things blacks are not allowed to do.

But there is a line which indicates how far one can go in opposing this Government. Once you cross the line, the space closes. You become part of the victims."

Chikane said he believed the church was limited in what action it could take.

"The church is not a political movement. There are oppressors and oppressed in the church.

"The struggle all over is between the forces of evil and the forces of justice. In the Bible there is the struggle between justice and injustice. To be a Christian is to be involved in the struggle for justice. God is a God of justice.

"We must look at things through the eyes of the victims of this society."

Chikane warned that some people were dishonest when they spoke about non-violence. "There are two types of people who believe in non-violence. First, there are dishonest people who want to maintain the system.

"But there are also honest people who sincerely believe in non-violence. These people, like Archbishop Desmond Tutu, worry about what will happen if the West does not apply sanctions. They worry about the consequences if sanctions fail."



ARCHBISHOP TUTU

# Anglican body accepts stand on violence

D/D  
27/11/87

(28)

**MODDERPOORT** — The top executive body of the Anglican Church in Southern Africa yesterday voted to "accept" the Lusaka Document, the declaration issued earlier this year which recognises that liberation movements are "compelled" to use force.

However, the church's Provincial Standing Committee (PSC) qualified its acceptance of the document by making a powerful plea to church members to develop non-violent strategies for achieving change in South Africa.

All the church's dioceses in Southern Africa are represented on the PSC by bishops, priests and lay members. The resolution on the Lusaka Document was adopted with no one voting against it.

A key section of the document, issued in Zambia in May this year, says: "While remaining committed to peaceful change we recognise that the nature of (a war being waged in South Africa) against its own inhabitants and neigh-

bours compels the (liberation) movements to the use of force along with other means to end oppression."

The South African Council of Churches adopted the statement in July and referred it to member churches, including the Anglican Church.

Yesterday's resolution said the church understood the pressures "which have led the liberation movements to respond to violence with violence".

It also said the church recognised the commitment to peaceful change laid out in the Lusaka Document.

It continued that the PSC acknowledged "the urgent need to correct the church's current abysmal failure to bring about meaningful change and an end to aggression...".

Against this background, the PSC said in a three-point declaration that it:

- "Accepts the Lusaka document and stresses the need for further meetings with the ANC and PAC to discuss the nature of the 'South Africa-beyond-apartheid' to which we are committed."

- Implored members to explore fully ways in which they could demonstrate Jesus' way of non-violence, despite the high cost of using this way.

- Appealed "in the strongest possible way" to members to pledge change".

But in view of the Church's past failure to promote change, it could hardly condemn those who felt they had no opportunity to promote change peacefully.

Archbishop Desmond Tutu of Cape Town said violence was "a defection from the Christian norm. The Christian norm is non-violence, and all of us who say we are not pacifists have to say it with a great deal of shame."

He added: "All war is evil and wrong. It is those who go to war who should have to justify it. But in South Africa it is the other way around — it is those who don't want to go to war but want to choose Jesus' way who are put on the spot." — Sapa

# The Star

## The church in a minefield

BEFORE emotionalism blurs everything, it is necessary to understand what the Anglican Church is supporting — and what it isn't supporting. This week the church announced its acceptance of a controversial resolution on violence in the Lusaka Document. The kernel of the resolution lies in these words: "While remaining committed to peaceful change we recognise that the nature of the South African regime which wages war against its own inhabitants and neighbours compels the (liberation) movements to the use of force along with other means to end oppression."

This is not a vote for violence, though some (and not just pro-government people) may construe it as such. It is hedged about with commitments to seeking peaceful means (though, again, some may regard that as merely pious). But, above all, the resolution simply recognises a principle that the world has acknowledged for centuries: that people who passionately preach peace can nevertheless in certain circumstances take up arms and fight.

It was a principle that underlay the holy wars of old; the two world wars and the Anglo-Boer War. Today it is advanced as moral justification for fighting in Angola. The historic dilemma, of course, is that both sides in such conflicts tend to claim God is with

them.

It is a pity the resolution contains the emotive word "war" — but it does. It is necessary to acknowledge that, while the State will vehemently deny that it wages war on its own citizens, many on the receiving end of security action just as vehemently believe it does. So it's the old dilemma of differing perspectives.

In essence, the Anglican Church, like the SA Council of Churches before it, has accepted that the suffering, the oppression of some groups in South Africa is such that those groups are morally justified in hitting back. That, heaven knows, is stark enough. It would be a tragedy if it were taken as a licence for indiscriminate violence.

No church worthy of the name can condone terrorism. Killers who bomb and neck-lace innocents cannot claim scriptural justification, no matter how bitter their circumstances. The bombing of Dresden is a dreadful reminder of atrocity masquerading as righteous vengeance.

It is a great pity that the Anglican Church did not immediately elaborate on the limits of its tolerance of violence. It is a far, far greater pity that decades of oppression should have driven the country to a point where some people on each side see themselves as being engaged in a holy war against fellow South Africans.

## Anglicans deny support for violence

# Row erupts over Lusaka Document

28 STAR 26/11/87

The Lusaka Document, which was issued earlier this year and says liberation movements are "compelled" to use force, is receiving a mixed reception from South African churches.

Its acceptance by the Anglican Church yesterday has been rejected by other churches, while an SABC TV news broadcast on Tuesday night which implied that the Anglican Church was endorsing violence has drawn severe criticism from the Anglican Bishop of Johannesburg.

Referring to the church's acceptance of the Lusaka Document, Bishop Duncan Buchanan said SABC TV had implied that the Anglican Church had endorsed violence as a means of change and that this was done without a dissenting vote.

"Although this was later qualified on the radio, it still gave an impression which is totally untrue. We reject violence and have called for negotiation with the ANC and the PAC and have further called on the church to look at Jesus's ways of non-violence to effect change in this country," he said.

### WIDESPREAD CRITICISM

The decision by the Anglican Church in Southern Africa to accept the document, made at Modderpoort in the Free State on Tuesday, has been strongly criticised by other South African church leaders.

Dr J C Langerman, general secretary of the Apostolic Faith Mission, completely condemned the decision.

"We want to propagate the spirit of Jesus which is peace and love. We are against violence which aims to overthrow the Government," he said.

Dr Pierre Roussow, chief executive officer of the Nederduitse Gereformeerde Kerk, said: "The church is meant to be an instrument of peace and reconciliation. Before all possibilities of peaceful change have been used, I cannot see how the church can adopt the statement," he said.

The deputy general secretary of the Presbyterian Church of Southern Africa, Mr R Samson, said he could not comment on the decision as the his church had decided at its general assembly last year to refer the Lusaka Document to its church and nation committee.

## Statement justifies use of force — Acts

Anglicans Concerned for Truth and Spirituality (Acts) have expressed dismay at the Anglican Church decision to endorse the World Council of Churches' Lusaka document.

The group said in a statement yesterday that it "views with dismay the decision taken by the Provincial Standing Committee (PSC) to unanimously endorse the Lusaka statement".

"It will be recalled that this statement asserted firstly 'the illegitimacy of the South African regime' and secondly the justification of the 'liberation movements' in the use of violence to 'the

oppressive system'."

"Acts challenges the PSC to seek a truly democratic test of opinion of the laity of the Church by a referendum at parish level which it believes will overwhelmingly reject its support of the statement.

"Acts can only see one sure and tragic outcome of this foolish and contentious decision — an exodus of members and further pressure on the Church's already hard-hit finances.

"Acts appeals to Anglicans to get together and to resist this unacceptable politicisation of the Church," the statement said. — Sapa.



# Blacks want to share political menu and not the crumbs from the table

CAN TIMES 23/7/84  
78

**JOHNSON:** Have you had any second thoughts on the effectiveness of sanctions and disinvestment as mechanisms for pressuring the government, given some of the unintended consequences that have flown from this strategy?

**TUTU:** I think that only the most arrogant people would say they do not review what they have decided. But this always has to be seen within the context of "If not this, then what." I must say that judging by reaction of the white community, even of business people, it doesn't seem as there has been anything quite like this to touch raw nerve ends.

It is very interesting to discover how it is they — more than the so-called victims over whom they seem all of a sudden to have grown so altruistic — who jump up and down.

**Q:** So you believe the onus is on the critics of sanctions/disinvestment to come up with an alternative?

**A:** I have said I don't want sanctions. I don't think anyone with any sense would say they want to visit on the people all the unpleasantness of sanctions. But I have to take that in line with what is happening to our people.

Crossroads ... Khayelitsha ... Why are they here? If we were able to get the kind of South Africa everyone claims they are wanting — non-racial, democratic — if we were able to get that without sanctions, I would be the first to jump and sing hallelujah.

Since I came into the public eye in 1975 I have been trying to plead with the authorities to do a few dramatic things which would allow me, to the extent that I am

**Political Correspondent ANTHONY JOHNSON talks with the 11th Archbishop of Cape Town, DESMOND TUTU, who has headed the Anglican Church in South Africa for the past 11 months.**

able to do anything, say to our people: "Let's give them a chance."

In that time how many of our people have died? How many have had their homes demolished for no other reason than that they are black people in a particular part of the land of their birth?

How many of our children have died of kwashiorkor and diseases like cholera in South Africa which has been the pioneer of heart transplants? This country has all its gold and uranium but children die unnecessarily because of a deliberate policy decision that you are not going to live here, you are going to live there — and there there is no work and not enough food.

I say that's as evil as nazism. When they say: "Where are the gas chambers?" I say perhaps the gas chambers were neater than the kind of death that they make our children have to die.

**Q:** Can you give a practical example of where sanctions and disinvestment have worked in South Africa the way you envisage they should?

**A:** First we need to ask whether sanctions have been applied effectively and ask what the time span is in which you are able to judge the effects one way or another. But the private sector is trying very hard to prove that it is changing.

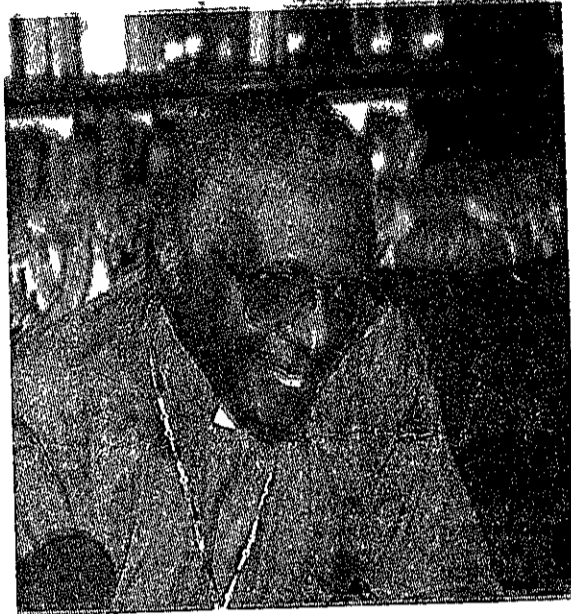
Look at the recent talk of shares for workers by Anglo American. When did the Sullivan Code come into being, and the EEC Code? Didn't they

in fact arise in response to the threat of sanctions.

The government has also tried to project to the world a South Africa that is changing. The 1984 Constitution and the more recent noises

ceed? Will what obtains after this particular dispensation has been dismantled be better? What is the level of the people's tolerance of what is happening?

Far too many white people really have no



Archbishop Desmond Tutu

that have been made by Mr Heunis (on votes for urban blacks) are part and parcel of the cumulative effect.

This is not to say that one is unaware of the deleterious effects of sanctions and disinvestment ... But more important for us is that even if we were to have had a very drastic amelioration of the situation of blacks that would not be satisfactory because it would still be in the nature of concessions that were made to us at the whim of those who have political power.

What we are concerned about, and that is the whole purpose of the exercise, is that we ought to be sitting at the table deciding the menu together and not being handed crumbs of concessions determined by those who have power.

What we are actually looking for ... the whole point of the sports boycott is not to primarily integrate sport, the whole question of the cultural and academic boycott, all of those have one purpose: That we are going to have to have a part in political power so that we can then be able to organize our lives.

Until that happens we are going to call for effective, non-violent action to be taken against the South African government.

If the burden of your questions is to say that this strategy has failed, then you must be aware of what we are really saying — you are saying that the last possibility for peaceful change in South Africa is gone.

**Q:** How will you know when the time is right to advocate violence?

**A:** First of all, when it became abundantly clear to me that we really have tried everything and there is no hope whatsoever of moving this intransigent lot.

If you want the theoretical framework, it would be the same set of questions you would ask in relation to war. Have you tried all available methods for bringing about that change non-violently? Have you any reasonable guarantee that you are going to suc-

ceed? Will what obtains after this particular dispensation has been dismantled be better? What is the level of the people's tolerance of what is happening?

Far too many white people really have no notion ... no experience ... no notion of what we have had to put up with and what we are having to put up with even now — the level of violence that the State unleashes on blacks.

**Q:** Do you believe why a programme of passive resistance, such as subscribed to by Gandhi or Martin Luther King, would not actually work in South Africa?

**A:** My theory is that passive resistance presupposes a minimum level of morality so that those who are using it are hoping that somehow or other they will prick the consciences of a section of the community in which they live.

Despite the difficulties and dangers faced by Gandhi in India and King in the United States, they did know that in the end there was a constituency that would be morally outraged to see peacefully demonstrating people being made to run the gauntlet of bullwhips of the US police or the soldiers of the Raj.

But let's come home here. The ANC used in the first 50 years of its existence conventional non-violent methods, including a passive resistance campaign. And the response of the authorities, and of the white community basically, was an escalation of violence in the face of peaceful protest culminating in the banning of the ANC and PAC and the 1960 Sharpeville incident where the evidence is that a lot of the 69 killed were shot in the back as they were running away.

That is almost a paradigm that has been repeated over the years, right up to now ... The authorities don't know how to handle peaceful protest, they are almost always seeking to provoke a violent response which is the thing they know how to handle.

But what is worrying is that there isn't in the white community, as far as one is aware, a sufficiently significant constituency who are outraged by the violence of the authorities.

How many white people have protested,

for example, the brutal uprooting of 3.5 million blacks or the removal of the residents of District Six. I'm not saying there weren't any, mercifully there have been protests, but one would have thought that people who claim to abhor violence would say that in as much as we don't want it done by those people, we must not be protected by the methods that we deprecate ...

And that is why this whole business of Renamo is so important. Does this government and its supporters in fact back Renamo? Now at one time they did say they did. If they do, then they are backing terrorists. I want to challenge them and their supporters to come clean.

**Q:** Sections of the South African media — particularly but certainly not exclusively the SABC — have adopted a consistently hostile posture towards you in recent years. Why do you think this is the case?

**A:** All of us want to feel we are in control in the kind of war situation we have in South Africa. People want to identify the enemy and if you are not able to find reasons for the conflict you must identify a scapegoat.

For a very long time the scapegoat was America but this could no longer apply under Reagan with his constructive engagement.

So you must then look for an enemy inside the country and the Archbishop of Cape Town, for whatever reasons, has provided them with someone who they could identify as public enemy number one or at least a very useful scapegoat.

If they find me difficult to handle, then they should think of packing up and going because they have not met with really radical people.

I am nice, I really am nice in appealing to them: "Please, all we want is to be able to live full human lives with you, sharing. We don't want to drive you into the sea."

If they have identified me as their problem, I just have to say then: "Okay, do that, and maybe even succeed in liquidating me, but you will remain with your problem here. I am not claiming anything for myself, but you will be in real trouble."

It is not a position (scapegoat) that I relish. It is one of the most excruciating things to be hated with the kind of viciousness when you arrive, say, at an airport ... I have been murdered many times now. If looks could kill, I would have suffered several deaths.

**Q:** Finally, you have achieved, one would presume, many of your personal ambitions within the church. Has this whetted your ambitions in other arenas, such as politics?

**A:** I have no political ambitions. I just want to be a pastor ... a pastor who might have to stand up against the powers that be, whoever those may be.

But basically I am just a pastor ... I wish they could believe that. I am a bishop for the people of God, and the people of God happen to be black, white, coloured, and that is my flock.

This country has such an incredible potential for true greatness and that is the tragedy of it all!



# State and church on collision course

THE State and church in South Africa are now on a collision course.

This follows the watershed South African Council of Churches (SACC) conference in Johannesburg last week at which the country's major churches adopted resolutions declaring apartheid a heresy, supporting sanctions and opposing the deduction of tax from worker's wages. The conference stopped short of declaring open support for the liberationary movements.

Dr Beyers Naude, the outgoing general secretary of the SACC, set the tone for the conference when he said in his secretarial report that the State of Emergency had led to a temporary lull in "resistance activities, but this lull is very deceptive". "South Africans have been isolated from the outside world for so long that they do not realise that apartheid, like Aids, has spread its viral infection into practically every level of our society."

He said he saw the recent Lusaka Conference as significant because this was the first time a meeting had taken place between church leaders and liberationary movements.

"At the conference the destructive action of the South African regime was brought into the correct perspective," said Naude.

The Lusaka conference, sponsored by the World Council of Churches, gave the SACC an opportunity to hold discussions with senior members of the African National Congress and the Pan African Congress. Both organisations recognised the importance of the church and commended it for speaking

out against apartheid. From recommendations made by Naude, several resolutions coming out of the Lusaka Statement were adopted. These resolutions were aimed at eliminating conflict between organisations "struggling for liberation", increasing economic pressure on the SA regime and planning future meetings with exiled movements.

The Lusaka Statement calls for increased assistance to the Frontline countries to enable them to increase their support for the liberationary movements and the victims of apartheid.

ANC-PAC unity was also an important issue at the meeting in Lusaka. Both organisations agreed that unity does not mean a merging of the two organisations. The unity of the democratic forces was

viewed as essential for survival. In a unanimously approved resolution, the conference declared that apartheid is a heresy and questioned the legitimacy of the SA regime. Member churches were asked to question their moral obligation to obey such laws as the Population Registration Act, the Group Areas Act, the Land Acts, the Education Acts and the Separate Amenities Acts. On sanctions Wolfram Kistner, director of the justice and peace division, reported that sanctions and

other forms of economic pressure were seen as necessary to overcome the violence that already existed in SA.

Kistner admitted that sanctions had both beneficial and harmful effects on all parts of the population. "Research has been instituted to formulate proposals for economic pressure and to outline options for alternatives to the present unjust economic structures and practices."

The conference called for a symposium on sanctions, disinvestment and boycotts

which all groupings fighting for an end to apartheid would attend.

The rent boycott was endorsed and the SACC declared its support for all those actively using civil disobedience as a strategy to force change. A delegate said: "The voteless people have only one power — the power to withdraw cooperation. Civil disobedience was seen as a last resort before violence."

The conference said it could not comply with legislation forcing employers to deduct rent from wages and com-

mended others opposing this legislation.

Another resolution encouraged employers to respond to the principle of no taxation without representation by not deducting PAYE tax from worker's wages.

As the labour force was one of the primary forces striving for change in SA, contact with worker organisations and trade unions was of extreme importance to the SACC, said Kistner.

The conscription of black people into the SADF was condemned and blacks were called upon to reject conscription until there was universal franchise.

The detention and torture of thousands of South Africans and the destructive effects upon the victims was an important point for the church to consider. "The church can never rest in

peace as long as one child is tortured, imprisoned or detained."

On a recommendation made by Naude, the conference supported the work of the "Free The Children Alliance". "We are not misled by the assurances of Minister Adriaan Volk and believe there are many children of 17 years and younger still in detention."

At a church service closing the conference the new office-bearers were sworn in. Bishop Manas Buthelezi remains the president for a further three years, Sheena Duncan of the Black Sash is the new vice-president and Virginia Geabashe the new senior vice-president. The Rev Frank Chikane was sworn in as general secretary and Dr Beyers Naude was made an honorary life vice-president.

## THE MICHAEL DE MORON NEWS COLUMN

TODAY'S edition of Subverting All Truth Voluntarily (SATV) news is brought to you by three poses tea — one for before, one for after and one while you search for the taste.

The winners of our newsmakers of the half-year awards have been announced.

For making the news as the president with the most lapses of memory, Reagan has won the empty vessel category. He will be awarded another two years in the White House provided that he can remember which country he is president of.

First came the daring, baring swim. Then came the deep water, the mud and the sinking. Now Sir Hen Druk the wet has been awarded a copy of his own book entitled "Breaststroke, backstroke, baasstruck" in the do-it-yourself-twice sulcidic category.

As it consistently made the news for its kidnappings, bribery and murder threats, the House of Relegates has been awarded the rights for a new mafia movie called "Godfathers unite. You have nothing to lose but your perks". The film will be shot (yes, it will be a violent movie) on

location and all the characters will play themselves (so there will be much humour).

The news worthiness of Pee Wee who has gained more freedom of the townships than what community councillors gained in votes, has earned him a year's supply of "Have you hugged your township today?" tee-shirts.

Loo Hee (hee) Nel won the Golden Smile award and has received a golden handshake for trying to build a brighter future at a cost of only R2,4 million. Loo Hee was also nominated in the "Kyk Alweer" category which was won by Dik Botha.

Our "Ag Shame" award goes again to the Pathetic Council (PC) which first won this award when it was asked to devise a new constitutional dispensation and all it could come up with was the tricameral parliament. The deep sympathy award has been given to the PC in recognition of its recent report which proves that there is death during life.

Chief Gotcha Buthelezi who has cooked his goose well done, won a merit award in the "prober

weer" category after the Indaba Kwa-Natal proposals were rejected by the Kwaal-Nat government.

For making no news, Cliff(hanger) Sonders has won three awards.

First, for his fishy documentaries on liberation theology, he has won the Holy Mackerel award. Second, in recognition of the sterling work done for the Unita cause, Cliffie has won the first foreign award of its kind: he has been appointed as the official Unita ambassador in the Reekpublic.

Sonders' third award is the SATV "straight face" award which has been created especially to encourage our reporters to serve the country by bending the truth with straight faces.

The non-event of the half-year category was hotly contested, but it was finally won by the 75th anniversary of the South African Dark Force (SADF) which is still being celebrated with fireworks displays in the townships. A close second was the May election which left everyone cold (it also rained in some places).

# Churches have come a long way

CHURCHES in South Africa have come a long way since the Cottesloe conference in December 1960 where the Biblical foundations of apartheid were rejected.

Called by the World Council of Churches in response to the Sharpeville shootings, churchmen from around the world met representatives of the eight South African member churches and a decision was

reached that apartheid could not be reconciled with the teachings of the Bible.

By today's standards that declaration was moderate, but it caused a stir within the church at the time.

The then prime minister, Dr H F Verwoerd, intervened and the result was the resignation of the Ned Geref Kerk and the beginning of the rift within local churches.

In 1968 came the Uppsala Assembly of the WCC where the need for a programme to eliminate racism was identified. The Programme to Combat Racism (PCR) was born soon after that.

It was followed by the controversial WCC decision to provide humanitarian aid to Southern African liberation movements.

Since 1968 the WCC has

also advocated disinvestment in the West, sparking even more controversy and dissension within the South African church body.

In 1982 at a meeting of the World Alliance of Reformed Churches the significant "apartheid is a heresy" resolution was passed.

And in December 1985 came the WCC meeting at Harare where the Harare declaration was adopted by

churchmen and women

They called for "immediate and comprehensive sanctions" against South Africa, and called on the churches in the country and overseas to "support South African movements working for the liberation of their country".

At that meeting a call was made for an inquiry into whether the South African Government was legitimate.

At last month's Lusaka meeting, 18 months after the Harare declaration, the roughly 200 people present stated that the South African state was illegitimate.

It was the first time that the churches have stated explicitly that the government was politically and morally illegitimate, and recognised that liberation movements were driven to

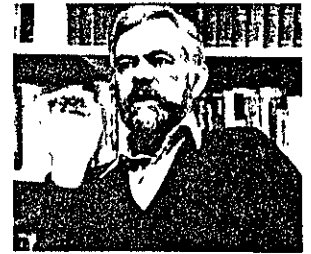
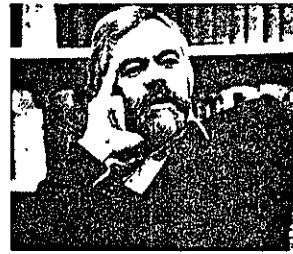
violence by the violence of the South African state.

The Lusaka statement does not go as far as to endorse the war against apartheid in terms of the just war theology, but it stops only just short of that.

The statement makes an explicit appeal to churches around the world to enter into a closer relationship with the liberation movements in South Africa.

## Govt has

# lost right to rule — clerics



THERE is little doubt that the controversial Lusaka statement will be accepted at next week's meeting of the South African Council of Churches. The debate would emerge later over the translation of the declaration into practice, Charles Villa-Vicencio told MOIRA LEVY.

Plcs by Rashid Lombard

A SPLIT is looming within the English-language churches in South Africa, theologian Charles Villa-Vicencio, professor of religious studies at the University of Cape Town, predicts.

The Lusaka statement, to be discussed at next week's meeting of the South African Council of Churches (SACC), is likely to bring the split closer.

Villa-Vicencio believes it will intensify the already existing divisions between the liberal churches that will accept it and do nothing about it, and the churches that are engaged in social and political change.

"Right now no one is even talking about the controversial church document that for the first time described the South African government as illegitimate and recognised that liberation movements, like the African National Congress (ANC), were driven to take up arms by the violence of the apartheid government."

### Discussion

Villa-Vicencio predicted that when it came before the SACC conference it would probably be accepted and passed to a committee for further discussion.

"The challenge will lie in whether the churches will ultimately be prepared to translate this document into a programme. The English-language churches have a glorious record of resolutions — but they have not always been able to translate their theological theory into practice.

"People are tired of words. And the oppressed people are tired of the resolutions of the church. They are

saying the church must now transform its lifestyle and identity and become more deeply involved in the programme for change.

"The churches cannot afford to reject the Lusaka statement. They know that the majority of people in the church, who happen to be black, identify with it.

He described the statement as "a compromise document" representing the different viewpoints of the approximately 200 churchmen and women from around the world who "met together, lived together and discussed together for five days".

### Horse trading

"There were no votes against the document. A broad consensus was reached, but there was also a lot of horse-trading. It is a consensus document."

He said in some ways the statement did not go very much further than the WCC statement made at its previous conference in Harare 18 months before. The WCC statement called on churches around the world to establish a closer relationship with the liberation movements.

What was new in the Lusaka statement, Villa-Vicencio said, was that it was the first time that the churches had explicitly stated that the South African regime was theologically and morally illegitimate.

"This is a major step forward. It is taking the 'apartheid is a heresy' declaration one step further."

According to legal arguments, the government has *de jure* legitimacy if it is effectively in control of the country.

"We, as theologians,



question this because it means that you can only say the government is illegitimate or illegal when the country becomes ungovernable and the government is no longer in control.

"We are saying that that promotes the cause of violence. In the Lusaka statement we are suggesting that the government is illegitimate because it has lost its moral legitimacy."

And it is not just the church leadership that is thinking along the lines of the Lusaka statement.

"The rank and file are overwhelmingly with the churches. In some ways they are ahead of the leadership.

"There is absolutely no doubt that the Kairos document is readily being owned as a peoples' document and appropriated by the people.

"They see it as their doc-

ument because it is making a statement against the State and against the leadership of some of the churches."

He said the English-speaking churches have seen the Kairos document as an attack on church theology and as an attack on themselves.

"In fact the Kairos document is an attack on the ruling class within the church.

"Within the churches there is a class distinction, the same as we have a class distinction in society, between the ruling class clergy and the people in the churches," Villa-Vicencio said.

All that is set to change with the appointment next week of Frank Chikane as General Secretary of the SACC

"Chikane will bring a change in administration and a new style of leadership. He will lead a very

different kind of SACC.

"He is of another generation. He does not come from one of the mainline establishment churches. He is a contextual theologian.

"He will not bring to the SACC the kind of classical theological training that a Beyers Naude or a Desmond Tutu would bring. His is a more spontaneous, more creative, more contextual, more 'from below' type of theology."

Today for the first time the SACC member churches — the English, nonracial churches — are being pushed from the left.

"They are being challenged politically and theologically in a way that they have never been challenged before," Villa-Vicencio said.

"They will be forced, by circumstances and by events, to ask themselves what it means to be the church in South Africa today."

## Lusaka Agreement

ABOUT 200 representatives of churches, trade unions, women's groups, youth organisations and anti-apartheid movements met in Lusaka, Zambia, from May 4 to 8.

About 50 were from South Africa, another 30 from Namibia and a few more were South Africans now living in exile. After five days of discussion they produced the Lusaka statement. The following are extracts from the controversial document:

It is our belief that civil authority is instituted of God to do good, and that under the Biblical imperative all people are obliged to do justice and show special care for the oppressed and the poor.

It is this understanding that leaves us with no alternative but to conclude that the South African regime and its colonial domination of Namibia is illegitimate.

### Sacrifice

We recognise the overwhelming material sacrifice and suffering of the Frontline States and the destabilising influence of the Pretoria regime in this region. We call for an immediate and enhanced programme of aid and assistance in order to reduce the dependence of the Frontline States on South Africa and to enable them to support both the refugee victims of apartheid and those movements actively engaged in the struggle for liberation.

### Committed

While remaining committed to peaceful change we recognise that the nature of the South African regime which wages war against its own inhabitants and neighbours compels the liberation movements to the use of force.

We condemn the attempt by the United States, in collusion with other members of the Western Contact Group and the minority government of South Africa, to link the independence of Namibia to extraneous issues such as the withdrawal of Cuban troops from Angola.

We call on churches to exert increased pressure upon their governments to implement sanctions and especially call upon the international community not to engage in newly-devised deceptive forms of disinvestment.

### Assistance

We call upon the churches to respond with prayer and increased efforts to publicise and give material assistance to the growing numbers of those imprisoned, tortured, on trial, under sentence of death and bereaved as a result of the apartheid regime.

We condemn the censorship of the media and call on the churches and international community to take steps to secure the freedom of information.

We call on the World Council on Churches (WCC) to establish a mechanism to monitor the progress of member churches in implementing these resolutions.



# THE CHURCH

THE outgoing general secretary of the South African Council of Churches, Dr Beyers Naudé, this week proposed that the church "reconsider its understanding of violence" in South Africa and assess the moral legitimacy of the government.

In his final report to the SACC national conference in Johannesburg, he concentrated on issues pertinent to the conference. But he also referred to an overview of the South African situation which he presented to a World Council of Churches conference in Lusaka in May.

In that report he pointed out that the Emergency, followed by large-scale arrests and detentions of leaders and activists, had led to a temporary decline of violence, giving the international community the impression the government had crushed resistance, but recent events proved "beyond doubt" it was as "strong as ever".

The escalation of the armed struggle and the experience by township communities of "low-scale warfare" would leave the church with no choice other than reconsidering its understanding of violence in South Africa. Reads the report: "It is simply not good enough to state that the church is against violence in any form; this has become a platitude which has almost lost its meaning in the situation of increasing conflict, violence and bloodshed in the country." A much clearer pronouncement was needed in order to guide Christians in the "painful reality" of violence.

In his general report at this week's conference Naudé raised further critical questions concerning what he termed "the moral legitimacy" of the government. "If judged on the true concept of

law and order, justice and peace, true democratic representation of the feelings of the people, there is no doubt that this government is to be seen as morally an illegitimate rule," he stated. He urged that the conference confront this question and "indicate the steps to be taken if it is found that this government is morally illegitimate and constitutionally illegal".

Describing the State of Emergency as "an almost permanent feature" of South African life, he urged delegates not to be deceived by propaganda or misconception of the reality of day-to-day life.

"On the face of it calm has returned to the townships and 'law and order' has been restored according to the government. What is not stated is that this 'restoration' of law and order has only been achieved at the cost of a series of harsh parallel actions: the paralysing of many popular organisations resisting the evil of the system, including black political organisations, trade unions, educational bodies, civic, student and youth organisations," he said.

He spoke about the growing concern "at the devastatingly destructive effects which the large-

scale continued detention of people (especially young people and children) have had upon such victims" and recommended the conference support in principle the establishment of an independent children's institute to deal with the effects of detention.

Focusing on the crisis in education, he ascribed the "temporary lull" in the education sphere to the "oppressive measures taken against the leaders of educational bodies opposing the existing educational system as well as of hundreds of students and young activists who continue to resist the discriminatory and unjust system of black education". Because of its historic role in education the church had a "major responsibility in the current crisis to initiate discussion with educational bodies which are determined to bring about real reform in the educational system," he said. Consequently he recommended the SACC's African Bursary Fund, which organises the scholarship scheme, be expanded into a division of education.

Naudé expressed concern that "a large sector of the Christian family" is not included in the SACC

The general secretary's report is no longer enough to say the church a platitude which had lost its ...  
BECKER report from the

and referred specifically to the white Dutch Reformed churches, the Baptist and Pentecostal churches and certain African Independent churches representing three to four million members. He included in the latter the Zion Christian Church (ZCC), saying the SACC should extend an invitation of dialogue to them. He also recommended the SACC study the NGK document, *Church and Society*.

Naudé also pointed to potentially dangerous effects of the SACC's role as a funding organisation. These included "the false belief that in a crisis of this kind the provision of basic material needs provides the solution to the crisis itself" and the danger of "an ever increasing reliance on funding agencies ... with the possible sacrifice or compromise of principles and convictions, and the loss of independence, self-esteem and even

## Beyers' last morning on the job

Today is the last day at the SACC offices for Beyers Naudé. Here he talks to RUTH BECKER

THIS afternoon at one o'clock Beyers Naudé will down tools. As outgoing general secretary of the 15-member South African Council of Churches, representing approximately 12 million people, the 72-year-old Naudé said in an interview this week he found the job "stimulating, challenging but also very difficult".

It seems his "tools down", as he described it, will mean relinquishing only a particular set of tools after two-and-a-half years of craftsmanship. He leaves the SACC national conference this afternoon with his wife, Ilse, to attend a Catholic/Protestant reconciliation conference in Northern Ireland, followed by — a holiday? Well, yes, after the conference in France focusing on "democratic alternatives" in various parts of the world.

"Thereafter he has no fixed plans, except not to accept any permanent employment — "I don't think it would be right at my age" — and to involve himself in areas of "personal interest".

Naudé's personal interests do not conjure up your average sunset picture complete with stamp collecting and gardening.

There are three main areas he aims to pursue. There is the ecumenical sphere, where he will work to "strengthen the unity of all Christians, the building of meaningful relations with people of other faiths and participation in the witness for social justice and liberation by the church".

He also wants to be "actively involved in assisting those whites who realise and admit that apartheid has failed hopelessly, to help them to find their place in a truly nonracial and democratic society." This he hopes to do through his involvement in the Institute for a Democratic Alternative for South Africa, the Johannesburg Democratic Action Committee and the National Union of SA Students (of which he is honorary president).

He also wants to "become actively involved in the realisation of the ideal of unity of the family of Dutch Reformed churches", notably the black Nederduitse Gereformeerde Kerk churches, as well as active support for bodies like the NGK Belydende Kring (confessing circle) and the Institute for Contextual Theology. The latter was headed by the Rev Frank Chikane, who takes over from Naudé as SACC general secretary.

While every split in a church is regrettable, he said, the recent split in the (white) NGK was "unavoidable in the light of Afrikaner history where any serious split on the cultural level has always led to a split on the political level, followed by one in the religious sphere".

"It was inevitable that the conservative right-wing Afrikaners would eventually establish a religious home for themselves. This Afrikaanse Gereformeerde Kerk (AGK) is in fact the theological reflection of the political ideals of the



Dr Beyers Naudé

Picture: ANNA ZIEMINSKI, Altrapix

Conservative Party, the HNP and the AWB, just as the NGK under Professor Heyns is the theological reflection of the political convictions of the Nationalist Party and its 'reform programme'.

Assessing his term as general secretary, he said he found personal significance in having been able to "participate actively in strengthening the witness and contribution of the SACC's opposition to apartheid.

"A much larger sector of the member churches has been drawn into actions of solidarity and support of the victims of the apartheid through the regional councils — which increased from seven to 22 in my term of office."

He highlighted the strengthening of bonds with councils of churches and governments of Southern Africa and "the deepening of the concern and commitment of churches and councils around the world in their united opposition to apartheid.

"We are grateful for the strengthening of the bonds between us and the trade unions," he said. "But I believe much more could have been done to make churches aware of the responsibility we have to support workers' rights and the struggle for human dignity in the labour movement.

"Secondly, we haven't addressed ourselves seriously to the challenge of civil disobedience and effective non-violent resistance to the injustice of apartheid and of the many laws which are in direct conflict with the law of God.

"Thirdly, we haven't thought through properly the church's stand on the issue of violence and non-violence — the question of whether a community is justified to take up arms if it believes all else has been done to obtain its liberation by non-violent means.

"Fourthly, we (the SACC) haven't addressed ourselves in any serious way in understanding, formulating and in educating the South African community to the nature of the new society that is emerging. Especially with regard to the nature of the political, economic, educational and social systems and structures which inevitably would be brought about."

## Fleeing from war. Fleeing from want.

Thousands flee out; thousands more flee in. A key paper examines the two sides of the same tragedy.  
THAMI MKHWANAZI reports

*I SVORE never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Whenever men and women are persecuted because of their race, religion, or political views, that place must — at that moment — become the centre of the universe. — Elie Wiesel, 1986 Nobel Peace Prize winner.*

The Reverend Sol Jacob quoted this when he addressed the 19th annual conference of the South African Council of Churches in Johannesburg on "Refugees and Exiles — Challenge to the Churches".

The Mantsburg-based Anglican priest, who was held in solitary confinement for 46 days under the former section 6 of the Terrorism Act for what his interrogators described as "ministry to terrorists", said South Africa both received and produced refugees.

About 250 000 people from Mozambique, Lesotho, Angola and Zimbabwe had sought refuge in South Africa. With the introduction of the State of Emergency and increased political conflicts in South Africa the flood of refugees into neighbouring states had risen to at least 2 000 a year.

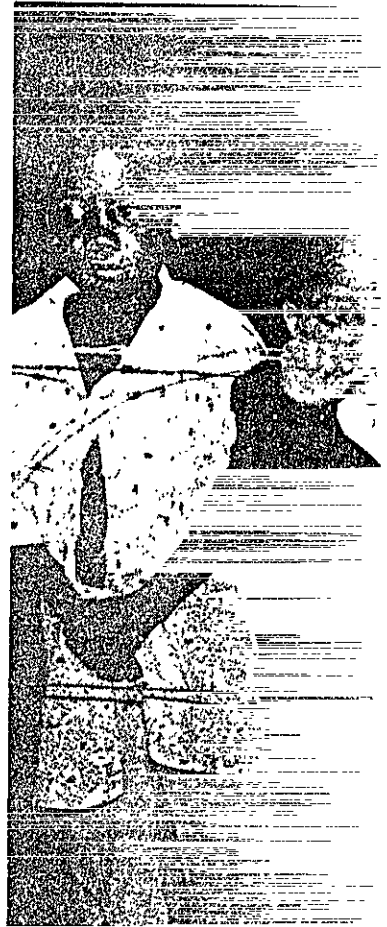
Refugees challenged the Church and the Church must respond to all of them, irrespective of international legal status, said Jacob.

Over and above legal definitions, he said, refugees were human beings who were powerless in almost every facet of life. "They are men, women and children who were forcibly uprooted from their homes, families, friends, jobs, customs and culture — struggling for survival in search of food, refuge, identity and belonging."

At one reception centre in the Eastern Transvaal 1 749 Mozambican refugees entered the country between May 22 to June 21 this year. Last week 900 refugees crossed into South Africa. However, Jacob said, statistics were not easy to establish as refugees hid among the local population for fear of arrest and deportation by the South African authorities.

The tragedy in Mozambique had produced 500 000 refugees, affecting 1,8 million people in that country.

Jacob quoted a Mozambican refugee: "Ten Renamo men came to our village and left with all our food. They returned that night, handcuffed our husbands and made them lie on the ground. They crushed their heads with millet grinders. The women and children of the village were



These children, for whom home is a

forced to watch the killings. Nineteen men were killed. We were not allowed to bury the dead but were forced to carry the bundles of looted goods to the Renamo camp.

"We then joined a group of women and children who were fleeing Renamo. It took three days to travel through the Kruger Park with 10 toddlers and 15 older children. We travelled day and night carrying the little ones and binding our stomachs to stop hunger pains."

Mozambican refugees fleeing Renamo had to survive minefields in their own country and South Africa's electrified barbed-wire fences and soldiers.

Unable to be granted official refugee status by the South African authorities, the Mozambican refugees continued to lead the lives of fugitives. They lived in fear of arrest and being forced to return to the torture, rape and murder of Mozambique's civil war.

Jacob said the South African government continued to deport about 1 500 Mozambicans a month.

In Lesotho, the uncertainty after the January 1986 coup and the "ongoing" situation in that country has led to a sudden influx of Basotho re-

C CONFERENCE

# AND VIOLENCE

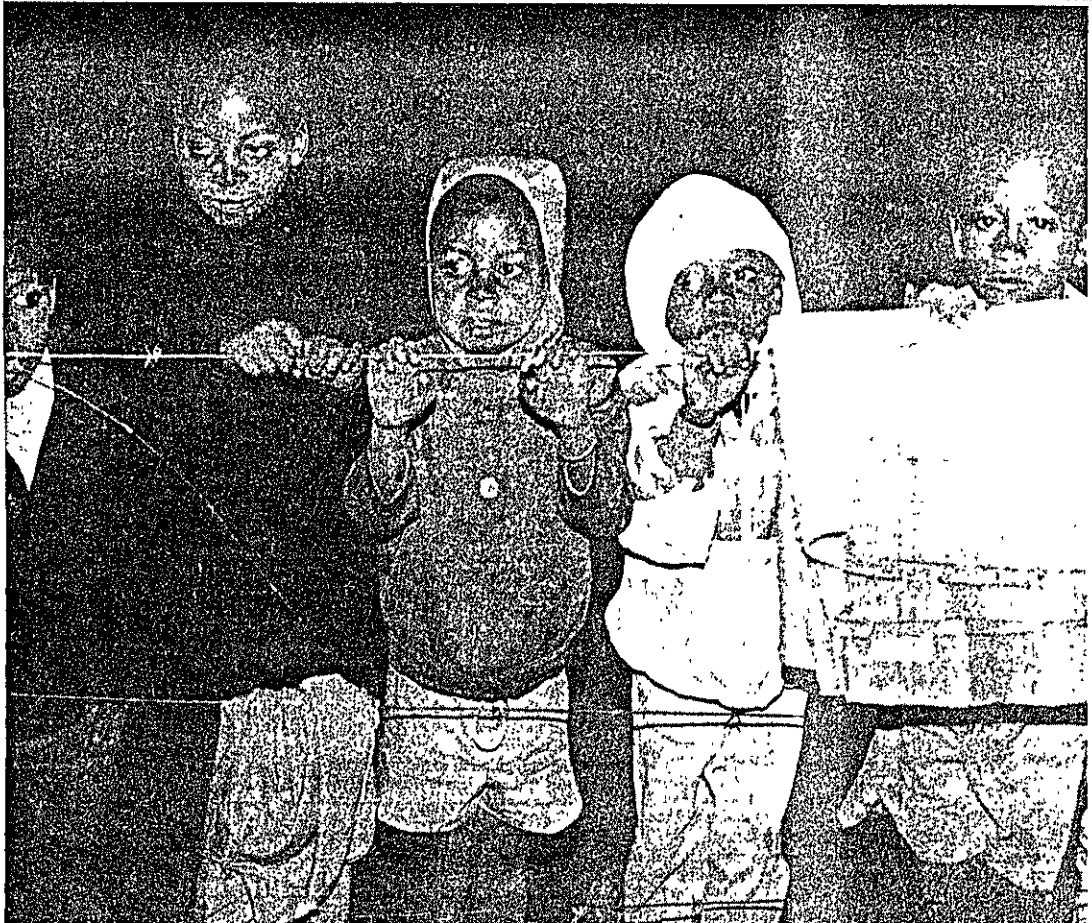
uld not have been blunter: It was abhorred violence; this had become ng. THAMI MKHWANAZI and RUTH national church conference

the ability to solve our problems from within". He saw the SACC's most urgent need as "to assist in liberating this country from all forms of injustice, oppression and violence". This would be possible if two important realities were recognised, he said: the need to overcome a fear of whites and, at the same time a hatred of the blacks. In his report to the WCC conference in Lusaka, referred to in this week's report, he recalled the two-day work stay-away on May 5 and 6 called by the Congress of SA Trade Unions and the United Democratic Front to protest the white elections. The stay-away indicated the depth of feeling in the black community at the "callousness" of the majority of whites, he said, for disregarding the strong feelings of the majority of South Africans.

The rising tide of fear and anger in the white community as it realises it can no longer maintain its privileged position of political and economic power was a source of deep concern. He pointed out that the State of Emergency, with massive powers given to the armed forces, had failed to prevent organisations like the UDF, civic, youth and students' organisations from operating effectively despite many restrictions placed on them. This resistance, he declared, could be measured by recent worker strikes, students' protests, stay-aways and rent boycotts. He said the determination of thousands to refuse to pay rent unless their political and economic demands were met was an indication of the strength of the resistance and sacrifice of the black communities in order to obtain freedom. If students decided to vent their anger through solidarity protest actions with workers, the situation could become increasingly dangerous. Vigilantes, many of them trained and equipped by the security forces, he said, had "added a frightening dimension to the scene of violence". The widely-held belief that Inkatha, through its

members and supporters, was utilising this brutal form of violence against fellow blacks added to the seriousness of the conflict, thus making the task of reconciliation difficult. He warned that the government's refusal to meet demands such as talking to the ANC, the release of political prisoners, the right of exiles to return and the removal of security forces from the townships would increase the process of resistance. "If this process gains momentum and the government fears that its measures of controlling the Emergency are ineffective, I have no doubt that the government will not hesitate to impose martial law, thereby establishing military rule," he predicted, adding that if South Africans believed effective opposition to the "injustice of apartheid" could still be found by participating in the tri-cameral parliamentary system, they were in for a "rude awakening". Naudé's report also referred to the government's introduction of the new regional services councils, provincial executives and the proposed national council, noting that the "tacitness of co-

optation" were done "in the hope of winning the minds and hearts of the oppressed communities". He said the tactic of co-opting the oppressed was easily recognised in the case of homeland leaders, the tri-cameral parliament and black local authorities. But it had now come in the form of non-elected bodies. This co-optation was further visible in the reforms of petty apartheid, making available large sums of money for the establishment of a black middle class, "stimulating the whole process of consumerism, and encouraging the purchase of private property in the urban areas". The strategy of co-optation was done with a skill and sophistication that evaded the attention of a large number of oppressed people, he said. This strategy could also be seen in the formation of organisations like the United Workers' Union of SA and youth brigades, often through the ruling party in homeland governments. In addition, charismatic churches and evangelical groups, especially those with active links with countries like the US and West Germany, were being actively promoted through the government's propaganda. This observation he based on their being presented as "non-political" churches opposed to violence. To eradicate apartheid and prepare for a future, the churches would have to spell out much more clearly the steps they believed the internal political and church community could take. Sanctions as a non-violent method of pressurising the government to take more effective steps towards fundamental change should again be seriously considered.



ansit camp in Phalaborwa, are among the thousands of Mozambicans seeking refuge from their war-torn country

refugees into South Africa — 1 000 refugees in Qwa Qwa and about 400 in Transkei. Jacob recalled that South Africans started leaving the country in significant numbers during the Emergency declared after the Sharpeville massacre of 1960. Several thousand people sought refuge when the government banned the African National Congress and the Pan Africanist Congress. A small number of these refugees have returned to South Africa, some have died and the rest are scattered throughout the world, where they constitute an "amorphous" older generation of exiles retaining ties of varying degrees of loyalty to the ANC and the PAC. The clergyman noted that the flow of refugees from South Africa was reduced to a trickle after the mid-Sixties — until the 1976 Soweto uprising when about 12 000 people fled into neighbouring countries, seeking refuge from arrest and police harassment. Most of these new exiles were between 13 and 30 years old, from urban backgrounds and had some secondary education. An estimated four out of every five young people, who leave the country because of harassment and ongoing political unrest, join liberation movements in exile, according to Jacob. Many

were highly politicised and readily joined the ANC and the PAC which promised an opportunity for education and military training. Others joined them because they offered a means of survival. Of the two movements, he said, the ANC attracted the larger number of recruits. The exodus of refugees from South Africa slackened after 1977 only to increase sharply from 1985. The conference heard that the refugee flow now included young white men who refused to do military service. By August 1985 there were more than 7 000 white South African war resisters in Britain, the Netherlands, the United States, Australia, Canada and Sweden. Blaming apartheid for the more than 250 000 people who had fled South Africa and Namibia, Jacob said refugees fell into six broad categories — political, student and rural refugees, freedom fighters, conscientious objectors and escapees. Referring to the Namibian situation, Jacob said current estimates placed the number of refugees at 103 000 — 70 000 in Angola and 33 000 in Zambia. This meant 14 percent of the Namibian population were refugees — in addition to some 50 000 Angolans in Northern Namibia.

He recalled the first exodus from Namibia in 1904, when the survivors of the German's Herero extermination campaign found sanctuary in Botswana. The present exodus began in 1960 when young men left in large numbers to join Swapo. Conflicts in the north of Namibia intensified with the independence of Angola and the South Africa invasion of Southern Angola in 1975/76. Since then, rural villagers in Northern Namibia's combat area have fled into Angola. Others have fled to escape compulsory military conscription introduced by the South Africa government in the Eighties. After the South African raids on refugee camps in Angola in 1976 many people were moved to camps in Zambia. He likened the refugee crisis to the story of Jesus, whose execution was ordered by Herod. With apparent reference to South Africa, Jacob said when Herod heard the news of the birth of a king, he declared a state of emergency and then sought to develop a security network by trying to co-opt the Wise Men as informers. When his security plan failed he declared a war against children and killed the innocent. Herod then died and the exiles returned.

## The toughest issue: The role of force

By PAT SIDLEY

A STATEMENT issued after a meeting between South African clergy and the ANC, PAC and Swapo in Lusaka earlier this year presented the major challenge at this week's annual conference of the South African Council of Churches. Among many other challenges issued in the statement, the "unquestionable" right of people in South Africa and Namibia to "secure justice and peace through the liberation movements" was affirmed. It was recognised that the nature of the South African regime "compelled" the liberation movements to use force. The major theme of the conference was "Refugees and exiles — challenge to the churches". Christians were exhorted to strive for a future in which people were no longer made refugees in their own country or sent into exile. The SACC conference, and inevitably the SACC member churches, were challenged this week to take a stand on how the exhortation to end an illegitimate regime and the system which creates exiles, refugees and "internal displaces" could effectively be brought about. A large number will have taken the view that the church must give some support to the armed struggle — if only by continued contact with exiled liberation movements. This view would have been met by an argument which states there is no compulsion to violence, a choice always remains and moral responsibility for taking up arms cannot be shirked. While the debate at the conference may be settled by the end of the week, and some compromise reached, the debate will continue in member churches for some time to come. A consistent question raised by the president, Manas Buthelezi, by Beyers Naude and the soon-to-depart Wolfram Kistner, director of the Justice and Reconciliation Division, is that of "the quality of liberation" once it is achieved. The question flows out of discussions on the effects of methods used by "the oppressors". In his report to the congress, Kistner asked: How can liberation be achieved in such a way that the freedom and justice it aims at is retained and developed and not lost again? He referred to the situation wherein an oppressor's methods are so deeply imprinted on the oppressed that the latter adopts the oppressor's methods after liberation. Kistner suggested the most decisive stage in a political struggle when determining whether freedom would be retained "is the period before the enemy has been overcome and deprived of his power". Christians, by virtue of their faith, he said, "would consider justice in society in terms of the degree of protection and opportunities for meaningful life" which political and economic structures would accord the weakest in the community. They would also insist on freedom of association and speech and the necessity to participate properly in the decision-making process.

# Churches urge more prayer and less brute strength

28 ssm  
1/19/87



Dr Beyers Naude ... hopes the call to prayer will be taken seriously.

By Jo-Anne Collinge

The Government must not seek its own political advantage by a provocative display of armed force against people whose cause is just and who are denied the right to vote in the coming white election, the South African Council of Churches and the Southern African Catholic Bishops' Conference have warned.

The two church organisations are calling for two days of special intercession on May 3 and May 6 and have appealed to all people to pray constantly for justice and peace. They say that only by giving all people the right to choose how they will be governed can there be justice.

Dr Beyers Naude, SACC general secretary, said there had been no concerted effort to organise the days of intercession but it was hoped that individual congregations would take the call seriously and hold special services.

The joint SACC/SACBC statement was read at a Press conference by Catholic Bishop Reginald Orsmond of Johannesburg.

## Naude warns Govt on barring foreign cash

The Government will be playing with fire if it moves to cut off foreign funding of programmes to assist victims of apartheid, South African Council of Churches general secretary Dr Beyers Naude warned yesterday.

He pointed out that groups abroad might decide to retaliate by forcing their governments to withhold certain privileges from the South African Government.

Dr Naude was reacting to a hint by the State President, Mr Botha, this week that legislation to curtail foreign funding of extra-parliamentary activities was being considered.

The Government campaign to investigate anti-apartheid organisations under the Fund-Raising Act was extensive, Dr Naude said. The SACC knew of about 80 organisations subject to investigation.

Dr Naude said up to 80 percent of SACC money was spent directly on victims of apartheid, providing them with legal defence, paying scholarships, supporting families of detainees and political prisoners and helping to re-build homes of families attacked by vigilantes and petrol-bombers.

If the Government barred foreign funds for help of this kind "it will only hasten the moment of violent revolution".

Dr Naude said about 95 percent of the SACC's budget came from abroad. It had budgeted for expenditure of R9 million this year and in the region of R15 million for next year.

The SACC did not apologise for seeking foreign funds: "We are deeply grateful for them. We only regret that the help is inadequate."

He said no organisations placed any conditions on the SACC in the granting of funds.

"We urge, with all the earnestness at our command, the Government and the security forces to desist from breaking up meetings organised by workers or by community and youth organisations," the statement said.

"The right to meet is fundamental and is the only way in which people can come together to make decisions about orderly disciplined protest and opposition. The use of teargas, sjamboks and guns to disperse meetings inevitably causes disorder and confusion — and very often injury and death.

"People have the right to demand justice and democracy and to work to achieve those goals. Do not interfere with this right. Do not deny the right to freedom of assembly."

Dr Naude referred to a statement by the Evangelical Lutheran Church in which white brothers and sisters were asked to refrain from voting for the continuation of apartheid and were warned that adherence to apartheid would lead to self-destruction.

(Report by Jo-Anne Collinge, 47 Sauer Street, Johannesburg.)



# Many people awakening to realities, says Tutu

CAPE TOWN — It was clear the election was being held at a time when many people were awakening to the fact that there would be no peace in South Africa until there was justice, Archbishop Desmond Tutu said yesterday.

Speaking at a Press conference at Bishop's Court in Cape Town, he said he condemned the South African Defence Force raid into Zambia and the "senseless killing of two Zambian nationals", just as he condemned the necklacing of South African Transort Services employees and police actions against the Congress of SA Trade Unions (Cosatu).

Archbishop Tutu said predictions made several years ago about the trade unions becoming the cutting edge of the liberation struggle had been ignored.

He said that, while he did not agree entirely with some of the methods used by trade unions, he was in sympathy with their philosophy that they could not be concerned with the interests of their members in the workplace only.

President P W Botha, was taking a "ragged" approach in the election, especially in his attitude towards the African National Congress. Mr Botha was not prepared to tolerate even peaceful opposition and the Government had become increasingly intransigent and totalitarian.

## UNDEMOCRATIC

Noting the recent police actions at the University of Cape Town and the University of the Western Cape, he said it was quite clear the election was being held at a time when many people were awakening to the fact that there could be no peace until there was justice.

It would be a "racist and totally undemocratic election", excluding 73 percent of the population. By and large blacks regarded the election as yet another example of white insensitivity. "They are speaking about us and blacks deciding about us, and yet not speaking to us, not deciding with us."

He said some white Christians would not vote in the election because they wished to show solidarity with the dis-enfranchised. Others would vote against oppression, injustice and forced removals.

"White Christians must ask themselves if their action will help bring about the downfall of apartheid and its perpetrators. There was no way whites could 'will away' the ANC. One day there would have to be negotiations with the ANC, Archbishop Tutu said — Sapa.

Report by N White, 601, Nedbank Cen-  
tral, Strand Street, Cape Town

South 29/4-5/5/87

# Boesak welcomes 6 dominees' stand on detentions ban

By ANTON FISHER

THE moderator of the Ned Geref Sendingkerk, Dr Allan Boesak, has welcomed the stand taken by six disaffected ministers in the white Ned Geref Kerk who have criticized the government's ban on campaigning for the release of detainees.

Dr Boesak has called on them to go beyond the press statement they released and join his campaign for the release of detainees.

"I would gladly make available a platform for them at a public meeting to show where they stand.

"Their stand shows that there are some ministers in the Ned Geref Kerk who do not want to be counted with the rest of the NGK," Dr Boesak said.

The six ministers who

criticised the ban on campaigns are Ds Carel Anthonissen, University of Stellenbosch student chaplain, Ds Ben Kotze of the Observatory congregation, Ds Retief Olivier (Parow North), Ds Erik Basson (Parow West), Ds Francois Wesels (Cape Peninsula Reformed Congregation) and Ds Herbie Brand of St Stephen's, the only "coloured" congregation in the Ned Geref Kerk.

They issued a statement saying the ban further eroded the rights of individuals and organisations to campaign peacefully for their political rights.

They said the ban touched the very heart of the church.

Ds Kotze said they had received no response from the church leadership.

**T**HE Methodist Church of Southern Africa has been deeply involved in the sub-continent since the early 19th century, and has played an important part in the struggle for human dignity and justice both through its significant contribution to black education and its stand for justice.

While our deeds have not always matched our words, and while the struggle against apartheid has had to be waged within the Church itself, our commitment to a fully non-racial, truly democratic South Africa remains.

Our relationship with the liberation movements is a long one: Methodist Ministers like the Mahabane brothers were part of its beginnings, while Methodist lay persons — most notably Mr Nelson Mandela and Mr Robert Sobukwe — have often been at the forefront of the struggle. We believe that your movements had their birth in deeply Christian convictions, and that the concern for justice and humanity which has been so central to your struggle, was nurtured in the Gospel teaching of the Kingdom of God.

### Differences

We acknowledge and honour the long history of your struggle for human rights in South Africa, and we believe that your role is crucial to the future of our land. We may differ strongly with you on some matters and we would ask you to take those differences very seriously, but we have called for the South African Government to recognise that no solution will be found for South Africa without your participation. We long to see prisoners freed and exiles

**THE Methodist Church of Southern Africa has a long history of commitment to a just, peaceful South Africa. A church delegation is currently in Lusaka attending a World Council of Churches conference on southern Africa.**

**This is an edited version of the church's open letter to liberation leaders, setting forth its principles and concerns for a just, post-apartheid South Africa.**

# Church concern for SA's future

*Sowetan 7/5/87 28*

returned to their motherland. Above all we long to see South Africa's agony ended and peace and justice established.

The following are some of the concerns we would wish to raise with you, and we will listen with great care to your perspectives on them. Until you have the freedom to express your views openly in South Africa the misrepresentations of you there make this kind of meeting the only possible way to discover what you truly stand for.

#### 1. Post Apartheid South Africa

We have no doubt that apartheid is doomed. In its death throes it will still hurt and destroy, but its end is a certainty, and it is not inappropriate to look beyond apartheid now. The Church will be an important element in the building of a new South Africa. In anticipation of this and in obedience to the Gospel, we are striving to be a totally non-racial body, encouraging black leadership and helping whites to accept that reality. We

## FOCUS

would also wish to focus on human development and encourage critical evaluation of all inequities based on race.

Any future built on anything less than full democracy will be open to abuses and that is why we believe it important for us to know your stance on: individual rights, religious freedom and the fears of the minorities.

We would also value a discussion on economic policy for a new South Africa as envisaged by your Organisation. Of paramount importance to us is the attitude of your organisation toward political opposition as well as the freedom of bodies such as the Church to speak out openly on issues affecting the lives and welfare of all South Africans.

#### 2. Violence

The Methodist Church of Southern Africa has made it clear that we indict the violence of apartheid as the primary source of the South African conflict. We cannot, however, accept that armed struggle is the only and inevitable response. We are bound to express our horror, particularly at the killing of civilians through bomb attacks on public places, asking whether some actions in the name of liberation are any different in kind from the police killings of civilians in the name of oppression. We plead with you to review this strategy, not only on Christian and humanitarian grounds, but because it obscures the justice of your cause, through revulsion at these methods.



**DELEGATE: Dr Stanley Mogoba, secretary of the Methodist Church of Southern Africa.**

We would also ask for a clear denunciation of the "necklace" executions used against suspected supporters of the system in our townships.

A major part of the violence in our townships now centres on the internecine strife between differing ideological groups. In the struggle between UDF and Azapo in the Eastern Cape and Transvaal, and the Inkatha/UDF clashes we see all the seeds of future civil war, and yet we cannot subscribe to the "totalitarian hope" on the part of any of these bodies that through this violence they will achieve hegemony. We do not believe this is possible, and even if it were, we would need to challenge it very strongly as being in conflict with the democracy which we hope will replace Apartheid.

#### 3. Education

Since being forced out of black education in 1953, the Methodist Church of Southern Africa and other large Churches have had to watch helplessly while the tragedy of Bantu education unfolded. We believe that the schools boycott of the past two years compounded this tragedy, and are anxious to know your stance on this issue.

#### 4. The Ideological Struggle

The Methodist Church of Southern Africa is deeply concerned about the internationalising of the South African liberation struggle. We recognise on the one hand that without the support of the interna-

tional community that struggle could not be advanced, but on the other hand we also perceive the danger of the struggle being blurred by global ideological conflicts. We are concerned that the struggle should not become a mirror of the East/West conflicts, but that it should express an authentic African voice and seek an authentic African framework of ideas.

#### 5. Achieving Negotiation

Consistent with our rejection of violence must be a belief in negotiation. We recognise how fraught with difficulty this road may be, but are convinced of the need for unending effort to bring it about. We believe that precisely because the Church is the one major institution which both embraces all contending groups and seeks no political power for itself, it could be used as an "honest broker" in the process. We would be concerned to hear your views on this possibility.

These are some of the major issues on our hearts, and all of them are intimately related to our ongoing prayer for a new South Africa.

## Black leaders react to swing to the Right by white electorate

# It's the dawning of SA's darkest age, says Tutu

The "darkest age" in South African history has dawned with the landslide election victory by the National Party and the white shift to the Right, says the Archbishop of Cape Town, the Most Rev Desmond Tutu.

He was joined at a Press conference at his Bishopscourt home yesterday by Dr Allan Boesak, president of the World Alliance of Reformed Churches. Both men are also patrons of the United Democratic Front.

The front itself, through its acting publicity secretary Mr Murphy Morobe, has declared the stage set for "a deepening of the conflict and a further polarisation of South Africa".

Archbishop Tutu said even a slightly different result would have signalled some hope.

"Now we have a right-wing government that has been confirmed in its right-wing views, with a possibility of an extreme right-wing opposition. I believe we are going to see increased oppression and intolerance of any dissent."

To the Progressive Federal Party he said: "I repeat the plea I made to the PFP donkeys years ago. Get out of Parliament because you have given the world the impression that we have a multiparty democracy when now it is quite clear we have a total charade."

Archbishop Tutu called on the international community to intensify pressure on the South African Government.

Dr Boesak said: "The election result is hardly a surprise to many people. When you have had a government that employs all the tactics of a fascist police state for a number of years then it is quite natural that the (voting) swing would be towards the same tendency."

"White voters have made their position clear. They support the

state of emergency; they support the detention of more than 30 000 people; they support detention of thousands of children without trial and they support the actions of the security forces."

Dr Boesak said Government opponents had no choice but to continue to resist "as strongly as we can" to ensure the future of the country would be shaped by the majority.

The UDF's Mr Morobe blamed the right-wing shift on "outrageous and false 'swart gevaar' propaganda."

"As the election heat and dust settles white South Africans who voted for continued white minority rule will find the crisis and conflict has intensified and there will be less comfort for all to take home."

### Renewed repression

Mr Morobe said the UDF remained determined to fight for a country free of racism.

"Sooner or later whites will have to realise that the oppressed majority and their organisations — like the UDF, the Congress of South African Trade Unions (Cosatu) and the banned African National Congress — cannot be wished away."

Cosatu — whose Johannesburg headquarters were badly damaged by two massive blasts hours after polling stations closed — is bracing itself for renewed repression.

"During the election (campaigns) there were predictions that May 6 would be followed by more concerted and determined repression of democratic organisations — and in particular the labour movement," said a Cosatu statement.

"Government rhetoric against Cosatu effectively prepared the ground for a big clampdown against us. Cosatu fears that this bomb

blast and the elections have ushered in a period of unprecedented repression against democratic forces."

The Chief Minister of Kwazulu, Chief Mangosuthu Buthelezi, had predicted that whites' decisions on Wednesday would prove in years to come to have further radicalised black politics.

"I fear for the future. The white electorate has given more justification to the arguments of those who say that only escalated violence can bring whites to their senses," he said.

"Even those of us who are committed to non-violence would rather die than accept the National Party's prescription of a sugar-coated apartheid pill."

In apparent reference to the kwaNatal option, Chief Buthelezi said: "The State President has all but destroyed prospects of real negotiations taking place with the National Party and we must now concentrate on doing whatever can be done at regional level."

KaNgwane Chief Minister Mr Enos Mabuza said yesterday in his policy and budget speech delivered in kaNyamazane that the election campaign had been characterised by concerted efforts to depict the ANC as blood-thirsty ogres controlled by the South African Communist Party and manipulated by Moscow.

"Without the ANC being given an opportunity to state its case and reply to the accusations levelled against it, selective and out of context statements were dishd out to the hostage-held South African public," Mr Mabuza said.

The election may have given whites a sense of respite but it would not solve the current turbulence. The most important development in the country during the past two-and-a-half years had not been government reform but the country-wide protests.

Describing apartheid as legalised racism, Mr Mabuza said: "We shall not rest until its walls, roof and pillars crumble into rubble."

— Staff Reporters and Sapa.

SPAT  
8/5/87  
22

NP	123
CP	22
PFP	19
NRP	1
Ind	1
HNP	0

# Talks the only hope, say clergymen

Two church leaders who returned from a major church meeting in Lusaka yesterday said they supported government talks with liberation movements.

The ministers had taken part in a World Council of Churches' meeting on "Justice and Peace in Southern Africa", which was addressed by heads of the African National Congress (ANC), the Pan African Congress (PAC) and South West African People's Organisation (Swapo).

The meeting was addressed by ANC leader Mr Oliver Tambo, Swapo leader Mr Sam Nujoma and the PAC's Mr Johnson Mlambo, according to Dr Nico Smith and the Rev Jack Scholtz.

Included in the South African delegation were three ministers from the white Ned Geref Kerk: Dr Willem Nicol of Pretoria, Dr Johna Kinghorn of Stellenbosch and Dr Clifford Heys of Helderberg.

Dr Nicol also returned yesterday, but de-

**CARINA LE GRANGE**  
Religion Reporter

clined to comment on the meeting, saying he would not make a statement on his impressions. The NGK is one of the few mainline churches in the country which do not favour discussion with the liberation movements.

Dr Smith, of the black Ned Geref Kerk in Africa, said the longer South Africa waited to speak to the liberation movement, the greater the fiasco would be for South Africa and the greater the economic ruin.

He said delegates of Frontline states also addressed the meeting and it was clear their attitudes were hardening and more action — like sanctions — was being planned.

Mr Scholtz, head of the Methodist Church, said: "It was an informative meeting in which some of the misconceptions of

the liberation movements were removed and in which one again heard the clear call for the abolition of apartheid."

He expressed his concern about South Africa's new Official Opposition and said it seemed there was a stronger move towards the maintenance of apartheid than a move away from apartheid, and this was to be regretted.

Dr Smith, reiterating that there was no way for South Africa to escape its problems other than consulting liberation movements, said there was nothing to show South African whites wanted to progress in the right direction and the election showed they were taking a step backward on the issue of apartheid.

"The election results showed the National Party government created a situation in which it had become the prisoner," he said.

Other members of the South African delegation are expected back this weekend.

# US churches plan making SA policy top election issue

NEW YORK — Officials of the World Council of Churches, said this week that American churches will work to make South Africa's apartheid system a prominent issue in next year's United States elections.

The officials, returning from a week-long meeting in Lusaka, Zambia, also issued a statement saying that they believed the South African Government had made the conflict violent.

The council officials said it was too soon to be

specific about what steps American churches would take, but in general they would recommit themselves to opposing apartheid and working for comprehensive sanctions against the Government of South Africa.

Mr Willis Logan, an Episcopalian who is secretary of the Africa office of the National Council of Churches USA, said the Lusaka meeting was significant in being the first time World Council of Churches leaders met officially with leaders of African National Congress, the South West African People's Organisation and the Pan African Congress.

"Usually we support the supporters," said Jovelino Ramos of the Presbyterian Church Council on Church and Race. "Instead of hearing an interpretation, we heard from the people who are doing the fighting." — Sapa-AP

  12/17/87  
805



AKGAS 13/5/72

28

## Dean King to plead for fasting nun

### Staff Reporter

THE Dean of St George's Cathedral, the Very Rev. Edward King, is to appeal to the authorities to allow Buddhist nun Miss Nara Greenway to continue her 40-day pavement fast in support of detained children.

Miss Greenway of Britain, a nun of the Buddhist order of Nipponzan Myotoji, began the fast on Monday with fellow Buddhists Miss Irene Wijne of Holland and Mrs Elizabeth Pearson of the United States.

Miss Greenway was told by police yesterday that she did not have magisterial permission to be outside the cathedral, opposite Parliament.

She said today that Dean King had promised last night to "sort it all out with the authorities".

Dean King went to hospital today for a minor operation and was not available for comment.

Asked how she felt after three days of fasting, Miss Greenway said she was "a bit weak" and had found it difficult to hold back tears when approached by police yesterday.

"I wouldn't normally cry."

Miss Greenway said her attention had first been drawn to the plight of detained children when South African author Mrs Ellen Kuzwayo addressed Buddhists in Battersea Park, London, last year.

(28) 003/87

## Tutu in line for eviction

Dispatch Correspondent

CAPE TOWN — Archbishop Desmond Tutu faces eviction from his plush Bishops court home under the government's crackdown on contraventions of the controversial Group Areas Act.

He, along with Capetonians throughout the Peninsula — including several hundred students — stand to be forced from their homes because they do not have a permit to live there or their neighbours have "complained".

Officially, the government will only enforce the Group Areas Act, and evict or serve notice on home-owners forcing them to sell their property, in response to those two conditions — and it was now ready to do so, according to a Constitutional Development and Planning official.

Mr Matt Esau, a personal assistant to Archbishop Tutu, said last night: "The church has never considered applying for a permit and will not do so now because Bishops court is the official residence of the Archbishop of Cape Town."

Referring to the appeal by Mr F.W. de Klerk, the National Party leader in Transvaal, that people should report infringements of the Group Areas Act, Mr Esau said this was "totally immoral".

Archbishop Tutu was not available for comment last night.

▲

28 13/9/87 South

**T**HE African Methodist-Episcopal Church is celebrating 200 years of missionary work and its existence since 1787, when it was founded by a former slave, Richard Allen, in Philadelphia, Pennsylvania, USA. The Reverend Richard Allen was elected the first Bishop of the church.

The story is told that the white members of St George Methodist Church in Philadelphia, Pennsylvania, in America, excluded its black members from church services and Holy Communion.

Richard Allen and other black worshippers had to sit in the gallery of the church and not take Holy Communion at the same time as the white members. They had to wait their turn.

One Sunday morning, as they knelt at the altar for Holy Communion, they were told by one of the trustees of the church to get up and wait their turn in the gallery.

When they refused the trustee asked for assistance to remove them from the altar.

The black worshippers insisted that the trustees wait until after the prayer. But the trustees refused.

After much scuffling and noise at the altar, the black worshippers rose from the altar led by Rev Richard Allen, left the church, never to return to St George Methodist church.

### Vigour

Therefore, as we celebrate 200 years of the church's existence, we are in reality, with all the vigour in our muscles, also protesting against discrimination in the house of God.

We are proud — even as we celebrate — of the fact that the A.M.E. Church was the first black religious movement which articulated the aspirations of the black man without reservations.

It was the first clear, active black voice of protest and demonstration based on colour in the church of God.

Richard Allen wanted to implement freedom of worship and to be rid of

# AME Church celebrates 200 years of service

## FOCUS

the humiliation of being segregated.

This dramatic act gave a new sense of importance to the black man as a person. Thus the underlying philosophy that preceded the origin of the A.M.E. Church 200 years ago was the freedom of man and the rights of the individual.

### Forces

It was a bold stroke for about 16 people to launch an organisation on a platform objecting to discrimination in a country when powerful forces were at work to keep the black man in a place of subjugation.

Therefore, as we celebrate this bicentennial, the A.M.E. Church is once more proud to have brought a feeling of

importance to the black man throughout the 200 years of our missionary

**THE African Methodist Episcopal Church is celebrating its bicentennial. In the following article, Mr Andrew W Mollse Makhene, public relations officer of the church, traces its origins.**

1780. In 1799 he was ordained an Itinerant Deacon by a Methodist Bishop, Francis Ashbury. Before all these ordination services, Allen was sold by his master as a slave to a Mr Stokely of Delaware State.

He managed to buy his freedom for R4000.

He later returned to Philadelphia where he became a member of St George Methodist Episcopal Church.

### Farmer

Bishop Richard Allen is the John Wesley of African Methodism. John Wesley is the father of Methodism (Methodist Societies) within the Anglican Church in England; while Richard Allen is the founder of African Free Society within the Methodist Episcopal Church in America. It was not the intention of Allen to leave the Methodist Church. But because of discriminatory practices he was forced to leave the Methodist Church and to seek freedom of worship.

Seemingly, the bell is still ringing from the corridors of St George Methodist Episcopal Church and throughout the corridors of the African Methodist Episcopal Church and attracting to its banners those who desire to flee from the wrath to come.

Under our banner there is no discrimination based on colour.



LEADER of the AME Church in South Africa, Bishop Harold B Semalle.

Lest we



# Cheers for Tambo at world church rally

WHEN Oliver Tambo walked into the conference room at Lusaka's Pandazi Hotel on Tuesday, the South Africans who came here for a World Council of Churches (WCC) conference on the "Search for Justice and Peace in Southern Africa" gave him a warm reception.

When cheers and song halting Tambo finally ended, a visibly tired African National Congress leader — he came to the meeting after an all-night flight which ended his five-week tour of the Far East and Europe — spoke in monotone at first, then with deepening passion fueled by listeners' enthusiasm.

Tambo's appearance, one day before the whites-only election in South Africa, was part of a week-long WCC conference. It was a three-way dialogue involving about 60 church people from South Africa and Namibia, about 100 delegates from WCC member churches around the

By STEVE ASKIN, Lusaka

world, and exiled members and leaders of the ANC, the Pan Africanist Congress (PAC) and South West African People's Organisation (Swapo).

On Friday they were to announce plans for increased action supporting a December 1985 "Harare Declaration" in which WCC-affiliated church leaders endorsed "immediate implementation" of United Nations Resolution 435 on Namibian independence and pledged support for "South African movements working for the liberation of their country".

Though WCC's programme to combat racism has provided small amounts of financial aid to the ANC, PAC and Swapo for refugee work and other humanitarian efforts for more than 15 years, this meeting was the international group's first formal, public dialogue with the three movements.

In a speech which directly addressed the concerns of religious critics of the WCC programme, Tambo focused on the ANC's attitude toward violence.

Turning to the alliance with the South African Communist Party (SACP), he indicated its roots in a shared involvement in the struggle to overthrow apartheid and committed the ANC to equal alignment with those who oppose apartheid from Christian, social democratic or liberal principles.

Instead of sanctioning violence, Tambo supported politicisation of the entire community so that it would isolate those who worked with the government.

The "most magic moment" in the words of one South African, came after Dr Beyers Naudé, the South African Council of Churches general-secretary, rose to ask Tambo what can be done to end violent clashes between United Democratic Front supporters and Inkatha members.

Tambo led the audience in a standing ovation for the clergyman. Naudé said he had already seen Tambo as "a man of peace, not terrorist".

Tambo impressed some of the participants not inclined to praise him such as a Dutch Reformed Church minister and Lutheran theologian.

The day before, Swapo president Sam Nujoma was accorded a reception as warm as Tambo's. Like Tambo the Swapo leader stressed willingness to continue fighting, coupled with a hope for peaceful negotiation.

He said: "We are ready to sign a ceasefire any day, with South Africa in order to end the war in our country and to bring peace and reconciliation among all our people."

PAC chairman Johnson Mlambo met with some scepticism when he spoke after Tambo. His claims that his group was behind acts of militant resistance were disputed by young activists.

W/Mail

28

~~28~~

874/5/87

CAC Times  
14/5/87

# 16 years' jail for Muslim brothers

Staff Reporter

TWO pairs of Muslim brothers, the Bhawoodiens of Athlone and the Abrahamses of Bonteheuvel, were all sentenced yesterday to 16 years' imprisonment.

Nazir and Said Bhawoodien, aged 29 and 22, and Moegamat and Nazeem Abrahams, aged 22 and 26, were found guilty in the Supreme Court on Monday of murder with extenuating circumstances, attempted murder and robbery.

Originally there was another accused in the trial, Mr Rushdien Abrahams, 29, of Mitchells Plain, but he escaped from a prison truck on the way to court.

Nazir Bhawoodien admitted organizing a "mission of justice" to get guns from security guards on November 30, 1985. They intended to use the guns to defend mosques from "desecration".

## 'Shoot-out'

As a result of the mission to get guns, a security guard who was on duty outside the Lincoln Tavern in Belgravia Road, Mr Frank Joseph, died in a shoot-out, and another guard, Mr Roslin MacDonald, was wounded.

Mr Justice M R de Kock emphasized that the robbery had not been committed for personal gain, and that religious fervour had played some part.

Each of the accused was sentenced to eight years' imprisonment for robbery, 12 years for murder, and nine for attempted murder.

Two of the eight years and seven of the twelve would run concurrently, he ruled. Nazir Bhawoodien and the Abrahams brothers were also sentenced to 18 months' imprisonment for illegal possession of arms and ammunition, but this too will run concurrently with the other terms of imprisonment.

The assessors were Mr W S O'Brien and Mr R Lewin. Mr A de V la Grange appeared for the State. Mr D Delahunt and Mr S Desai, instructed by E Moosa and Associates and Y Ebrahim and Co, appeared for the Bhawoodiens and Abrahamses respectively.

CAPT. 7/11/75 145/82 (28) (27)

# US churches declare SA govt to blame for violent conflict

NEW YORK. — Officials of the World Council of Churches said this week that American churches will work to make South Africa's apartheid system a prominent issue in next year's US elections.

The officials, returning from a week-long meeting in Lusaka, Zambia, also issued a statement saying they believed the South African government has made the conflict violent.

A policy statement issued at the end of the meeting said the church leaders, "while remaining committed to peaceful change, recognize that the nature of the South African regime, which wages war against its own inhabitants and neighbours, compels the movements to the use of force along with other means to end oppression".

The statement was issued at a news conference detailing the May 4-8 Lusaka meeting.

The council officials said it was too soon to be specific about what steps American churches would take, but in general they would recommit themselves to opposing apartheid and working for comprehensive sanctions against the government of South Africa.

Willis Logan, an Episcopalian who is secretary of the Africa office of the National Council of Churches USA, said the Lusaka meeting was significant because it was the first time World Council of Churches leaders met officially with leaders of African National Congress, the South West African People's Organization and the Pan African Congress. — Sapa-AP



# Last-ditch effort to save cemetery

SOUTH REPORTER

MAJOR Muslim organisations have made a last-ditch effort to save the historic High Level Road Cemetery from being destroyed in a town-planning scheme.

On the last day that objections against the proposed rezoning of the cemetery site could be lodged with the City Council, the Muslim Youth Movement, the Council of Mosques and other organisations notified the City Council that they would be filing objections to the proposed rezoning.

The public relations officer for the council, Mr Ted Doman, confirmed that objections had been lodged to

the rezoning. A spokesman for the MYM, Moulana Ebrahim Moosa, said the move should be resisted because "the bones of our ancestors will be exhumed and the cemetery will make way for an apartheid residential area under the Groups Areas Act".

Moosa said a petition was being circulated to gain support for the objections to the rezoning.

He said the cemetery was part of the heritage of the oppressed. The site was obtained by Muslims after they had fought against the British colonists in the Battle of Blaauwberg in 1805 and used as a *waqf* (charitable endowment) cemetery.

The chairman of the Muslim Judicial Council, Sheikh Nazeem Mohamed, said the MJC had also submitted an objection to the proposed rezoning.

"The community is united in its stand to save the cemetery," Sheikh Nazeem said.

The owner of the cemetery, Mr Michael Raad, of High Strand Investments, could not be contacted for comment. Raad bought the cemetery from the Muslim Cemetery Board in 1973 for R60 000.

In 1986 the MJC lost a Supreme Court application to prevent the exhumation of the bodies.

nt  
in  
js  
  
or  
a.  
in  
ad  
ed  
up  
r's  
he  
art

14-19/5/87 (28) SOUTH

SUBJECTS ONLY UNIT

# Priest told to leave rectory

CAPE TOWN — An Anglican priest has been warned by police that by living at the Caledon rectory in a "white area" he is contravening the Group Areas Act.

The Reverend Trevor Pearce, 31, of the Holy Trinity Church in Caledon, said yesterday he was "not concerned about the police visits" in March and April this year as "God has called me to minister here".

Like hundreds of Anglican and Catholic clergy countrywide, Mr Pearce does not have a permit to live in a white group area and stands to be evicted if police act on complaints by neighbours.

The Catholic Archbishop of Cape Town, Archbishop Stephen Naidoo, said yesterday there were many Catholic clergymen in a similar position to Mr Pearce and the church would "fight the law" if they were challenged.

He said that if the state chose to prosecute people under the Group Areas Act it would be "a very retrogressive step" and "make a nonsense of reform".

Archbishop Naidoo said the church regarded apartheid as "fundamentally unChristian" and regarded the Group Areas Act as "a pillar of apartheid".

Mr Pearce, his wife, Cheryl, and the couple's three young children moved to Caledon in January this year.

The minister said yesterday that he and his family had been sent fruit and flowers by their neighbours when they moved in and had never experienced any animosity.

"On the contrary, we cannot go anywhere without people stopping to chat about our eight-month-old twins — somehow they have been a source of contact with the community," Mr Pearce said.

He said God had called him to the ministry and the church had placed him there. "The state must decide whether they will heed the call of God if they say they are Christian." — DDC

DB

DD

DB

DB

F8/S/H/

**A** MAJOR showdown is looming between the Government and its coalition partners, the parliamentary opposition, the Anglican Church and foreign companies over new attempts to crack down on Group Areas Act offenders.

The issue was expected to be raised at yesterday's meeting of the Cabinet which was attended by members of the majority parties in the House of Representatives and the House of Delegates, which are both implacably opposed to the Group Areas Act.

Chairman of the Ministers Council in the House of Representatives the Reverend Allen Hendrickse, said earlier this year that unless the government scrapped the Group Areas Act, his Labour Party would reconsider its participation in the tricameral system.

The Government's latest action against landlords housing tenants of colour illegally in white areas has particularly angered "coloured" members of Parliament.

**Repealed**

Chairman of the Ministers Council in the House of Delegates, Mr Amichand Rajbansi, said yesterday there was a serious shortage of land and this should be addressed before action to evict people was taken.

Mr Rajbansi said he had already held "positive but inconclusive" talks with Deputy Minister of Constitu-

# Govt faces storm over Group Areas

**SOWETAN Correspondent**

tional Development, Mr Piet Badenhorst.

He said he was particularly pained about action against mixed race couples, the moreso as the prohibition of Mixed Marriages Act had been repealed.

Meanwhile the Anglican Church has thrown down the gauntlet to the Government to act against it for housing Archbishop Bishop Tutu in the Archbishop's official residence at Bishops Court in Cape Town.

**Permit**

The spokesman for the archbishop said on Tuesday the church had not applied for a permit for Bishop Tutu to live in a white area nor did it intend doing so.

He was reacting to

## FOCUS

reports that the Government has sent notices to companies to evict tenants of colour from houses the companies owned in white areas, or face confiscation of their properties.

Several companies served with such notices are foreign-owned.

The Government has refused to comment on Bishop Tutu's case.

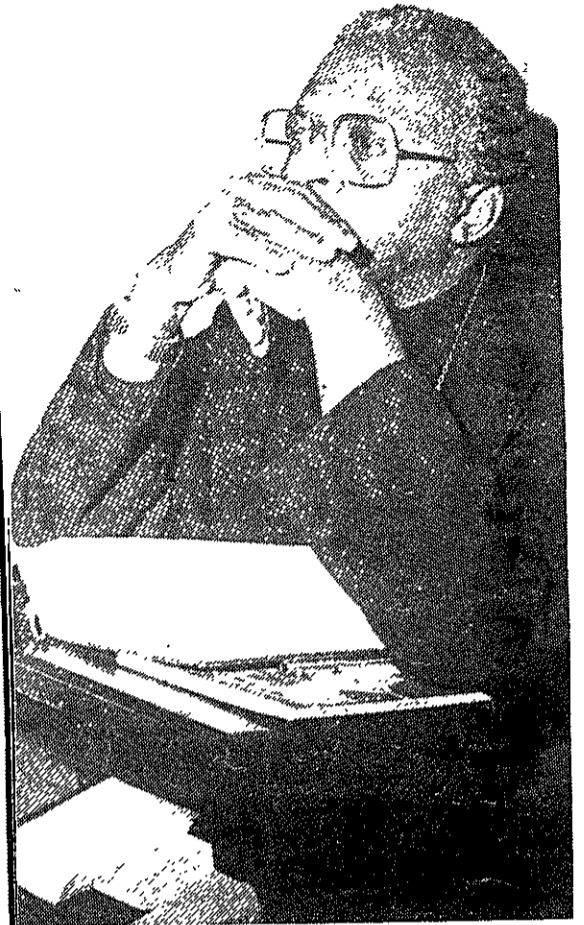
Conservative Party spokesman, Mr Koos van der Merwe, MP for Overvaal, said the Government was obviously not prepared to take a firm stand on the Group Areas Act.

"They make statements about doing things, but when it comes to an issue like Bishop Tutu then they are not prepared to comment.

**Points**

"It is easy to act against Mr Nobody living in Vaalwater when it means winning a few points on the right. But it is something different to act against Bishop Tutu when that means losing the votes that the Government has so recently won from the Progressive Federal Party.

"The Group Areas Act has become a political football and people are getting hurt. The Government no longer has any policies or principles as it sits in the



**ARCHBISHOP Desmond Tutu . . . Anglican Church won't apply for a permit to allow its leader to live in a white area.**

offenders has sent ripples of concern throughout the "Grey Areas" of Cape Town.

Mr Jan van Eck, Progressive Federal Party MP whose Claremont constituency includes several "mixed" areas, said he had had several calls from worried people in the past few days.

"One came from a man who has already been moved out of Simon's Town by "the group".

**Upset**

"He moved to the Cape Flats and then, because of his son's asthma, found a home in Crawford.

"His wife is very upset and has been put on tranquilisers and he was very nearly in tears at the thought that "the group" was going to move him again," said Mr van Eck.

middle of the road," Mr Van der Merwe said.

PFP spokesman on law and order, Mr Helen Suzman, said the "entire ugly, crazy plan" of evictions of people under the Group Areas Act should be dropped.

Sapa reports that a confrontation is likely between the Government and United States corporations which defy apartheid laws by housing black employees in white neighbourhoods, according to reports on Tuesday.

**Eviction**

The Government confirmed that it has warned an unspecified number of corporations that they must evict black employees settled in whites-only areas in defiance of the Group Areas Act, which mandates segregated neighbourhoods.

No "unqualified" people in Cape Town have been threatened with eviction for living in the wrong group areas but some have been investigated by the police.

According to politicians and councillors concerned with the issue, some people have had letters asking if they want to sell their homes and police investigation have been made.

**Concern**

But publicity about the Government's latest moves against group area

# Areas: 'Church to obey God'

CMT Tyles  
15/5/82  
78  
[Signature]

Staff Reporter

THE Synod of the Anglican Church said yesterday it hoped the government would not confront the church on the issue of the Group Areas Act, because it would be left with no alternative but "to be obedient to God".

The US State Department said yesterday that Pretoria's moves to step up enforcement of the "repugnant" and "unjust" Group Areas Act was "deeply disturbing".

Simon Barber reports from Washington that the State Department said: "The Group Areas Act is one of the most repugnant aspects of apartheid, and its abolition must be one of the key steps in the negotiated settlement of South Africa's problems."

The State Department is also deeply concerned about government threats to hamper US companies effort to abide by the Sullivan Code.

"We strongly support our corporations' continued presence in South Africa and note with distress that to our knowledge not one of the South African owners of the assets of those American companies that have left has continued the fair labour standards and social programmes of the Sullivan Code."

Meanwhile, at a meeting in Vanderbijl Park yesterday the Anglican bishops reiterated "most emphatically" their total opposition to apartheid "and in this instance the Group Areas Act".

The bishops reaffirmed that people were created "in the image of God with dignity and

worth and have a right to live where they choose without consideration of race".

They said that "in accordance with God's law, the church has a right to appoint its ministers and to place them where it believes their gifts can be best utilized".

"Any interference with this contradicts all norms of religious freedom. As guardians of the faith, we must remain true to our Lord and His will for His church and its people."

It was their "deep hope" that the government would not confront the church "on this matter as we will be left with no alternative but to be obedient to God."

"Therefore we appeal to the government to reconsider what it is reported to be contemplating. We urge those in authority to take positive steps to dismantle apartheid in all its

manifestations.

"This is the way to lasting peace and genuine stability for South Africa," the bishops concluded.

The statement was read to the Minister of Constitutional Development and Planning, Mr Chris Heunis, for comment. Mr Heunis said: "I want to see the statement and will then be able to comment."

He emphasized that he wanted to see the "authentic" statement before he commented. Brigadier Leon Meijer, spokesman for the Minister of Law and Order, Mr Adrian Vlok, said the task of the police was "to execute the law of the country".

"If there are complaints, we investigate the matter and compile a docket which is then sent to the Department of Justice," he said.

## Concern for

## Mopping up after the storm

## Group

CMT Tyles  
15/5/82

Mr. Morko 15/5/87  
28  
**Detained Mkhathshwa  
still to head SACBC**

PRETORIA. — Father Smangaliso Mkhathshwa, 47, will remain secretary-general of the Southern African Catholic Bishops' Conference (SACBC) despite his being in state of emergency detention for almost a year without any prospect of an imminent release, the bishops said yesterday.

"The Catholic Bishops, while reiterating their vehement protest against the continued detention of their imprisoned secretary-general, have extended until the end of 1987 his term of office, which was to end later this month," said a statement by the SACBC president, Bishop Wilfrid Napier of Kokstad, on behalf of the administrative board.

"Father Mkhathshwa is being held in the Pretoria Central Prison without having been charged." Efforts were being made to enlist the services of a deputy secretary-general, it added. — Sapa

# Priest holds SACBC office in detention

PRETORIA — Father Smangalis Mkhathshwa, 47, will remain secretary general of the Southern African Bishops' Conference (SACBC) despite his having been in State of Emergency detention for almost a year without any prospect of an imminent release.

A statement by the president of the SACBC, Bishop Wilfrid Napier, said: "The Catholic Bishops, while reiterating their vehement protest against the continued detention of their imprisoned secretary general, have extended until the end of 1987 his

term of office which was to end later this month."

Despite five Supreme Court applications they have been unsuccessful in securing his release.

"Fr Mkhathshwa was detained at the start of the State of Emergency on June 14, 1986.

"Because of the overwhelming administrative demands placed on the general secretariat at the present time of crisis in South Africa, efforts are being made to enlist the services of a deputy secretary general," the statement said. — Sapa



# No permit for Tutu

CP Correspondent



Archbishop Tutu

ARCHBISHOP Desmond Tutu has not, and would not, apply for a permit to live in his official residence, Bishops court, according to a statement from his office.

His personal assistant, Matt Esau, this week challenged the State to take action against Tutu following the serving of eviction orders on blacks living in white suburbs without permits.

Bishops court is in a white suburb and the leader of South Africa's Anglican community requires a permit in terms of the Group Areas Act to live there.

He can be evicted from his residence if his neighbours complain about his pres-

ence.

Esau said: "The church has never considered applying for a permit and will not do so now because Bishops court is the official residence of the Archbishop of Cape Town. I challenge the government to take action against the Anglican Church."

"If Piet Badenhorst, Deputy Minister of Constitutional Development and Planning, is saying that properties will be confiscated and sold at a public auction if people refuse to move out, let them try it with Bishops court."

Badenhorst has declined to comment on the issue.

# Priest 17/5/87 (28) may be evicted

A CALEDON Anglican priest has been warned by police that by living at the local rectory in a "white area" he was contravening the Group Areas Act.

Rev Trevor Pearce, 31, of the Holy Trinity Church in Caledon, this week said: "I am not concerned about the police visits because God has called me to minister here."

Pearce stands to be evicted if police act on complaints from neighbours.

Yesterday, the Roman Catholic Archbishop of Cape Town, Rev Stephen Naidoo, said that there were many Catholic clergymen in a similar position as Pearce and the church would "fight the law" if they were challenged.

He said that if the State chose to prosecute people under the Group Areas Act it would be "a retrogressive step" and "make nonsense of reform".

He said the church regarded apartheid as "fundamentally unchristian and the Group Areas Act a pillar of apartheid".

He said he and his family were sent fruit and flowers by their neighbours when they moved in in January this year and they had experienced no animosity.

Sapa

17/8/87

# 'Mission for justice' men are guilty

28  
CP Press

**CP Correspondent**

FOUR Muslims who robbed two security guards at the Lincoln Tavern, Athlone, and fatally shot one while trying to get arms to protect mosques, were this week jailed for 16 years each.

Nazar Bhawoodien, 29, his brother, Said Ahmed Bhawoodien, 22, Moegamat Abrahams, 22, and his brother, Nazeem Abrahams, 26, robbed Frank Joseph and Roslin Macdonald of firearms.

A fifth accused, Rushdien Abrahams, escaped from a prison lorry on the way to court during the trial and is still free.

His trial had been separated.

According to evidence they read that morning that their mosque had been desecrated and they intended stealing weapons to guard mosques.

Both guards were shot, Joseph fatally.

Justice MR de Kock said he had taken into account all the circumstances, including their intense religious feelings and that the robbery was not for personal gain.

They were sentenced to eight years' imprisonment for robbery with aggravating circumstances, 12 years for murder and nine years for attempted murder.

Except for Said Bhawoodien, they were also sentenced to 18 months for illegal possession of a firearm and ammunition.

The judge ordered that the parts of the jail terms run concurrently so the four will each serve 16 years.

50  
12/11/82

**Pik**  
*asked to explain*

CAPE TOWN — The Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu, has sent a telegram to the Minister of Foreign Affairs, Mr Pik Botha, requesting an explanation of various terms he allegedly used when he summoned heads of foreign missions to the Department of Foreign Affairs for talks on the ANC in Pretoria on Tuesday.

A spokesman for the Archbishop's office yesterday released the text of the telegram which read: "You are reported to have used terms like 'priestly hypocrisy' and 'front organisations'. Could you explain what you meant by those terms with reference to the church and its leaders."

Mr Botha had been quoted saying: "The ANC and its front organisations in SA, which operate under the guise of priestly hypocrisy, do not care in the least for democracy or for fundamental human rights."

— Sapa

# PEOPLE MUST SHARE - TUTU

THE principle of sharing is the paramount factor of Christianity and the reluctance of those in power to share has brought about the state of emergency, and the detention without trial of young children.

This was the central theme of the sermon given by Anglican Archbishop, Desmond Mpilo Tutu, at the Seshego stadium on Saturday during the inauguration of a new diocese for the Northern Transvaal.

Addressing about 5000 church members, including bishops from South Africa, Mozambique and Swaziland, the Archbishop said the multi-racial 'congregation' was a glimpse of

By MATHATA TSEDU

what South Africa should be.

"South Africa will be a community where there will be justice for all, where there will be no exploitation of man by man and where children will get proper education.

## Lose

"It will be a community where there will be no shunting of people. Where there will be no uprooting of people as if they were rubbish," Archbishop Tutu said to loud applause.

He said sharing was "the one thing that our Lord Jesus said we should do to remember him. Those who do not want to share, will lose everything. If there was sharing, there would be



ARCHBISHOP Tutu... new diocese.

no need for a state of emergency, for detention without trial of young

children." <sup>28</sup> 18/5/87

A strong contingent of Lebowa police kept a close watch throughout the proceedings in ten vans and two trucks parked nearby.

## Headed

The multitude of worshippers sang and danced around the stadium in a carnival atmosphere. The new diocese, to be known as the St Mark the Evangelist, is to be headed by Bishop John Harry Gerald Rustin from the Pretoria diocese.

# Tutu shielded from poor <sup>28</sup> claim

RIO DE JANEIRO — Black rights groups are protesting that the agenda for Archbishop Desmond Tutu's five-day visit to Brazil includes little contact with poor blacks.

The Foreign Ministry said the Archbishop was invited last July "to show him Brazil's unity with South Africa's struggle against apartheid" and the nation's "racial coexistence".

However, black rights groups have promised to stage protests over what they claim is an attempt to isolate Archbishop Tutu from Brazil's famous "Favela" shantytowns and the poor black community.

Brazilians like to boast of racial openness in this South American country, where nearly half of the 141 million people are black. However, whites control the economy and the power structure.

In 1985, the Government banned arms sales, sports and cultural exchanges and oil exports to South Africa to protest against apartheid. But Brazil maintained diplomatic and trade ties with the Republic.

In the north-eastern port city of Recife, the first stop yesterday, Archbishop Tutu met Bishop Helder Camara, a renowned defender of the poor and human rights, and had dinner with Mr Miguel Arraes, Governor of Pernambuco State.

The archbishop urged all nations to break relations with his homeland, accusing Pretoria of causing the deaths of 2 000 blacks in unrest since 1984.

Archbishop Tutu was awarded the Nobel Peace Prize in 1984.

"An estimated 2 000 black people were assassinated by the forces linked to the current South African regime since 1984," he told a news conference.

"Every country should break diplomatic relations with the apartheid regime of South Africa," he said.

The South African Government and an independent monitoring group both reported in March that about 2 400 people had died in violent incidents in the country since 1984.

The South African Government declared a state of emergency in June last year in response to mounting violent protests against apartheid.

Brazil's government has been pressured by politicians and intellectuals to end diplomatic ties with Pretoria.

In August of 1985, Brazil made the export of arms and oil and sporting and cultural links with South Africa illegal.

Archbishop Tutu was greeted at the airport in Recife by officials, Bishop Camara and about 300 banner-carrying demonstrators protesting against apartheid.

He told reporters that he was happy to come to Brazil, "a land where there is no room for racial discrimination".

## MEDAL

During his 18-hour stay in Recife, Archbishop Tutu received a medal from the city after dining with the Governor.

Today, Archbishop Tutu is scheduled to fly to the historic north-eastern city of Salvador, Brazil's colonial capital and centre of black culture, for a public demonstration against apartheid.

A meeting scheduled with priests of Candomble, an African spirit religion popular in Salvador, was cancelled at the request of the Anglican church.

— Sapa-Reuter-AP.



# Bishops challenge govt

CATHOLIC Bishops of SA have called on government to stop all forced removals and to improve the living conditions of people where they are currently settled.

According to a statement by the bishops, 100 000 people have been affected by forced removals.

The call has been motivated by the UN decision to designate this year as the International Year for the Homeless.

In a statement signed by Southern African Catholic Bishops' Conference president Bishop Wilfrid Napier, of Kokstad, the bishops say:

"We wish to express our deep concern at the continuing forced removal of people and call on government to stop all forced removals and to improve the living conditions of people where they are

currently settled, so that all South Africans can enjoy the home life to which they have a right. . .

"In places as far apart as KTC in the Western Cape, Lawaai camp in George, Duncan Village in the Eastern Cape and Oukasie in the Transvaal, people have been forced out of their homes by officials or 'vigilantes' under the guise of orderly urbanisation or upgrading which in fact is an entrenchment of apartheid.

"Some people, together with their homes, have been incorporated into independent homelands with subsequent loss of their South African citizenship and employment rights."

SOPHIE TEMA

# Tutu in call to break relations with SA

RECIFE, Brazil — Archbishop Desmond Tutu yesterday urged all nations to break relations with South Africa, accusing the Pretoria Government of causing the deaths of 2 000 blacks in unrest since 1984.

The Archbishop of Cape Town arrived in Brazil yesterday.

“Every country should break diplomatic relations with South Africa.”

1985/1985X  
He said the Pretoria Government declared a state of emergency in June last year in response to mounting protests.

Brazil's Government has been pressured by politicians and intellectuals to end diplomatic ties with Pretoria.

In 1985 Brazil made the export of arms and oil, and sporting and cultural links with South Africa illegal. — Sapa-Reuter

(28) 5/20/87

# NG churches are still far apart, says Boesak

By Carina le Grange,  
Religion Reporter

The first contact at high level between the Nederduitse Gereformeerde Kerk and the Nederduitse Gereformeerde Sendingkerk in Cape Town this week on issues such as church unity, apartheid, justice and reconciliation, shows the two churches have moved no closer together, NGSK Moderator Dr Allan-Boesak said yesterday.

Dr Boesak welcomed the inclusion of three NGK ministers, in their personal capacities, in the recent South African delegation to the World Council of Churches' meeting in Lusaka.

The Cape Town talks were held at the request of the moderation of the NGSK after it had broken off talks in 1984. A short joint statement issued after the seven-hour talks said the basis of the talks were the NGSK's controversial Belhar Confession and the NGK's manifesto, Kerk en Samelweing (Church and Society).

The divergent views of the two churches on these crucial issues surfaced in the talks, said Dr Boesak.

"We could not find unison on any of the four issues. We had hoped we could jointly reject apartheid. But the relevant aspects of apartheid in church and society shows that the NGK speaks about the implementation of apartheid as policy — that it should be more humane — and that it does not reject the policy. So we are as distant from each other as ever."

## REMOVED DOUBT

But Dr Boesak believes talks must continue. "The consultations have removed any doubt about the NGK's stance on apartheid and justice," he said. "We hope to have further consultations to see if the NGK at a later stage moves closer to us."

Referring to the challenge he made to Professor Johan Heyns, moderator of the NGK, to reject last month's new regulations on detainees, Dr Boesak said Professor Heyns saw in the proclamation ample room for individual action on behalf of detainees.

Dr Boesak believed the church should fight for the release of detainees and that the proclamation, as published, was the operative measure to take into account — not the "reassuring" explanation by the authorities.

Referring to the Lusaka conference, Dr Boesak said: "It is significant these (NGK) ministers have acted outside the framework of State and church, meeting not only members of the liberation movements, but also other church representatives.

"There is very little ecumenical contact in the NGK."

# Priest sues SABC, newspaper

THE detained secretary-general of the South African Catholic Bishops' Conference, Father Smangalis Mkhathswa, is to claim a total of R50 000 from the South African Broadcasting Corporation and a Johannesburg morning newspaper.

His legal representative, Mr Brian Currin, confirmed summons has been served on the SABC claiming R30 000 and the *Citizen* claiming R20 000.

The claim arises from alleged wrongful broadcasts and publications with the intent to defame

## SA PRESS ASSOCIATION

Father Mkhathswa.

Father Mkhathswa's claims follow radio and television news broadcasts and a report in the *Citizen* during May last year dealing with his arrest on a charge of unlawful possession of arms and ammunition.

On May 16 1986 the SABC broadcast a report, in a radio news

bulletin, that Father Mkhathswa had been arrested for unlawful possession of arms and ammunition.

### Cache

On May 18 of the same year a television news report stated that arms and ammunition cache had been found in Kru-

gersdorp with details of foreign arms and ammunitions which are generally associated with forces hostile to South Africa.

Directly afterwards it was reported that Father Mkhathswa had been arrested on a charge of illegal possession of arms and ammunition.

Father Mkhathswa issued summons against

Mr Meyer Johnson, editor of the *Citizen* and the *Citizen* for an alleged wrongful report with the intent to defame him. The article was about his arrest in connection with a charge of illegal possession of arms and ammunition.

Father Mkhathswa (47), of the Soshanguve parish, was detained on June 14 last year, immediately after the launch of the state of emergency. He is being held in Pretoria Central Prison. Five Supreme Court applications have been made in an attempt to secure his release, but all have been unsuccessful.

Sonefan  
20/5/87  
38

28

## A church nod to use of 'force' to end apartheid

The world churches, long-time proponents of peaceful means to oppose apartheid, endorsed the use of force at a conference in Harare, reports STEVE ASKIN

THE world churches swept aside their long-standing opposition to violence and endorsed force to end apartheid at a conference in Harare last week.

While "remaining committed to peaceful change" the meeting, sponsored by the World Council of Churches Programme to Combat Racism concluded that SA's "war against its own neighbours" compelled the use of force.

The decision is certain to enrage conservative groups within the churches who have long been unhappy with what they consider the movement's excessive concern with politics.

"It was the first time the churches endorsed the right of the oppressed people to take up armed struggle as one of the tactics for ending repression," said the programme's executive secretary Jean Sindab.

Some proposed an even stronger stand, recognising "armed struggle against an unjust regime as a moral and theological right and duty of the oppressed", though one from which conscientious objectors should be exempted. This view, neither adopted nor rejected by the conference on the "churches search for justice and peace in southern Africa", appears in an action plan referred to WCC leaders for further consideration.

The church group also urged:

- Increased aid to liberation movements, refugees from apartheid, and frontline states touched by Pretoria's "destabilising influence".

- Recognition of Swapo as "the sole and authentic representative of the people of Namibia" and United States abandonment of the demand that Cuban troops withdraw from neighbouring Angola before Namibia becomes independent.

- More pressure on Western gov-

ernments and businesses to sever economic links with South Africa and Namibia.

- Prayer, publicity and material aid for those imprisoned, tortured, tried and bereaved in South Africa.

- Repentance for the churches' own past failure to "move from resolution to practice".

- Ongoing church-liberation movement consultations to monitor follow-up action.

This "Lusaka Declaration" will certainly be condemned, WCC officials acknowledged, by conservatives who already view the WCC as more political than religious.

It remains to be seen whether or not they will accept church arguments they they are "simply responding to urgent appeals for help" from churches within South Africa and Namibia.

They spoke out after an emotion-filled week of dialogue between a 60-member interfaith delegation including the Dutch Reformed Church, officials of the SA Council of Churches and Council of Churches in Namibia with about 100 people from WCC-member Protestant churches world-

wide.

Outspoken WCC general secretary Emilio Castro, a member of the Pacifist Fellowship of Reconciliation, claimed: "I do not have the right to impose this (pacifism) on my friends who see their children massacred every day."

Meanwhile pro-independence Namibian political parties and groupings have vowed to broaden and intensify the grassroots struggle in Namibia, JEAN SUTHERLAND reports from Namibia.

Obviously buoyed by their participation in the WCC conference on the "Search for Justice and Peace", this was spelled out in Windhoek on Monday by members of a 30-strong Namibian delegation.

The delegation from Namibia consisted mainly of members of the pro-independence /ai-//gams group, initiated last year by 17 churches and political bodies, including the South West African People's Organisation, to forge a united front and launch a programme of opposition for Namibian independence. Present in Lusaka were also Swapo President Sam Nujoma and other high-ranking members of the movement in exile.

The Namibian delegates said that while the importance of the armed struggle had been stressed, expanded grassroots activity would embrace economic, educational, community and cultural aspects, the Namibia Independence Party's Otilie Abrahams said.

Swapo executive member Joshua Hoebeb said the occasion had given them the chance to "assess our successes as well as our failures ... of all activities ... within and without the country".

On pre-independence development aid, Hoebeb said it would be welcomed only if it could be channelled through "credible organisations to support (progressive) base groups".

# BLACKS PROTEST TUTU'S TOUR



ARCHBISHOP Tutu

RIO DE JANEIRO — Black rights groups are protesting the agenda for South African Bishop Desmond Tutu's five-day visit to Brazil, scheduled to start on Monday, saying it includes little contact with poor blacks.

The foreign ministry said Tutu was invited last July "to show him

Brazil's unity with South Africa's struggle against apartheid" and this nation's "racial co-existence."

However, black rights groups have promised to stage protests over what they claim was an attempt to isolate Tutu from Brazil's famous "favela" shanty towns and the poor black community.

Brazilians like to boast of racial openness in this South American country, where nearly half of the 141 million people are black. However, whites control the economy and the power structure.

## Arms sales

In 1985, the government banned arms sales, sports and cultural exchanges and oil exports

to South Africa to protest apartheid. But Brazil maintained diplomatic and trade ties with the African nation.

## Defender

In the north-eastern port city of Recife, the first stop, Tutu was to meet with Bishop Helder Camara, a renowned defender of the poor, and human rights. — Sapa-AP.



# Tutu to ordain Grahamstown bishop

Dispatch Reporter

**GRAHAMSTOWN**—The Cathedral bells will ring out three times, trumpets blow and marimbas play on Sunday, May 31, when the former Suffragan Bishop of St John, the Right Reverend David Russell, is enthroned as the Bishop of Grahamstown.

Seating in the cathedral has been expanded by an extra 200 chairs, but for those who are unable to witness the ceremony, the service will be relayed outside.

The Dean of Grahamstown, the Very Reverend Roy Barker, said seating in the cathedral, which normally accommodates 416, had to be limited to accommodate representatives of the whole Diocese and seating tickets were being

issued for this reason.

The service which concludes with the Holy Eucharist, will be conducted in English and Xhosa. The Archbishop of Cape Town, the Most Reverend Desmond Tutu, will enthrone Bishop Russell.

At the start there will be a procession by the cathedral choir, the choir of St Philip's Church, Diocesan clergy, visiting clergy and visiting bishops, Mr Barker said.

After knocking on the west door three times, Bishop Russell will be admitted. Archbishop Tutu will lead Bishop Russell into the cathedral. Archbishop Tutu will then give the certificate of confirmation of election to the registrar. He also receives his

Deeds of Consecration and Collation from the new bishop, and reads aloud to the people the Deed of Collation.

The enthronement ceremony is accompanied by a fanfare of trumpets and shouts from the congregation before Bishop Russell delivers his charge.

Near the end of the service, Bishop Russell and Archbishop Tutu will be escorted to the west door for the blessing of the city and of the Diocese.

The service will be conducted by the Reverend Frank Nelson. The Reverend Torquil Paterson will also officiate as will other clergy.

The cathedral choir will be augmented by the inclusion of the



REV RUSSELL

choir of St Phillip's Fingo Village.

Also contributing musically, will be a special marimba group formed from students of St Bede's Theological College in the Diocese of St John, and St Paul's Theological College.

SIT 24/5/87

# Black churches

## in NGK

## launch

## group

## to back

## ANC

## fight

28

S  
of  
es  
t's  
ed  
ds

A NEW black church movement which supports "liberation movements" such as the ANC is to be launched next week within the ranks of the congregations of the black, coloured and Indian daughter churches of the Nederduitse Gereformeerde Kerk (NGK).

Members joining the new movement believe they could be spiritually censured by their mother church, the white NGK.

The founding meeting of the National Assembly of Confessing Christians is to be held next weekend at Broederstroom under the auspices of the Dutch Reformed "Belydende Kring" movement, established by UDF patron Dr Allan Boesak.

Invitations have been sent to all local congregations of the three black arms of the NGK — the black NGK in Africa, the Coloured NG Mission Church and the Indian Reformed Church in Africa.

By NEIL HOOPER

The General Secretary of the Belydende Kring, the Rev Shun Govender, said individual invitations had been sent to selected members of the white NGK, such as the retiring general secretary of the SA Council of Churches (SACC), Dr Beyers Naude.

### Significant

The chief executive of the NGK, Dr Pierre Rossouw, said yesterday that he was aware that such a meeting was to be held shortly, but had not been informed when. He said it was significant that white congregations had not been invited to attend.

Dr Rossouw added that the liberation theology movements which supported organisations, such as the ANC, were in direct contradiction of the Bible, which preached peace and reconciliation, while they preached the theology of confrontation.

In a circular distributed by Belydende Kring in September, 1985, the movement's attitude to the teachings of the Bible are clearly spelt out and its belief in the duty of the Church to ally itself with

the "just struggle for the oppressed".

The organising secretary of Belydende Kring, Mr Mokgoebo Zacharia, said yesterday that invitations had also been sent to members of the affiliated Institute of Contextual Theology, as well as members of the Baptist, Anglican and Methodist churches, student movements and para-church bodies.

### Support

The institute of Contextual Theology — whose general secretary, the Rev Frank Chikane was recently elected to succeed Dr Naude as general secretary of the SACC — held its annual meeting in Soweto this week.

Among the resolutions passed was one endorsing "The Lusaka Statement", which expresses support for the liberation struggle and calls on churches and the international community to give practical support to the struggle.

Meanwhile, the ANC is reported to have expressed interest in converting churches into sites of resistance.

in  
cup  
rup  
un  
101  
Ba  
113  
NA  
All  
ed  
un  
to  
d  
in  
to  
to  
a

---

# R50 000 claim by RC priest

---



24/5/87 91/10/0



THE detained secretary-general of the South African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, is to claim R50 000 from the SABC and a Johannesburg morning newspaper.

His legal representative, Brian Currin, confirmed that summons has been served on the SABC, claiming R30 000 and R20 000 from *The Citizen*.

The claim arises from alleged wrongful broadcasts and publications with intent to defame Mkhathshwa.

Mkhathshwa's claims follow radio and television news broadcasts and a report in *The Citizen* in May last year, dealing with his arrest on a charge of unlawful possession of arms and ammunition.

Mkhathshwa issued summons against Meyer Johnson, editor of *The Citizen*, and *The Citizen* for an alleged wrongful report with the intent to defame him. The article concerned his arrest in connection with a charge of illegal possession of arms and ammunition.

Mkhathshwa, 47, of the Soshanguve parish, was detained on June 14 last year, immediately after the start of the state of emergency. He is being held in Pretoria Central Prison.

Five Supreme Court applications have been made in an attempt to secure his release, but all have been unsuccessful. - Sapa.

---

# Bishops condemn bombing

SMR Religion Reporter 28

25/5/87  
The South African Catholic Bishops' Conference (SACBC) has condemned "in the strongest possible terms" last week's bombing at the Johannesburg Magistrate's Court.

Especially, it said, "the satanic luring of people to the scene to inflict the highest possible toll of injury and death".

In a statement released in Pretoria the SACBC repeated its strong opposition to the use of violence, regardless of the source or the intention.

"We appeal, therefore, to our fellow citizens to recognise in good time the fact that a ghastly future awaits us unless we acknowledge human life and the human person to be the supreme value on earth and do all in our power to protect them.

"The loss of one life is a loss to all life."

The conference appealed for "cool heads", saying it realised that actions such as the bomb blast evoked strong emotional reactions such as hatred and revenge.

# Anglicans called on to cast off fear and mistrust

Religion Reporter

The general election of May 6 made it clear that most whites preferred the so-called security of guns to that created by faith in God, a pastoral letter read to Anglican congregations country-wide said yesterday.

The letter was drawn up by the synod of bishops which met this month. It was the wish of the bishops to "address words of encouragement to our people in South Africa and Namibia", the letter said.

It said white people were preoccupied with minority rights and clung to power in a way which denied "the love of our Lord who prayed for forgiveness for those who executed him".

"We believe the swing to the Right indicates to black people they are not cared for and not protected by the laws."

The pastoral letter said South Africa was a country in which the state of emergency allowed the Government to use indiscriminate violence to support its policies, where detention without trial was normal and where ideologies in the townships created their own internal violence.

South Africa was a country where fear and resentment overwhelmed and where suspicion and mistrust were a way of life.

The letter called on "people of God . . . to cast away their fear, suspicion and mistrust, to pray for each other even where the other is seen as the enemy, to worship together, speak together."

"We are confident in God, not in the vaunted security of any wealth or programme of change any dispensation, ideology or system . . . Be confident with us . . ." the bishops' letter said.

878  
25/5/87  
28

# Tutu: 'We may need violence'

PORT OF SPAIN (Trinidad) — South African Archbishop Desmond Tutu said yesterday that while he will continue working for a peaceful end to apartheid, the day may come when violence will be necessary against the South African Government.

Speaking at a televised forum in Trinidad's Hall of Justice, Archbishop Tutu said the situation in South Africa was already violent and that "the primary violence is the violence of the Government, the violence of apartheid."

"Because I am not a pacifist I recognise that there could come a time when it would be justifiable to overthrow an unjust system by violence,"

Archbishop Tutu said.

## DIGGING IN

"At the moment I am saying that I believe we have not exhausted all the non-violent options," he added.

The Anglican Archbishop of Cape Town said the recent whites-only election in South Africa showed some elements of the 'white' community were "digging in their heels".

"White people seem to believe that the present government is one that is able to keep them safe, and they have voted for security and not for freedom for all," he said.

Trinidad, 42 percent of whose population is of African descent, is a strong supporter of the anti-apartheid movement and prohibits links of any kind with the South African Government. — Sapa-Reuter.





Bishop Tutu

# Tutu: Violence might become necessary

PORT OF SPAIN, Trinidad. — Archbishop Desmond Tutu said yesterday that while he continues working for a peaceful end to apartheid, the day might come when violence would be necessary.

Archbishop Tutu said the situation in South Africa was already violent and that "the primary violence is the

violence of the government, the violence of apartheid".

"Because I am not a pacifist I recognize that there could come a time when it would be justifiable to overthrow an unjust system by violence," he said.

"At the moment I am saying that I believe we have not exhausted all the non-violent options."

He said the recent election showed some elements of the white community were "digging in their heels".

In spite of this setback for the anti-apartheid movement, the white community in South Africa was "no longer a monolith".

He pointed to the anti-conscription movement among whites and the existence of such groups as the United Democratic Front which he termed a "rainbow coalition".

Archbishop Tutu, invited by the Anglican Church, arrived here on Saturday night from Caracas, Venezuela, where he made a brief stopover following a four-day visit to Brazil.

He was greeted by hundreds of applauding spectators, and was escorted from the airport to Port of Spain by police motorcyclists.

About 40% of Trinidad's 1.8 million people are black, and earlier this year, the state-run television network banned the movie "Shaka Zulu" when it learnt that the film had been produced in South Africa. — Sapa-Reuter and UPI

# Tutu warns about violence in SA

PORT OF SPAIN, Trinidad — South African Archbishop Desmond Tutu said at the weekend that while he continues working for a peaceful end to apartheid, the day may come when violence will be necessary against the South African Government.

Archbishop Tutu said the current situation in South Africa was already violent and that "the primary violence is the violence of the Government, the violence of apartheid."

"Because I am not a pacifist I recognise that there could come a time when it would be

justifiable to overthrow an unjust system by violence," he said.

"At the moment I am saying that I believe we have not exhausted all the non-violent options," he added.

The 1984 Nobel Peace Prize winner said the recent whites-only election in South Africa showed some elements of the white community are "digging in their heels".

"White people seem to believe that the present government is one that is able to keep them safe, and they have voted for security and not for freedom for all," he said.

— Sapa-Reuter.

# Whites chose 'security of the gun' synod

The Argus Correspondent

JOHANNESBURG. — The election of May 6 had made it clear that most whites preferred the so-called "security" of guns to that created by faith in God, said a pastoral letter read out to Anglican congregations countrywide on Sunday.

The letter was drawn up by the synod of bishops who met this month. It was the wish of the bishops to "address words of encouragement to our people in South Africa and Namibia", the letter said.

It said white people were preoccupied with minority rights, and clung to power in a way which denied the "love of our Lord who prayed for forgiveness for those who executed him".

"We believe that the swing to the right in white politics indicates to black people that they are not cared for, nor do the laws of the land protect them."

## MISTRUST

The pastoral letter said South Africa was a country in which the state of emergency allowed the government to use force to support its policies, where detention without trial was prevalent, where ideologies in the townships created their own internal violence, where fear, bitterness and resentment overwhelmed all, where raids and threats of raids into neighbouring states are becoming increasingly frequent and where suspicion and mistrust had become a way of life.

The letter called on "the people of God ... to cast away their fear, suspicion and mistrust, to pray for each other even where the 'other' is seen as the enemy, to worship together, speak together"

"We are confident in God, not in the vaunted security of any wealth, or programme of change, any dispensation, ideology or system ... be confident with us ...," the bishops' letter said.

# SACBC condemns car bomb

THE South African Catholic Bishop's Conference has condemned "in the strongest possible terms" the bombing in Johannesburg last week — especially the "satanic" luring of people to the scene to inflict the highest possible toll of injury and death.

The SACBC said in a statement released in Pretoria that it repeated its strong opposition to the use of violence regardless of the source of the intention.

"We appeal therefore to our fellow citizens to recognise in good time the fact that a ghastly future awaits us unless we acknowledge human life and the human person to be the supreme value on earth and do all in our power to protect them.

## Hatred

"The loss of one life is a loss to all life."

The SACBC appealed for "cool heads", saying it realised that actions

such as the bomb blast evoked strong emotional reactions such as hatred and revenge.

The SACBC extended sympathy to the injured and to the families of those killed in this incident and also of other recent acts of violence.

An ANC spokesman has discounted reports that one of the bombs which exploded outside the Johannesburg Magistrate's Court last week was manufactured in London, or that the attack was planned from here.

The reports appeared in a Johannesburg morning newspaper.

The spokesman said the ANC had not even claimed responsibility for the attack.

"We have nothing to say about the incident. This is another attempt by Pretoria to try and get the British Government to close down our offices here. Pretoria is looking for outside causes for problems that are inside the country."

# Church 'will not' be left untouched

28  
21-26/83

THE outgoing general secretary of the South African Council of Churches, Dr Beyers Naude, said the church would not be left untouched by the increased repressive actions of the State.

Speaking at a symposium on detention without trial held by the Foundation for Peace and Justice at the University of the Western Cape, he said it was definite that the government would intensify repression.

"Freedom of speech, freedom of movement and right of dissent will be increasingly limited.

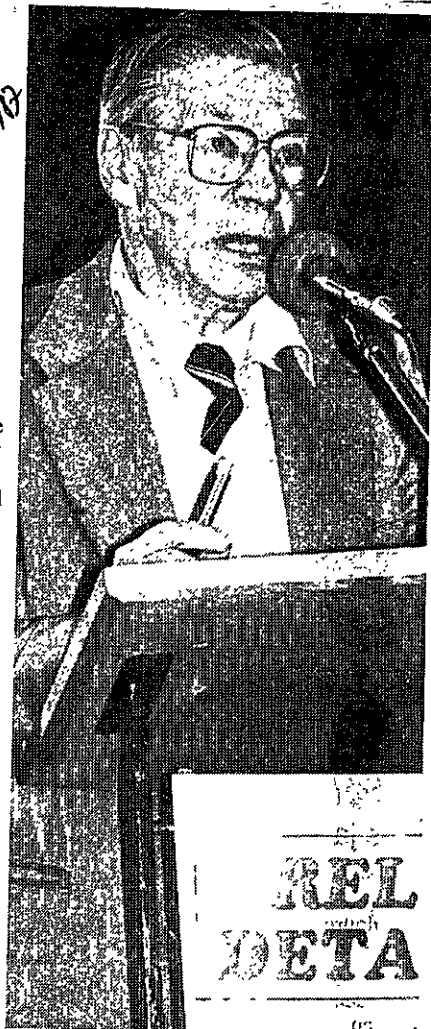
## Alternative media

"Restrictions on the alternative media would be harsh because they supply us with basic, reliable news which is damaging to the image of apartheid. The church will also not be spared, or left unscathed because it is part of the forces in the fighting line," he said.

He called for greater unity in the Christian church.

Professor Charles Villa Vicencio of the Department of Religious Studies at the University of Cape Town, said the wrong people were being detained. The "real prisoners" were those in Parliament, Tuynhuys and the Union buildings.

Dr Max Coleman, founder member of the Detainees Parents Support Committee, said the state resorted to deten-



Dr Beyers Naude

tion as a means to suppress dissatisfaction.

He said that the number of detentions served as a barometer of what was happening in the country.

"In 1983, 500 people were detained. By the second half of 1984, 1,200 people were detained. In 1985, 11,000 people were detained and in 1986, 30,000."

# Urge US to break ties over children — Tutu

CAPE TOWN 27/5/87  
29  
29  
29

DAVENPORT, Iowa. — Archbishop Tutu yesterday urged the American people to put pressure on their government to break diplomatic ties with Pretoria if it failed to release children from detention.

"I would hope that the people would campaign for the release of the children and, if this does not

happen, that they will urge a somewhat reluctant administration to break diplomatic ties with the South African government," he said.

"That is a painless manoeuvre, but it is one that could help to bring some sort of sense into the heads of some mule-headed people in South Africa," the Most

Rev Desmond Tutu, the Archbishop of Cape Town, told a news conference at St Ambrose University.

Currently, hundreds of children are being detained without trial in South African jails for demonstrating or speaking out against racial separation policies, "and the government makes no bones about it," he said. — UPI



28 00 27/5/87

# Tutu calls for US to support govt rebels

**OBERLIN (Ohio) —** The Archbishop of Cape Town, the Most Reverend Desmond Tutu, said here that the President Ronald Reagan should take the same approach to South Africa as he does to Nicaragua — supporting anti-government rebels.

Archbishop Tutu, appearing at a press conference, was asked what he would say to President Reagan if he had the chance.

"Do what you are doing in Nicaragua," he replied.

Asked if he wanted President Reagan to send arms and advisers to anti-government forces in his homeland, he said: "I am a peace-lover, not a pacifist." He did not elaborate.

Archbishop Tutu, winner of the 1984 Nobel Peace Prize, said using violence to end apartheid would be the lesser of two evils — the alternative being leaving an "evil government in power".

He said the whites-only elections earlier this month, which bolstered the government of the State President P. W. Botha, had made it more difficult for apartheid to be

people were oppressed. ended by non-violent means, he said.

The election results were a demonstration that whites would not relinquish their power and privileges, he added.

"The options for a reasonably peaceful resolution of the crisis in our country are gradually, or maybe not so gradually, disappearing, and my own view is that our last chance for a reasonably peaceful resolution would be the imposition of effective sanctions by the international community," he said.

Earlier, Archbishop Tutu spoke at commencement ceremonies at Oberlin College, near Cleveland.

He said young people represented the best chance for change in South Africa, and in other nations where



**ARCHBISHOP TUTU**

Archbishop Tutu said anti-apartheid activism on college campuses in the United States has caused a "transformation in moral climate" that had persuaded the US Congress to adopt economic sanctions against South Africa.

"The sanctions illustrate how moral statements can be transformed into real action," he said.

Archbishop Tutu is on a US tour following visits to Brazil and Trinidad and Tobago. — Sapa-RNS

27/5/89

## IFCC disturbed by pastor's detention

JOHANNESBURG — South African church leaders are disturbed by the detention under security regulations of Pastor Phil Dacre in Mbabane, Pastor Ray McCauley, chairman of the International Fellowship of Christian Churches (IFCC), said yesterday.

Mr McCauley said he could not understand why his fellow minister had been detained under what is regarded as a political or criminal

regulation.

"I feel that the facts are being distorted," he said. "Swaziland claims to be a Christian country which allows freedom of religion. Therefore, I cannot understand why Pastor Dacre has been treated this way. I know that he criticised certain rituals, which are held sacred by the Swazi people, but I do not think it warrants such harsh treatment."

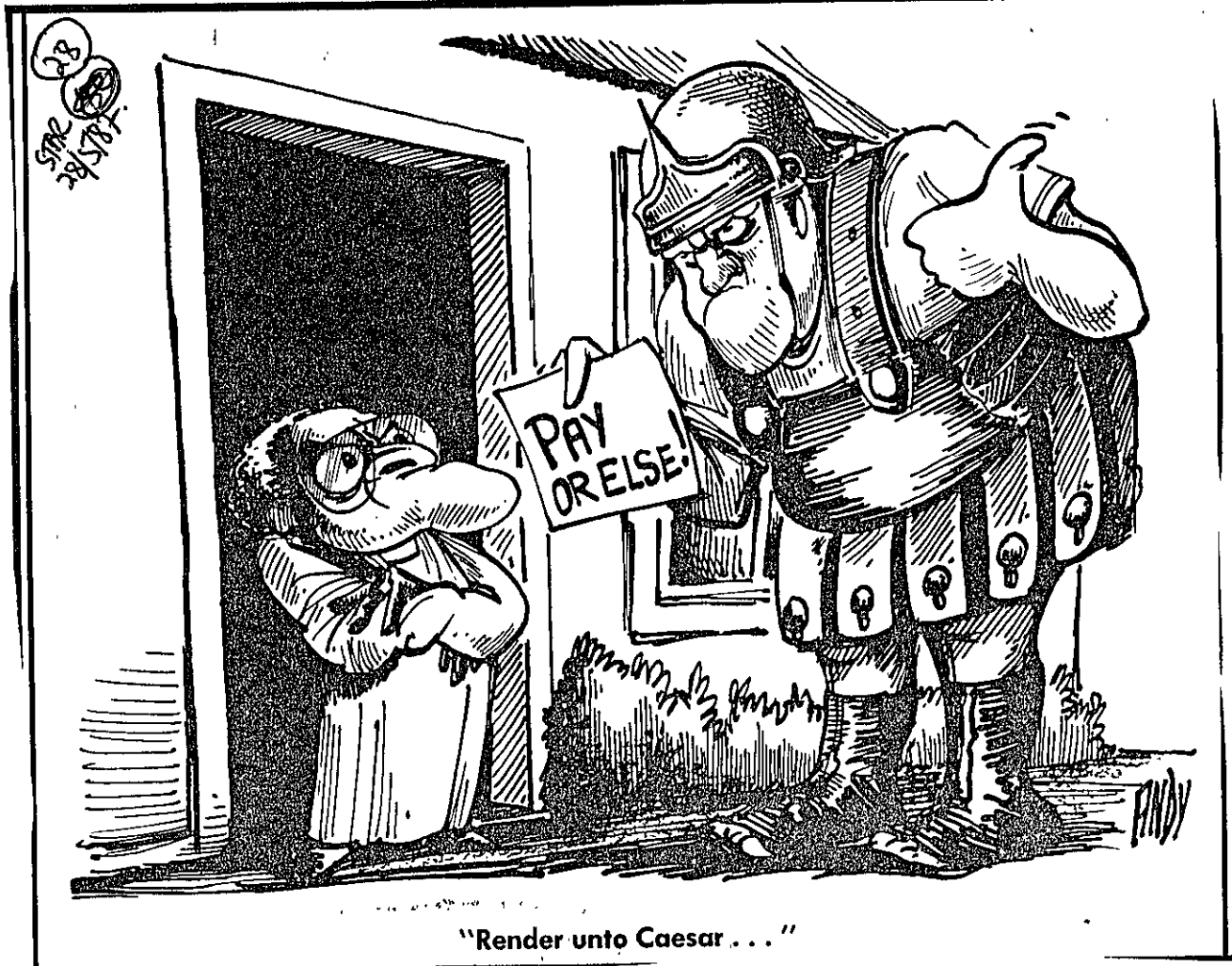
The Dacre contro-

versy arose last week following the publication of an article in his local church magazine in which he exposed some of the secrets of the 'incwala' ritual, which allegedly involved witchcraft.

Pastor Dacre, who heads a 200-strong independent Rhema Church and bible school in Mbabane, was arrested last Wednesday, but released on bail of R2 000 on Friday. He was due to appear in the High Court yesterday but was re-arrested under a security law which may hold him, without trial, for sixty days. — Sapa



COMMENT AND OPINION



"Render unto Caesar . . ."

# Bishop makes bitter attack on Govt

(28) 5730  
29/5/87

The Anglican Bishop of Johannesburg said last night that the Government had, wittingly or not, taken over the authority of God.

At the opening of the synod of the Anglican diocese of Johannesburg, the Rt Rev Duncan Buchanan said that under the guise of apartheid, authority was being kept in the hands of a few, while in the homelands power had brought its own corruption.

He said the recent revelations of the prisons in kwaNdebele were no surprise: "We know that when people in authority are not answerable they ignore the law.

"If a Government is not answerable to the people, when Ministers of State refuse to answer questions in Parliament on the grounds that it is not in the public interest to do so, they have taken over, wittingly or not, the authority of God. And because they are not God they have taken a step in perverting or hiding the truth."

The laws of God and the laws of a land required that the poor, disadvantaged and oppressed be treated with special concern and sensitivity.

But in South Africa the state of emergency and detention laws meant those who dis-

agreed with a political philosophy were treated with contempt.

"This is God's land. If the Government really believed that they would remove the hardships of our land and the hell of our townships."

Bishop Buchanan said he understood that Government violence was its plea for the protection of its heritage, and that violence from the oppressed was their plea for their aspirations to be considered.

"I do not believe that the violence and killing will help. It does not build a future, it makes enemies and cries for revenge," said Bishop Buchanan.

He added that murder, arson, states of emergency and detention without trial solved nothing, but simply suppressed problems or created new ones.

The bishop also expressed anger at the recent detention of members of the clergy.

He noted that Father Cyprian Molozi was still being held and that Father Geoff Moselane had been in prison for three years awaiting trial on charges that had not yet been drawn up.

The synod, which is being held at St Barnabus in Bosmont, ends on Monday.

## Theology training in SA ignores struggle for justice — institute

Religion Reporter

Theological education in South Africa was white and West-orientated, according to the assistant general secretary of the Institute of Contextual Theology (ICT), the Reverend Alex Bhiman.

Mr Bhiman delivered the keynote address at the 1987 annual meeting of the institute recently.

"Theological training continues to ignore black experience and the struggle for justice in South Africa," he said.

The basis for relevant theological training should be the socio-political and economic option for the poor.

He said theological education served to reinforce the political and economic status quo in South Africa.

The meeting passed a resolution on the state of emergency stating that it had not managed to "snuff out the just desire of the majority of this land for freedom, justice and peace".

However, it had the effect of "fooling the white population that increased repression is succeeding to silence the majority of the people". News blackouts gave a sense of false security.

It was the first general meeting held since the state of emergency was declared. The institute committed itself to the "overthrow and eradication of the unjust rule which imposes detentions," said Mr Bhiman.

● The general secretary of the ICT, the Reverend Frank Chikane, is the general secretary-elect of the South African Council of Churches.

78/1/6c 24/5  
82

# Bishop slams emergency, arrests

85  
7/15/62

**JOHANNESBURG** — The Anglican Bishop of Johannesburg last night slammed the state of emergency and said it was not surprising that the torture of detainees, like those reported recently in KwaNdebele, took place in a land where the government was no longer accountable to its people.

Speaking at the opening of the Synod of the Anglican Diocese of Johannesburg, the Right Reverend Duncan Buchanan

said the government had "suspended law under a state of emergency so that an illusion of order be maintained".

Bishop Buchanan said he understood that violence from the government was a defensive plea for the protection of its heritage just as violence from the oppressed was a plea for their needs to be considered.

He also expressed

anger at the recent detention of members of the clergy, including Bishop Sigisbert Ndwanande, Father Aaron Moloi, Father Siphon Masebola and Father Cyprian Moloi.

Bishop Buchanan noted that Fr Cyprian Moloi was still being held and that Fr Geoff Moselane had been in prison for three years awaiting trial on charges that had not yet been drawn up.

● Meanwhile, a spokesman for the British Foreign Office said in London yesterday that the government was concerned over the detention of a KwaNdebele representative who met foreign diplomats on Wednesday.

Further action by the Foreign Office was a possibility as a result of the detention.

He re-iterated the British Governments opposition to detention without trial. — DDC

28

# EMERGENCY 'UNDER FIRE'

**THE Anglican Bishop of Johannesburg last week slammed the state of emergency and said it was not surprising that torture of detainees, like those reported recently in KwaNdebele, took place in a land where the government was no longer accountable to its people.**

Speaking at the opening of the synod of the Anglican diocese of Johannesburg, the Rt Rev Duncan Buchanan said the Government had

"suspended law under a state of emergency so that an illusion of order be maintained".

"If a government is not answerable to the people, when ministers of state refuse to answer questions in Parliament on the grounds that it is not

in the public interest to do so, they have taken over, wittingly or not, the authority of God.

"And because they are not God, they have taken a step in perverting or hiding the truth," said Bishop Buchanan.

The laws of God and

civil law required that the poor and oppressed be given special care, but in South Africa the state of emergency and other security legislation meant "that those who are in disagreement with a political philosophy are treated with contempt..."

# I might have nowhere to stay soon, says Tutu

Cape Town's Anglican Archbishop Desmond Tutu might soon not have a place to stay he said on his return to South Africa after a two-week trip that included stops in Brazil, Trinidad and the United States.

Archbishop Tutu, speaking briefly to reporters on his arrival from Holland today, said: "It looks as if I am going to be without a house."

He was commenting on a warning no-

tice served on him by the Soweto City Council for not paying rent and talk that he may not be able to stay in his official residence, Bishops court, because of the Group Areas Act.

The Archbishop said he was well received everywhere he went.

Commenting on a recent advertising campaign by the State President, Mr P W Botha, in which he said he was willing to negotiate with black

leaders of goodwill, Archbishop Tutu said: "I am quite ready to speak to him but under some very small conditions."

These included the lifting of the state of emergency, and the release of all political prisoners and detainees. — Sapa.

Cape Times 30/5/87

# Tutu faces eviction in Soweto — homeless?

JOHANNESBURG. — Cape Town's Anglican Archbishop Desmond Tutu might soon not have a place to stay, he said on his return to South Africa after a two-week trip that included stops in Brazil, Trinidad and the United States.

Archbishop Tutu, speaking briefly to reporters on his arrival from Holland yesterday, said: "It looks as if I am going to be without a house."

He was commenting on an eviction notice served on him by the Soweto City Council for not paying rent and talk that he may not be able to stay in his official residence, Bishops court, because of the Group Areas Act.

When the Cape Times asked the Deputy Minister of Constitutional Development and Planning, Mr Piet Badenhorst, whether Archbishop Tutu would be prosecuted under the Group Areas Act for living in Bishops court, Mr Badenhorst replied on May 12: "I have got nothing to do with Archbishop Tutu. The house belongs to the church and not to Tutu."

Later, on May 17, Mr Badenhorst said he believed the homes of ministers should be excluded from the act.

He stressed that he was not looking for confrontation with the churches over the issue and would not take action against Archbishop Tutu.

The archbishop said yesterday that he had been well received everywhere he went and said the rest of the world was "concerned" about the situation in South Africa and wanted to see change.

Commenting on the recent advertising campaign of the State President, Mr P W Botha, in which he said he was willing to negotiate with black leaders of goodwill, Archbishop Tutu said: "I am quite ready to speak to him but under some very small conditions."

These included lifting the state of emergency, releasing all detainees and political prisoners and unbanning organizations.

"Let the people choose who will speak," he said. — Sapa

# Tutu to end up without a home?

JOHANNESBURG —

The Anglican Archbishop of Cape Town, the Most Reverend Desmond Tutu, says he may soon be homeless.

Speaking after a two-week trip to Brazil, Trinidad and the United States, Archbishop Tutu said: "It looks as if I am going to be without a house."

He was commenting on an eviction notice served on him by the Soweto city council for not paying rent and talk that he may not be able to stay in his official residence, Bishops court, because of the Group Areas Act.

Archbishop Tutu said he had been well received overseas and that the rest of the world was "concerned" about the situation in South Africa and wanted to see change.

Commenting on Mr P. W. Botha's statement that he was willing to negotiate with black leaders of goodwill, he said: "I am quite ready to speak to him but under some very small conditions."

These include lifting the state of emergency, the release of detainees and political prisoners and the unbanning of certain organisations. Sapa



# ' Bulldozer' priest is new bishop

**CP Correspondent**  
THE priest who once lay down in front of a bulldozer to stop the demolition of Modderdam camp, David Russel, is to be enthroned as the new Bishop of Grahamstown on Sunday.

One of the guests at the ceremonies, to be held in Grahamstown Cathedral, is Notsikelelo Biko, widow of black consciousness leader Steve Biko, who died while in police custody. Steve Biko's mother will also attend.

Russel was elected Bishop of Grahamstown earlier this year after Bishop Oram retired.

The new bishop has always been in the forefront of the struggle for a just and democratic South Africa and has made no secret on which side of the fence he sits.

In 1977 he was serving under a black priest, Father Patrick Malingwe, who was priest at Holy Cross Church in Nyanga township, when the authorities decided to flatten Modderdam camp, near Cape Town.

When the bulldozers arrived, Russel and two others lay in front of one of them to prevent it from demolishing the camp.

The government served a five-year banning order on him in 1977 when Pretoria clamped down on movements and the Christian Institute.

During this time, he completed a PhD at the University of Cape Town on the church's social teaching about the use of force and a critique of that teaching.

Because of his concern for the plight of the people relocated in Dimbaza, he was transferred to King Williams's Town so that he could be closer to the burgeoning and overcrowded Cape Town and the Trans-

28  
CP Press 3/15/87

□ Rents defiance is estimated to have costs authorities more than R190 million . . .

□ The response switches from a massive poster campaign to eviction notices for black leaders

# Showdown is looming in township rent 'strike'

LA  
11/6/87  
52

**SOWETO** — One of the most sustained and expensive black protests against white rule in South Africa could be approaching a showdown.

For 11 months hundreds of thousands of tenants in some 50 black townships across the country have refused to pay rent to back a long list of demands, including the withdrawal of security forces from the townships and the release of political prisoners.

The rent action is not only a massive gesture of defiance to the State, it has cost authorities an estimated R190 million in lost revenue.

In Soweto, the giant black township near Johannesburg, 40 000 of the 75 000 dwellings are council-owned. They are let for rents of between R52 and R120 a month.

The initial response to the rent "strike" was an expensive poster

campaign. Huge coloured billboards were erected in the townships proclaiming in Zulu, Sotho English that water and electricity services "are a bargain — but even bargains must be paid for".

Recently the Government tried tougher tactics.

It served orders on black leaders, including Mrs Winnie Mandela and Mrs Albertina Sisulu, threatening to evict them from their bungalow homes in Soweto if they did not pay rent arrears.

Mrs Mandela, wife of jailed black leader Nelson Mandela, and Mrs Sisulu, whose husband Walker, is also behind bars, both say they will not pay.

Scores of ordinary Sowetans have already been evicted for refusing to pay rent, leading to large-scale protests which included a three-day strike last

month.

Residents say any attempt to evict Mrs Mandela, Mrs Sisulu or other prominent black figures could mean trouble in a township already highly politicised by its long history as a centre of black protest.

The Soweto Town Council and Government officials say more and more tenants have resumed paying rent.

The Town Clerk, Mr Nico Malan, said: "We are now collecting more than R3 million a month, compared with the normal R7 million."

The Soweto Civic Association, which launched the rent action, disputes this, saying most Sowetans are still refusing to pay up.

According to research groups monitoring the rents "strike" at least 450 000 households, or four million people nationwide, were

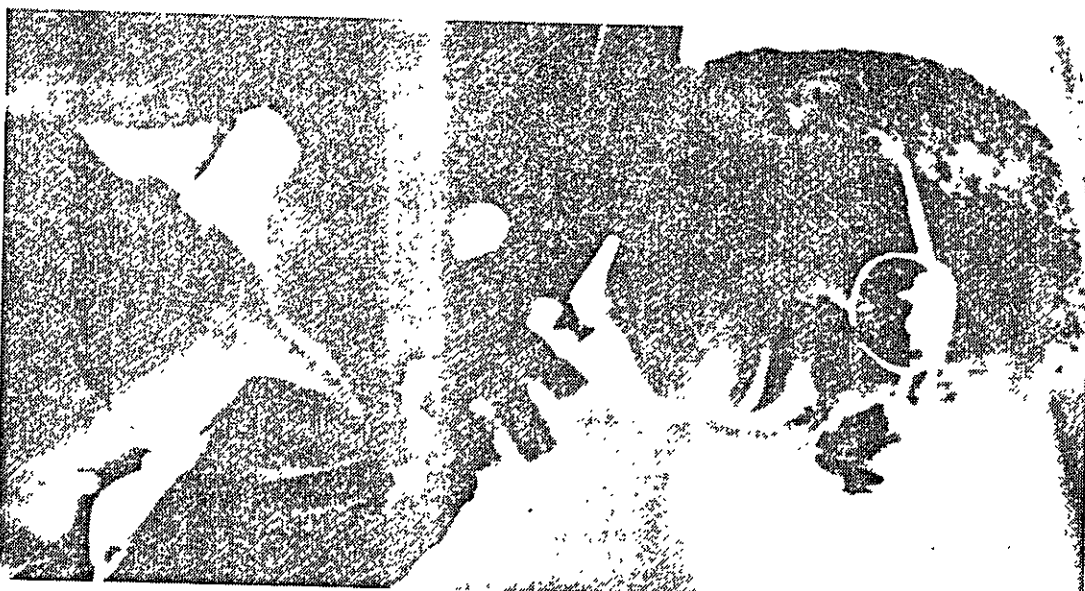
refusing to pay rent at the beginning of the year. More recent figures are not available.

The township councils, partly funded by rent revenues, are a key element in the Government's policy of meeting the demands by urban blacks for a political voice.

But anti-apartheid organisations (including the UDF, which claims two million members) dismiss the councils as a sop aimed at ensuring the continued exclusion of blacks from politics at the national level.

In Soweto in 1978, turn-out for the election of black council members was less than 6%.

● The Community Research Group, a human rights monitoring group based at the University of the Witwatersrand, said at least 36 black councils have collapsed because of the financial loss from the rent strikes. — Sapa-Reuter



Archbishop DESMOND TUTU: the Soweto City Council served him with an eviction notice for failing to pay rent for his Soweto house.



S  
d  
o  
n  
a  
r  
?

The Metropolitan of the Church of the Province of Southern Africa and Archbishop of Cape Town, the Most Rev Desmond Tutu, and the new Bishop of the Anglican Diocese of Grahamstown, the Rt Rev David Russell.

CAPE TIMES 2/6/77 (28)

## Bishop backs women priests

Own Correspondent

PORT ELIZABETH. — It was absurd, mischievous and immoral to suggest that the church should keep out of politics or that Christians should not raise their voices "when people are being denied simple justice", the new Bishop of the Anglican diocese of Grahamstown, the Right Rev David Russell, said on Sunday.

Bishop Russell was delivering his charge in a packed Cathedral of St Michael and St George, after being enthroned in the cathedral by the Metropolitan of the Church of the Province of Southern Africa and Archbishop of Cape Town, the Most Rev Desmond Tutu.

Bishop Russell devoted much of his charge — which is generally regarded as a pointer to the direction a bishop wants his diocese to go — to the role of Christians in present-day South African society.

He also strongly supported the ordination of women and the latest Church Unity Commission report, which suggested that "ecumenical relationships must reflect, primarily a united witness for justice, a reconciliation and peace".

Bishop Russell said earlier that those who called for the church to "keep out of politics" usually fell into one of two categories: Those who ruled unjustly and those who meant well, but who were theologically semi-literate.

He said South Africa was a broken, unjust and violently cruel society.

"We are a country at war. Apart from the official propaganda, few would really deny that the conflict is basically a civil one."

Much agonizing had gone into the call by Archbishop Tutu and others for economic pressure "as the last, admittedly costly, but non-violent means to stop still worse bloodshed.

"There will be no peace until we share equal citizenship in this one country of our birth, until there is a just sharing of the goods of the land, goods which ultimately come from God."

In expressing his views on the issue of the ordination of women, Bishop Russell said that as a bishop within the church, "I mean to move with the diocese and with the province on this matter".

# Russell: Church must speak out

(28) DD 2/6/87

By JILL JOUBERT

**GRAHAMSTOWN** — It was absurd, mischiefous nonsense to suggest the Church should keep out of politics or Christians should not raise their voices "when people are being denied simple justice", the new Bishop of Grahamstown, the Right Reverend David Russell, said at his enthronement here on Sunday.

Delivering his charge during his enthronement by Archbishop Desmond Tutu, Bishop Russell said: "I believe such a suggestion is actually immoral".

People who suggested that the Church keep out of politics fell into one of three categories, he said. These were:

- Those who ruled unjustly and wished to deflect and distract all efforts to expose abuse and bring about a just peace;

- Those who suffered from "a kind of schizophrenic escapism";

- Those who meant well but were theologically semi-literate.

"To fancy we can love our neighbour without concern for the laws and structures of society which debase and dehumanise is to reveal an extraordinary and often culpable insensitivity," Bishop Russell said.

To discourage Christians from raising their voices when people were being denied simple justice was failing in love for such people.

As responsible stewards, people had a duty to see the situation honestly and fearlessly for what it was.

"The sad truth is that the state of emergency, with its mass detentions, press curbs and effective news blackout has greatly increased the gulf of knowledge and awareness that exists between voters and voteless."

The Church taught about the sinful nature of all apartheid laws and practices.

"There is no need to repeat the Church's attitude to the racist and un-Christian Population Registration Act, the Group Areas Act and laws which tear families apart and deprive people of their basic human rights, let alone the battery of so-called security laws which give frightening powers to fragile, sometimes twisted, human beings to do their dubious, often cruel, deeds with virtual impunity," Bishop Russell said.

South Africans were living in a tragically bro-

ken, unjust, violently cruel society. There was something particularly monstrous about violence perpetrated under the protection of the state by those meant to protect society, he said.

South Africa was a violently divided society, a country at war. The conflict was basically a civil one and would continue for as long as the structures of society remained unjust and exploitative.

"I salute those courageous young people of the End Conscription Campaign who are questioning this war and demanding an end of immoral conscription. It can never be theologically nor ethically justifiable to force a person to fight."

To stop the war might require drastic strategies for peace. This was the Christian motivation for the call for economic pressure as the last, admittedly costly but non-violent, means to stop worse bloodshed and pull South Africa back from a deepening divide.

"Let us hold together sharing a common goal which is clear and urgent, doing the things which make for peace," the new bishop said.

There would be no peace until South Africans shared equally citizenship in one country.

"There is one future and we'd better learn to share it," he said.

As part of the commitment to share, Bishop Russell urged everyone to push much harder and more courageously for the total integration of schools.

He said a new form of ecumenism would find concrete expression in several ways, among them working alongside organisations like the Black Sash, South African Committee for Higher Education (Sached), Legal Resources Centre and the Grahamstown Rural Committee.

On the role of women in the church, Bishop Russell said: "I am firm in my conviction that the time for the ordination of women has long since come."



The new Bishop of the Anglican diocese of Grahamstown, the Right Reverend David Russell, who was enthroned in Grahamstown's Cathedral of St Michael and St George on Sunday by the Metropolitan of the Church of the Province of Southern Africa, and Archbishop of Cape Town, the Most Reverend Desmond Tutu, enter the Cathedral at the start of the proceedings. Photograph by FRITH WEBSTER

# Tutu calls for sanctions

ANGLICAN Archbishop Desmond Tutu supports the call by the Rev Leon Sullivan for a total economic boycott of South Africa and a cut in diplomatic ties by the United States.

The Archbishop of Cape Town said in a statement released in Cape Town yesterday that he would continue to do so until anybody can convince him of a more effective non-violent way to bring about justice and peace in South Africa.

28  
3/6/82  
see Tutu

# Church rebukes voters

THE bishops of the Anglican Church have sent a stern message of rebuke to parishioners following the landslide victory of the National Party in the recent whites-only General Election.

In a message read in Anglican churches throughout the country on Sunday, Republic Day, the bishops said the "swing to the right" in white politics—at a time when many people had lost all hope of a peaceful settlement in South Africa — indicated to black people that they

were not cared for and the laws of the land did not protect them.

The bishops said the election had made it clear that most white people—pre-occupied with minority rights and clinging to power—preferred "the so-called security of guns" to the security of faith in a loving God.

The message was sent by the bishops after their meeting in the Transvaal

last month, but its release was postponed for reading in all services on Republic Day.

The message said the bishops were conscious of much that was good in the country "of courage and love in spite of adverse conditions, of schools seeking to build bridges and individuals and congregations who go to great lengths to break down the partitions which divide us.

"Yet we also live at a time when many people have lost all hope of reaching a peaceful settlement in our land.

The General Election has made it clear that most white people prefer the so-called "security" of guns to that created by faith in a loving God and in love and sharing.

"Pre-occupied with 'minority rights', white people cling to power in a

way which denies the love and gentleness of our Lord who prayed for forgiveness for those who executed him.

"We believe that the 'swing to the right' in white politics indicates to black people that they are not cared for, nor do the laws of the land protect them".

The bishops said the "state of the nation" was such that the state of emergency allowed the

Government to use indiscriminate violence to support its policies, detention without trial

was normal, ideologies in the townships created their own internal violence, fear, bitterness and resentment overwhelmed everyone, raids and threats of raids into neighbouring states were becoming increasingly frequent and suspicion and mistrust were a way of life in southern Africa.

They called on parishioners "to cast a way" their fear, suspicion and mistrust.

# Anglican synod hopes for Mandela's release

Religion Reporter *SME* 4/6/87.

Violation of the ninth Commandment, raids on neighbouring countries and the detention of children were deplored in motions accepted last weekend by the synod of the Johannesburg diocese of the Church of the Province of Southern Africa.

The synod also sent greetings to Nelson Mandela and hoped that he would be released soon.

The synod, attended by 300 clergy and laity, deplored the breaking of the commandment "Thou shalt not bear false witness against thy neighbour" by official decree inasmuch as people were imprisoned for long periods with no public trial which defamed their characters and did not give them a chance to defend themselves.

Condolences were sent by the synod to the families of victims of the May 20 bomb blast at the Johannesburg Magistrate's Court and to the families of the Alexandra children who died in a bus accident in the Northern Transvaal.

In another motion, the synod expressed horror and hurt at the persistent raids into neighbouring countries.

It called for an end to such raids and urged the Government to start peaceful negotiations with liberation leaders inside and outside the country.

In a resolution stemming from Bishop Duncan Buchanan's charge, the synod also urged the Government to lift the state of emergency, unban political organisations and release political detainees.

This resolution was passed noting the results of the general election. The synod expressing concern at the polarisation of South Africans.

128  
D.D.  
5/1/87

# Tutu supports total US sanctions Schwarz rejects Rev Sullivan's call as irresponsible

CAPE TOWN — The Anglican Archbishop of Cape Town, The Most Reverend Desmond Tutu has supported the call by the Reverend Leon Sullivan for a total economic boycott of South Africa and a cut in diplomatic ties by the United States.

The Archbishop said in a statement yesterday that he would continue to do so until anybody can convince him of a more effective non-violent way to bring about justice and peace in South Africa.

But the Progressive Federal Party spokesman on Finance, Mr Harry Schwarz, has rejected Mr Sullivan's call as "irresponsible," and the Minister of Foreign Affairs, Mr Pik Botha, has said he "suffers from a persecution complex for which, apparently, nothing can be done."

"What he is doing is neither in the interests of the workers of South Africa nor in the interests of the United States," Mr Botha said.

The reactions came in the wake of Mr Sullivan's call to go beyond the principles he laid down, which included integration of company facilities, equal employment practices, equal pay, training for nonwhites, an increase in black managers and improved living conditions for employees, and he urged the US government to impose an economic embargo against South Africa, and sever diplomatic relations.

Archbishop Tutu said Mr Sullivan's campaign was "a devastating comment on the bankruptcy of the South African government's policies."

He called on American companies not to indulge in "cosmetic disengagement" and reiterated the statement of the presiding Bishop of the

Episcopal Church of the United States, the Most Reverend Edmond Browning: "any disinvestment which merely re-arranges ownership while leaving intact policies or operations which support oppressive governmental acts, cannot be judged as either ethically sound or economically pragmatic."

"When will those who oppose the severing of ties between South Africa and other countries wake up to the fact that the real issue facing this country is not boycotts: it is whether we destroy apartheid by violent or non-violent means? I desperately hope that non-violent pressures such as this will have the desired effect," the Archbishop said.

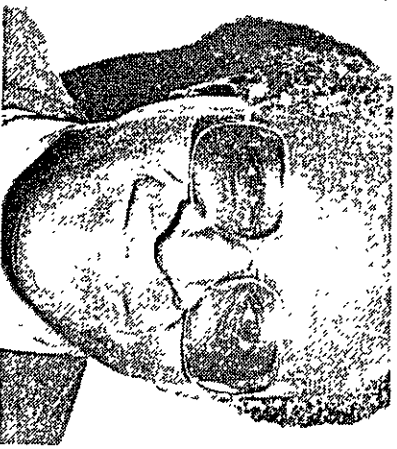
However, Mr Schwarz said those genuinely concerned with removing apartheid should consider not only the method of change which their proposed actions would bring about but the society that would follow.

He said disinvestment and trade boycotts would encourage violent and not negotiated change, and would not help bring about the type of society in which Western political and economic philosophies were followed and East bloc regimes were rejected.

"To satisfy one's own moral objections to apartheid by advocating actions the natural consequences of which are disregarded is irresponsible," Mr Schwarz said.

"One hopes US businessmen and Americans generally will give thought not only to what they wish to remove, but how it can best be done and what should take its place."

Meanwhile, Mr Sullivan, conceding that American business and government leaders are offering little sup-



BISHOP TUTU

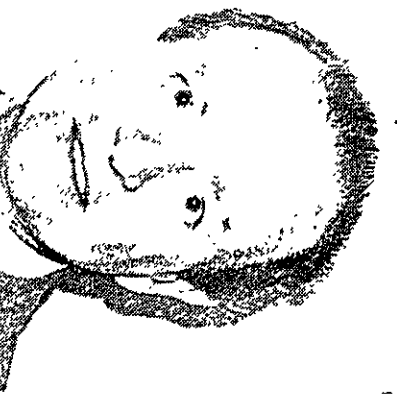
port for his call for total South African disinvestment, said yesterday the public "is apathetic because our leader is apathetic".

"In fact, our leader in the United States has been negative towards the South African situation," Mr Sullivan said. "Strange that we can send battalions to the Gulf, talk about freedom in Poland, use covert money for covert wars in Nicaragua and Central America, and yet we cannot stand up for black people's rights in South Africa."

Mr Sullivan yesterday acknowledged his new position lacked support in some quarters.

"From the businesses I don't think I have much, from the administration I don't think I have much, from South Africa I don't think I have any — but from the Lord I think I have a lot."

Most American companies in South Africa, which are signatories to the Sullivan Code, are unlikely to heed Mr Sullivan's call, the executive director of the American Chamber of



MR SCHWARZ

Commerce in South Africa. Mr Adrian Botha, said.

Mr Botha said there would undoubtedly be an intensification of pressure for disinvestment, but indications were that most signatories would not disinvest.

"We sincerely regret the Reverend Sullivan's call for total disinvestment as we believe that the principles have been a positive force for improving the quality of life of black employees and the broader community."

"The presence of US companies, the enlightened employment practices of these companies and the programmes initiated and supported by them have had a positive effect."

"We are justifiably proud of their achievements in the areas of education, community development, training and advancement, housing, health care and business development and of their commitment to a free, just, and peaceful society in South Africa," he said. — Sapa-AP



# Jo'burg Anglicans sing Tutu's praises

By Carina le Grange  
Religion Reporter

The Anglican diocese of Johannesburg has praised the generosity of Archbishop Desmond Tutu in its financial report.

According to bursar Mr Richard Savage, who presented the report at the recent synod, the then Bishop Tutu, with aid from the cathedral and strict budgeting, made it possible to get the diocese out of the red.

## ASSETS

Assets once again exceed liabilities, the report said.

Parochial giving dur-

ing the first month of last year — after it was announced that Mr Tutu was to become Bishop of Johannesburg — was however 25 percent less than the amount gathered over the first three months of 1987.

Bishop Tutu, now Archbishop of Cape Town, also managed to obtain a donation for the training of clergy from Trinity Church in New York to the tune of about R360 000. The grant is acknowledged with gratitude in the financial report.

Along with other churches, the Anglican church also finds it necessary to adhere strictly

to its budget to make ends meet.

Stipends rose 39 percent over the previous year, but this tends to be misleading.

Clergy received an average increase for the period of January 1 1983 to January 1 1987 of only 6,3 percent at a time when the average rate of inflation has been about 17 or 18 percent.

## NO INCREASE

There will not be an increase in stipends in 1987.

● The synod passed a motion that the financial implications of lowering the retirement age of clergy from 68 to 65 years be investigated.

# Methodists reaffirm call to lift bannings

B2

1991 6/16/87  
WKE ASSNS 6/16/87

by KAREN STANDER, Religion Reporter

THE Methodist Church has reaffirmed its call to lift the ban on liberation movements.

Speaking at the church's Cape synod yesterday, Mr Ian Taylor of Plumstead said South Africa was "in a revolutionary state".

He emphasised that he was appealing for an acceptance of differing viewpoints and not for violence, though he conceded that force could be "legitimate in certain circumstances".

Mr Taylor said a struggle for power was involved. Power came from God and as such was not evil.

Christians had never objected to occupying positions of considerable power, in government or elsewhere.

"It appears that it is only when power is related to revolution that our tender consciences manifest themselves.

### "Resisting evils"

"The State must have certain coercive power," he said.

"Christians had no difficulty in resisting the evils of a Hitler or Mussolini."

"Thus if Christians accept the possibility that some wars may be just, then to be consistent they must also admit that the use of force, including killing, may be right in relation to revolution."

He received spontaneous applause as he ended his speech.

The Rev Alan Brews of the Buitenkant Methodist Church introduced the motion.

He said there were two main accusations against the liberation movements and particularly the African National Congress. These were that they

were not nationalist South African movements, but were directed by Moscow and that their members were terrorists who committed indiscriminate violence.

The synod adopted the motion calling for lifting the ban on liberation movements because:

- They were South African movements which had consistently worked for the liberation of all South Africans;

- The option for armed struggle had been taken reluctantly after 50 years of non-violent resistance had been met with systematic State repression; and

- No future for South Africa could be considered in isolation from the movements.

## Explore law — Press challenged

Religion Reporter

THE Press has been challenged to "explore the limits of the law" under the Government's media retrictions.

Introducing a motion calling for a free Press at the Cape Methodist synod yesterday, the Rev Alan Brews of the Buitenkant Methodist Church said it was ironic to see articles which would not be considered by the establishment Press published in other independent newspapers.

"We are not asking them to break the law — merely to explore its limits," he said.

Mr Brews said the public was "lulled into a false sense of security" by the media clamp-downs which were becoming more and more ruthless.

The motion, which was carried, commended the publication Crisis News, edited by the Western Province Council of Churches, and other alternative media. It also called for the widest possible dissemination of information which was otherwise not available.

During a lively debate the Press was slated and praised.

One delegate said it was naive to believe that the Press was objective — as could be seen by the bad Press received by South Africa overseas. Crisis News certainly did not have a monopoly on truth, he added.

B  
E  
e  
D  
t

(28) WP 4/6/87

# Methodists have 'appalling record' in apartheid issue

CAPE TOWN — Members of the Methodist Cape Synod sat in shocked silence today as the church was attacked for its "appalling record" in the fight against apartheid.

During time devoted to "a conversation on the work of God", the Rev Alan Brews of the Buitenkant Methodist Church said the church was divided and in a crisis of "gigantic proportions".

"There is such misunderstanding that we appear to agree and don't even know that we are disagreeing. We have an appalling record in this country at the moment."

Mr Brews asked what programme the church had undertaken which was making a fundamental difference to the lives of people in the Cape Peninsula.

The church took "wonderful resolutions", but did not carry them out.

"I believe that God is looking down and asking if He can still use this church.

Mr Brews said the church had fundamentally

misunderstood who Jesus Christ was, that He stood beside the poor and oppressed and against the rich and powerful.

The church had failed to develop a spirituality which did not divide the spiritual and the secular.

Thirdly and most damningly, the Methodist Church had failed to make decisions on concrete steps to bring about the dismantling of apartheid, he said.

The Methodist Church reaffirmed its call to lift the ban on liberation movements.

The synod adopted the motion calling for lifting the ban because:

- They were South African movements which had consistently worked for the liberation of all South Africans.

- The option for armed struggle had been taken reluctantly after 50 years of non-violent resistance had been met with systematic State repression.

- No future for South Africa could be considered in isolation from the movements. — Sapa

**LMER  
ODIST  
RCH**

**I ROAD and  
H AVENUE**

**MMUNION**

**MMUNION**

**LEBRATION**

es will be led  
errick Jolliffe  
of our lay  
achers

**VERY  
COME**

W.12703

**IBLY**

e Roads  
ur talks on  
in chart.

m

g

A (f

ALU  
5112

## A first for Tutu

MAPUTO — Anglican Archbishop Desmond Tutu will visit neighbouring Mozambique this month for the first time.

The two-week visit, at the invitation of Mozambique's Anglican Bishop, Dinis Salomao Sengulane, comes at a time when relations between Mozambique and South Africa are severely strained.

During the visit, scheduled to begin June 15, Tutu is expected to meet government and religious leaders and ordain new Anglican priests.

As Archbishop of Cape Town, the clergyman is leader of the Anglican Church throughout southern Africa, including Mozambique.

The timing of the visit means Tutu will be out of South Africa on June 16, the 11th anniversary of the 1976 student riots in Soweto. — Sapa-AP.

Soweto  
28/19/87

CAPE TOWN — The Methodist Church in the Cape has reaffirmed a call to lift the ban on liberation movements.

Speaking at the synod yesterday, Mr Jan Taylor of Plumstead said South Africa was "in a revolutionary state".

"It appears that it is only when power is related to revolution that our tender consciences manifest themselves."

Mr Taylor said Christians had never objected to occupying positions of considerable power, in government or elsewhere.

"The State must have certain coercive power.

"Christians had no difficulty in resisting the evils of Hitler or

Mussolini.

8/6/87  
SPL  
"Thus if Christians accept the possibility that some wars may be just, then to be consistent they must also admit that the use of force, including killing, may be right in relation to revolution."

Introducing the motion, the Rev Alan Brews of Buitenkant Street Methodist Church said there were two main accusations against the liberation movements and particularly the African National Congress.

These were that they were not nationalist South African movements, but were directed by Moscow and members were terrorists committing indiscriminate violence. — Sapa.

Mc 11/15 8/65  
Tutu calls  
for black  
armbands

Staff Reporter

THE Archbishop of Cape Town, the Most Rev Desmond Tutu, has called on Anglicans to wear black armbands on Thursday, the anniversary of the state of emergency, and for parishes throughout South Africa to toll their church bells.

The call was issued after a meeting of the Cape Town Diocesan Council on Saturday.

During the meeting the council was advised that in terms of the Public Safety Act the current state of emergency expires on June 11 and that the government must reimpose it if it wants it to recontinue.

He called on parishes to toll their bells for 10 minutes at noon on Thursday and called on the government not to reimpose the emergency.

MS 5/11/87

# Toll bells to end suffering — Tutu

CAPE TOWN — Archbishop Desmond Tutu of Cape Town has called on all Anglican parishes in Southern Africa to toll their church bells next week on the eve of the first anniversary of the state of emergency.

He also called on Anglicans to wear black armbands and on the Government not to reimpose the emergency at the end of the week.

The call was issued after a meeting of the Cape Town diocesan council in Somerset West.

Archbishop Tutu said: "By midnight on June 11 the state of emergency will have been in force for one year. During this year untold suffering has been inflicted.

"I accordingly call on all parishes to toll church bells for 10 minutes at noon on June 11 as a mark of deep concern and as a call to prayer for the end of the state of emergency.

"I also call on all Anglicans to wear black armbands as an indication of our grief and distress at the effects of the state of emergency and on the Government not to reimpose it on June 12." — Sapa.

# Apostolics in race row

28

## SOUTH REPORTER

THE pull-out by white Apostolic Church members from a mixed-race conference in Transvaal at the weekend has been slammed as racist by black members of the church.

Blacks also say whites refused to participate because of the presence of the new secretary-general of the South African Council of Churches, the Rev. Frank Chikane.

The conference, held at the Cyara youth camp near Hekpoort, discussed the role of black youth in the church and society.

The vice-chairman of the National Youth Council of the mission, Pastor Paul Lapoorta, said white members feared sharing eating and sleeping facilities with blacks.

"It is what they term unity in diversity but which was, in fact, just another phrase for apartheid," he said.

It was the first time that more than 300 youths from South Africa and Namibia attended such a gathering.

Pastor Johan Venter, a director of the white Apostolic Mission, said the

conference was originally to be held at another venue, the Maranatha Camp. This camp had a small kitchen and he suggested that foodstalls be erected so that people could buy their own food.

"This was unfortunately interpreted by others that whites did not want to share facilities with blacks.

"We did not attend to conference because by the time they informed us that the venue had been switched we had already made other plans for the weekend," he said.

~~SA~~

South 4-9/16/87





# Angry voices



*Sanetun  
9/6/87*

THE Institute for Contextual Theology, which held its annual general meeting recently, has expressed anger over the detention of its members.

of the detention of some of its members and the confiscation of its documents by the police. Another resolution at this year's AGM congra-

tulated Rev Frank Chikane on his appointment as the South African Council of Churches' general secretary.

A resolution on the detention of ICT members noted "with disgust and anger the continued detention and harassments (sic) of all people working for justice, peace and liberation in South Africa".

Among ICT members in detention are Sister Bernard Ncube, the Reverend Molefe Tsele and Father S'Mangaliso Mkhathshwa.

The Institute did not hold an annual general meeting last year because

**MDC THFMRI Malvern**

# Boesak: Ability to adapt to emergency is disturbing

Staff Reporter

17/6/87 10/6/87 28  
THERE was little hope of President Botha not imposing a third state of emergency on Friday, Dr Allan Boesak told a meeting of the Thornhill Residents Association.

Addressing about 500 people in the Samaj Centre in Rylands last night, Dr Boesak said a disturbing trend was people's ability to adapt to circumstances.

"We grow accustomed to our people being in jail, to our children being detained and to soldiers walking the streets of our townships as though they belong there.

"We adjust to the fact that our children can never complete a school year without disruptions of some kind. We become accustomed to the fact that our children can leave for school in the morning and never come back."

He said people had a tendency to adjust to an abnormal situation as though it were normal.

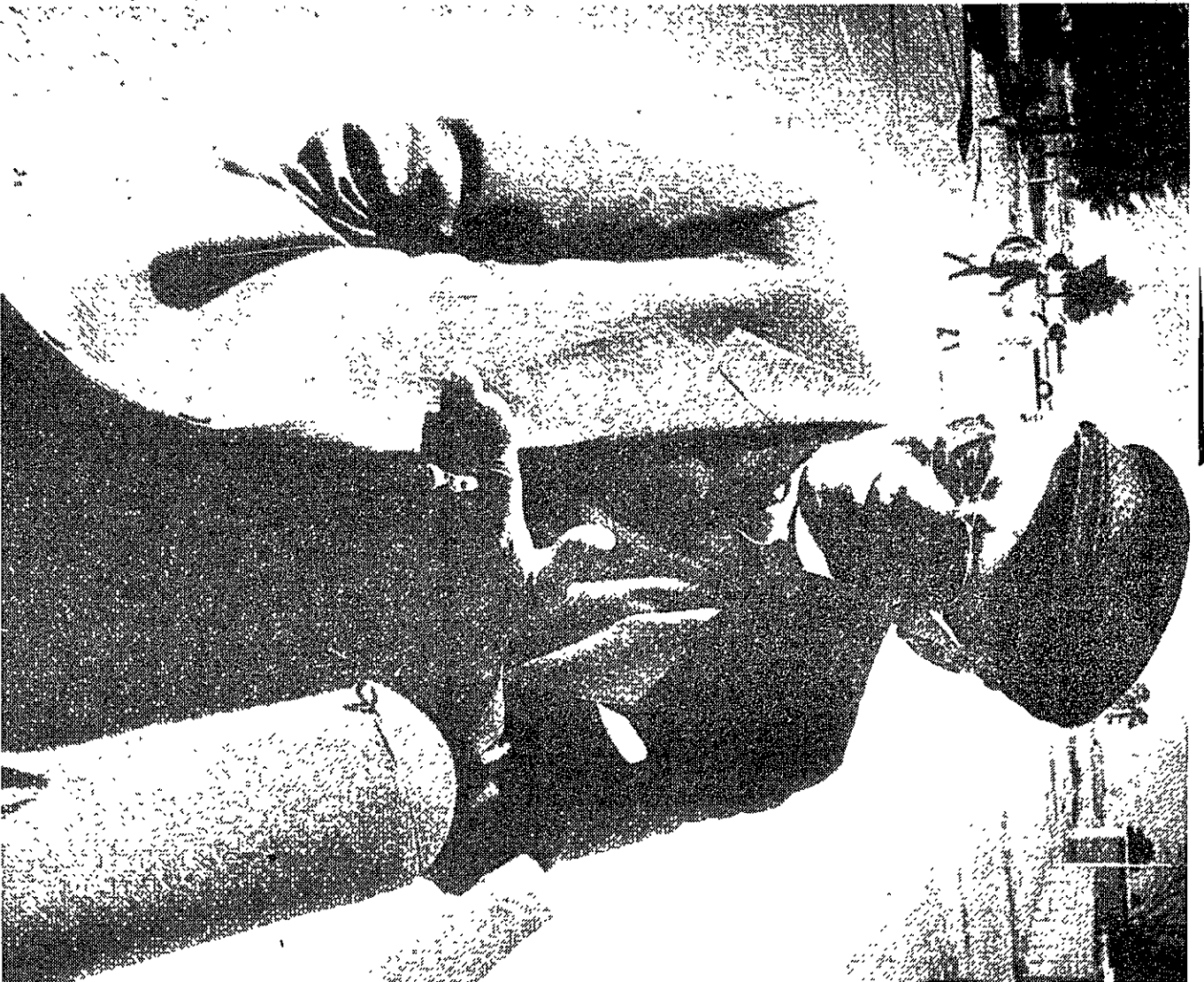
Dr Boesak said President Botha would probably reimpose the state of emergency on Friday.

"Mr Botha wants us to believe that the state of emergency is a sign of the strength of the South African Government.

"If they are so strong why do they need a state of emergency?"

"They have so many laws and the strongest army on the continent, yet they still need it to govern this country," Dr Boesak said.

United Democratic Front speaker Ms Hilda Ndude said the advantage the Government had gained in the first weeks of the emergency was lost as political organisations began emerging.



Archbishop Tutu . . . "The state of emergency has achieved nothing. If you do not deal with the basic problems, we are playing marbles. Not even friends of South Africa would support apartheid."

Govt will  
bite dust  
like Hitler. 1/6/19  
says Tutu

By Martin Challenor

The South African Government will one day bite the dust like Hitler did, Archbishop Desmond Tutu said yesterday.

Speaking to reporters after attending the Delmas treason trial, Archbishop Tutu appealed to the authorities not to impose another state of emergency.

"The state of emergency has achieved nothing," he said.

To some extent it may have brought about a drop in so-called unrest-related incidents.

"But if you are not dealing with the basic problems, the in-justice and oppression in this land, we are playing marbles."

Of the Government, Archbishop Tutu said: "Their system is evil and they know it. Their system is immoral and they know it. And their system is totally unchristian and they know it. And they know they are on the losing side.

"They know they have to defend something that is utterly indefensible by immoral methods.

"We are not scared of them. They know they can arrest us, but in the end they will be like Hitler, who bit the dust.

"I have kept telling them there is no way they are going to win because their position is totally immoral.

"Not even friends of South Africa would support apartheid," the archbishop said.

(28)

## The bellowing driver charged for racist insult

A YELLOW Mercedes whose driver has been charged with crimen injuria for allegedly shouting racist insults at church ministers is registered in the name of a retired sergeant major, Sgt P Longridge, at the Grahamstown Army Base.

The incident occurred before the enthronement ceremonies of the new Anglican Bishop of Grahamstown, David Russell, on Sunday.

A group of black and white ministers was about to enter the cathedral when the driver of the Mercedes stopped and allegedly started shouting at the whites that they were "kaffir-lovers" and at the blacks that they were "f---ing murderers" and should "get out of the street".

Later, in his charge, widely regarded as the guideline for the diocese, Russell said South Africa was engaged in a civil war which would continue as long as the structures of society remained unjust.

"I am convinced that it is contrary to the demands of the gospel to be fighting for such a cause, for I do not believe that this is the way to establish a just peace in our land," he said. "It is a prescription for more prolonged, ravaging violence and destruction."

People who discouraged the church from playing a political role were engaged in a highly political activity, he said.

He called on the congregation to push "harder and more courageously for the total integration of our schools" and attacked a number of apartheid laws as "unchristian". He urged people to work alongside the Black Sash, Legal Resources Centre and Sached, all "dedicated to humanising this broken society". — Albany News Agency

Dlamini.

*Call Trinit 11/6/87*  
**Catholic emergency call**

ALL local Roman Catholics have been urged by the church leadership to support a call on the government to end the state of emergency and release all political detainees. A statement from the Archdiocese of Cape Town recalling "the tragic events associated with June 16, 1976", urges the government to do these two things. It urges Catholics to attend a mass to commemorate June 16 to be held this Sunday at St Mary of the Angels Church in Lawrence Road, Athlone.

Reports by Staff Reporter, Own Correspondent, Sapa-Reuter-AP and UPI

several stolen shotguns.

ARGUS 12/6/87

28  
209  
**Cathedral fire  
— mystery caller  
says 'We did it'**

**The Argus Correspondent**

JOHANNESBURG. — A fire at the Anglican Cathedral, St Mary's, here early today destroyed stained-glass windows.

In a telephone call to The Star a man claiming to represent a group of "concerned Anglicans" claimed responsibility, saying the blaze was started by a petrol bomb.

A police spokesman, however, said the fire was not caused by a petrol bomb. As far as they were concerned the fire was started last night by people who burned a crate for warmth.

The anonymous caller said: "I and my colleagues are responsible. We are Anglicans and we have done this to demonstrate our utter disgust with the church and its support for the ANC."



28  
SPR  
12/6/82

### Mozambique invites Tutu

Anglican Archbishop Desmond Tutu is to be a guest of the Mozambican government at the country's 12th independence anniversary and will be received by President Joaquim Chissano during a two-week tour of the country.

Archbishop Tutu leaves for Maputo on Monday and returns to Johannesburg on June 29.

The tour involves political and religious appointments, including ordination and confirmation services. — Religion Reporter.

CAPE TOWN 13/6/87 (28)

# Govt 'mad', Tutu tells prayer meeting

Staff Reporter

THE government had "gone mad" because it prohibited peaceful protest against what the whole world regards as evil, the Archbishop of Cape Town, the Most Rev Desmond Tutu, told about 400 people at St George's Cathedral yesterday.

He was speaking at a lunchtime Detainees Parents Support Committee "End the State of Emergency" prayer service, which was also addressed by the Dean of St George's Cathedral, the Very Rev Edward King, Mrs Belobo Tinto, wife of detained former UDF Western Cape president Mr Christmas Tinto, and Mr Dehran Swart, an Athlone teacher who was released by Supreme Court order after 342 days in detention.

"The government has gone mad, for they are saying there can be no peaceful protest against what the whole world regards as evil," the archbishop said.

"They are saying the only thing they can accept is for the victims of apartheid to become the doormats on which people can wipe their feet. My own concern is how heartless the rulers have become. Though they are not say-

ing it, many of them are in the same category as (former Minister of Police) Jimmy Kruger.

Archbishop Tutu said then there would be no need for detention without trial, the army in the townships, so much spent on defence or the End Conscription Campaign, because all South Africans would be "quite happy" to serve in the SADF.

"We would stand on the sidewalk and cheer when P W Botha passes and not let him think what a miracle that he could go to Sharpeville and people could hold his hand.

"There is a promise about our land, it is remarkable that people are not hate-filled, they are not bitter but they are angry and I expect them to be.

"Apartheid is evil and immoral and those who perpetrate it know that. They know there is no way that evil will prevail forever. They've already lost the struggle for goodness, humanity and justice.

"We would not like to treat them as a defeated family, we want to treat them as friends and as a family. Let us invite them to join the winning side," Archbishop Tutu said to loud applause.

CAPE TOWN 13/6/87 (28)

## June 16: Businesses take



Ex-detainee priest to  
carry on his work

VATICAN CITY. — A senior black South African priest, who was released on Friday, after one year's detention said at the weekend he would carry on his work to bring justice to South Africa even if it meant risking another jail term.

Father Smangaliso Mkhathshwa, general secretary of the Southern African Roman Catholic Bishops Conference, was speaking in an interview recorded in South Africa with Vatican Radio only a few hours after his release on bail on Friday as the country entered a second year of emergency rule.

During his year-long detention Fr Mkhathshwa was granted a court order restraining the state from molestation after allegations that he had been tortured.

Asked if he intended to continue his mission, bearing in mind he risked being detained again, Fr Mkhathshwa said: "Yes certainly, I have no choice . . . if one believes in the teachings of Jesus, in peace and reconciliation, before this can happen there needs to be justice."

Fr Mkhathshwa said he hoped peace would come to South Africa but added that on the basis of what had happened in the country over the last few years "I cannot be other than very pessimistic about the possibility of reaching a solution". — Sapa-Reuter

57

Journal

15/6/87

# Call for one non-racial church

THE new moderator of the Nederduitse Gereformeerde Kerk in Afrika, the Reverend Sam Buti, believes the church has to deal with the "liberation of man in totality" for the successful future of South Africa.

Mr Buti (53) said the synod, which is meeting

in Umtata, felt there should be one non-racial church — a view shared by other churches.

During recent debates of the white Dutch Reformed Church, he said, delegates had expressed the need to open their doors to all members.

Mr Buti served as a

president of the South African Council of Churches from 1974-76 and as secretary of the general synod from 1974 to 1983.

He was mayor of Alexandra from 1984-85, and entered politics when he formed a party to fight the proposed Government removals of blacks

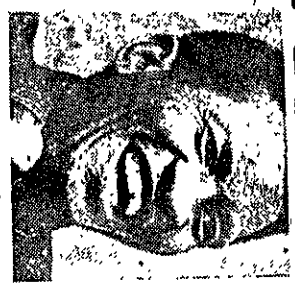
from the township, and to oppose opting for status of community council.

He later resigned because the black community did not accept the black local authority.

The synod has called on the South African Government to intro-

duce a population registration system whereby people are registered not by race but "as human beings".

The non-racial register and the participation of theology students in politics were among the topics discussed by the synod today. — Sapa.



REV Sam Buti

# PRIEST ON FIREARM CHARGE

28  
conclusion  
15/6/87

By  
**MONK  
NKOMO**



ral of  
etan  
er

**FATHER** Smangaliso Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, appeared in the Pretoria Magistrate's Court on Friday charged with illegal possession of a firearm.

Father Mkhathshwa, who has been in detention since June 12 last year — the day the first state of emergency was declared — appeared briefly before Mr T Potgieter amid tight security by members of the riot squad.

He was released after his attorney, Mr Brian Currin, told the court that they had agreed with the State prosecutor, Mr H Pienaar, that he be granted bail of R1000. The case was postponed to Thursday, June 18.

Amongst those who attended the trial were the Bishop of Pretoria, the Right Reverend George Daniel, Monsignor Mario Cassarre, from Vatican City, and officials of the Canadian, American, British,

## R1 000 bail for Father Mkhathshwa



**FATHER Mkhathshwa**

Australian, Dutch and French embassies. Father Mkhathshwa was hugged and greeted by friends and relatives when he emerged from the court building in Schubart Street.

# Tutu thanks Mozambique for aid in struggle against apartheid

By Martin Challenor, The Star's Africa News Service

MAPUTO — Archbishop Desmond Tutu began his tour of Mozambique yesterday by thanking the country's people for their part in helping to free South Africa from apartheid.

Many of the problems experienced by Frontline states would disappear when apartheid ended in South Africa, Archbishop Tutu said.

"Apartheid is a cause of untold suffering not just in South Africa but even in neighbouring countries. We look forward to the day when South Africa will be totally free.

"We will be able to hold hands and there will not be barriers separating people who belong together."

The trip offered him the opportunity "to express to the government and people of this land our thanks for having agreed to receive black South African refugees and, as a result, exposing your country to the attacks of the SADF.

"We would like to express our thanks for the support you have given to our struggle to become a truly free country.

"Many of our people are deeply disturbed by the policy of de-stabilisation of neighbours by South Africa," the archbishop said.

The onus for change lay with the international community to exert largely economic and political pressure on the South African Government.

"They now see stark naked the violence of apartheid."

Black South Africans were prepared to talk to the Government, Archbishop Tutu said.

"We want to talk, we don't want to fight."

But they could not talk when there was a state of emergency, while children were in detention, while authentic leaders were in jail, detention or exile and "when our political organisations — which most of our people support — are not allowed to operate. We are being perfectly reasonable".

Negotiations were a long way off, the archbishop said.

"The Government is trying to make out that they want to talk but they identify the people they want to talk to. Yet the black community has made it clear who they regard as their authentic spokesmen.

"Clearly, if we were able to get the private sector to exert pressure on the Government we would be much further forward in the process. When the value of the rand was low the private sector suddenly discovered they were more articulate than at any time before that. Now, with the price of gold rising and with the rand becoming stronger, the private sector is beginning to be more concerned with making profits than pressuring the Government to talk."

One of Archbishop Tutu's first actions on his arrival in Maputo yesterday was to lay a wreath at the tomb of former Mozambican President Samora Machel.

The archbishop said afterwards that the wreath-laying was a very moving ceremony for him. He said his trip to the Diocese of Lebombo gave him the opportunity of paying tribute to Mr Machel.

"I do so on behalf of very many in our country who wish to show their solidarity with the people of Mozambique."

He noted that this year marked the 25th anniversary of the founding of Frelimo. The significance of the Mozambican struggle against colonialism and racism was that it said to black South Africans: "It can be done, it can happen."

The struggle in southern Africa was not black against white but a struggle against exploitation and injustice, Archbishop Tutu said.

The archbishop will hold a public service in Maputo today to mark June 16.

"These are sombre and dark days," he said yesterday. "But, as every one knows, the darkest hour is before the dawn. The enemies of our struggle cannot quench the flames of liberation because our people want to be free."

The archbishop is visiting Mozambique at the invitation of the Anglican Church.

During his visit he will confirm 30 candidates in Zandemela, visit clergy around Xai Xai and Inhambone and will meet Mozambican President Joaquim Chissano next week.



Archbishop Desmond Tutu going to place a wreath at Samora Machel's tomb at The Place of Heroes yesterday. On his left Bishop Dinis Sengulane, head of the Anglican Church in Mozambique.

...esting pandered to this notion

*Capt. T. M. S. 16/6/87* 28  
**Tutu in Mozambique**

MAPUTO. — The Archbishop of Cape Town, the Most Rev Desmond Tutu, arrived here yesterday to a rousing welcome at the start of a two-week visit to Mozambique. He was met by the head of the Mozambican Anglican Church, Bishop Dinis Sengulane, who had invited him to make the pastoral visit. He was also met by Deputy Foreign Minister Mr Daniel Mbanze and thousands of people signing hymns and revolutionary songs and waving anti-apartheid banners.

M6as 16/6/82

# Tutu lays wreath at tomb of Machel

Argus Africa News Service  
MAPUTO. — Archbishop Desmond Tutu began his tour of Mozambique by thanking the country's people for their part in helping free South Africa from apartheid.

He was speaking after laying a wreath at the tomb of former President Samora Machel. It was his first stop on his two-week tour of Mozambique. Many of the problems experienced by frontline states would disappear when apartheid disappeared in South Africa, Archbishop Tutu said.

## SUFFERING

Apartheid is a cause of untold suffering, not just in South Africa but even in neighbouring countries. We look forward to the day when South Africa will be totally free.

"We would like to express our thanks for the support you have given to our struggle to become a truly free country." Black South Africans were prepared to talk to the Government, Archbishop Tutu said. "We want to talk, we don't want to fight."

## IN DETENTION

However, they could not talk when there was a state of emergency, while children were in detention, authentic leaders were in jail, defunct organisations which most of our people support are not allowed to operate. We are being perfectly reasonable." Negotiations were a long way off.

"The Government is trying to make out they want to talk but they identify the people they want to talk to. Yet the black community has made it clear who they regard as their authentic spokesmen."

## PRIVATE SECTOR

"Clearly, if we were able to get the private sector to exert pressure on the Government, we would be much further forward. When the value of the rand was low the private sector suddenly discovered they were more articulate than any time before that."

He was to hold a public commemoration service in Maputo today to mark June 16. He said Mozambique commemorated June 16 because on this day in the 1960s a massacre had taken place during the struggle against the Portuguese.

# Bishop calls on British banks to end aid to SA

The Star Bureau

LONDON — The Bishop of Oxford, the Rt Rev Richard Harries, has criticised British banks for standing by while their credits were "misused" by the South African Government.

Bishop Harries, chairman of End Loans to Southern Africa, sent letters of protest to 12 British banks after Finance Minister Mr Barend du Plessis announced on June 3 that money owed to foreign creditors would be used to finance the Budget.

The bishop called on the banks to give no further assistance to South Africa.

He said the banks' credits were being used to finance a Budget which included massive aid to the military "and thereby gives South Africa the capacity to continue and intensify its aggression in the Front-line states, Namibia and its own townships".

~~28~~ ~~28~~ SPM 16/6/87

(28) 16/6/87 CR

# Thousands welcome Tutu in Maputo

MAPUTO — Archbishop Desmond Tutu arrived here yesterday to be greeted by thousands of Maputo residents carrying banners in praise of South Africa's outlawed African National Congress and urging an end to apartheid.

He said on arrival: "Although things are tough now, it is God's world and I know that we will be free."

One of the first duties undertaken for the Archbishop of Southern Africa was the placing of a wreath at the "Monument to the Mozambican Heroes". It is a huge star-shaped edifice over the graves of President Samora Machel, who died in a plane crash, and other revolutionary leaders.

The national AIM news agency quoted Archbishop Tutu as saying that while he stood at the monument, he

had thought of "man's inhumanity to man".

Asked about the Nkomati Accord in which Mozambique and South Africa agreed not to support terrorists in each other's territory, the Archbishop said: "I am quite surprised that Mozambique still tries to abide by the accord on its side when it seems to be in tatters on the South African side."

He added: "Many South Africans are deeply distressed by the policy of the South African Government against its neighbours. When apartheid disappears, so the problems of many other countries will end."

The 55-year-old cleric will meet with Government and church officials and ordain new priests during his two-week visit to Mozambique.

He is also scheduled to celebrate Mass in the capital and in outlying areas. — Sapa-AP



# SA expected to dominate church congress

58

SMC 17/6/87

The Star's Foreign News Service

MUNICH — South African issues are expected to dominate the German Evangelical Church congress that opens in Frankfurt today, and Frankfurt police are bracing themselves for possible clashes on the fringes of the four-day gathering.

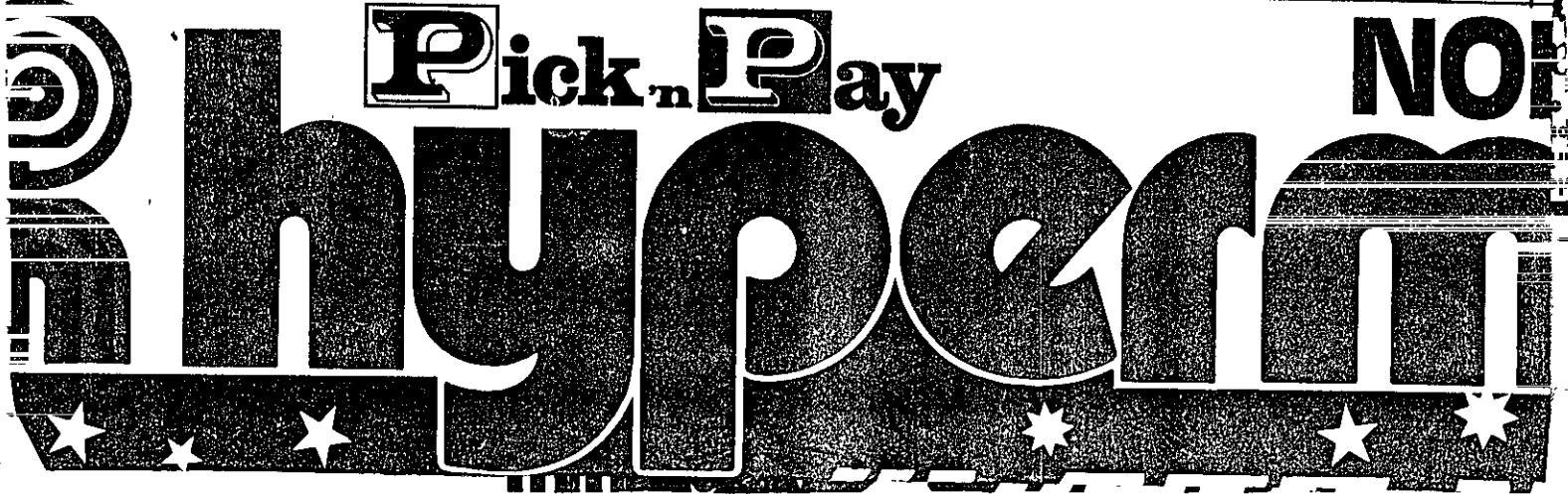
South African church representatives, led by Dr Allan Boesak, are attending the congress. Dr Boesak will be delivering the sermon at the closing religious service on Sunday.

Swapo is also represented at the congress, despite the protests of some German churchmen.

The 110 000 participants are being invited to wear yellow scarves as a sign of protest against apartheid, and many of the speeches at the congress are expected to call for a speedier dismantling of race policies.

Dr Boesak said he expected from the congress not only statements on South Africa but actions, including an engagement by the German Evangelical Church for full sanctions and for greater political and economic pressure on the South African Government.

"The South African Government should no longer be able to count on the German people as a friend," he said.



# WE SHALL BE FREE

22

## SA PRESS ASSOCIATION

**ARCHBISHOP Desmond Tutu of Cape Town told a June 16 rally in Maputo yesterday that apartheid destroyed homes and families in neighbouring states as well as in South Africa.**

"If there is going to be peace and prosperity, and if people are going to live happily together in South Africa and in all the other states of the region, we call on the international community to help us destroy apartheid before it destroys us," he said.

The Archbishop is in Mozambique as Metropolitan of the Church of the Province of Southern Africa (CPSA), on an official visit to the diocese of Lebombo, one of two Anglican dioceses in the country.

He has also paid courtesy calls on Government ministers, and yesterday visited Maputo's heroes' square. Next week he will meet President Chissano.

He told the June 16 commemoration rally that he wanted to thank

Mozambicans, on behalf of millions of South Africans, for helping South Africans in their struggle to be free.

### Attacks

He said Mozambique had exposed, and was continuing to expose itself to South African defence force attacks through its stand.

Archbishop Tutu called on the international community to help the people of Mozambique,

"who want nothing except to be left alone so that they can finish their struggle for liberation so that they can plough their lands and develop their cities."

"That will happen when apartheid has ended in South Africa because there won't be any reason for South Africa to attack its neighbours."

The Archbishop appealed to white South Africans: "For your sake and for our sake, for the sake of our country and all the neighbouring countries, apartheid

# - TUTU

must go. None of us want to destroy white people or to drive them into the sea.

"We say to them: We want to live peacefully with you. South Africa is our country. We did not come from overseas. We welcome you to come and live among us."

He said that when South Africa was free,

leaders who were currently jailed and exiled would live together with the State President, Mr P W Botha, "if he wants to".

"We say to all oppressors and dictators everywhere in the world: We are going to be free. We don't doubt that at all. Our freedom is a gift from God." — Sapa.

(scribble)

18

19/11/82  
Dunlop

# 'Apartheid is a sin'

A SHARPEVILLE Anglican priest, the Rev Tebogo Moselane, told the Delmas treason trial on Monday that although he was a supporter of black consciousness, he was more in black theology.

Mr Moselane was testifying in the trial at which he and 18 other men are appearing before Mr Justice Van Dijkhorst and an assessor. They have pleaded not guilty to charges of high treason, alternatively terrorism, subversion and murder.

Questioned by Advocate J B Jacobs, for the State, Mr Moselane said black consciousness was not an organisation but an ideology. He sympathised with it as a philosophy, he said.

Black theology, he said, talked about the God of freedom. It also said there is oppression

of blacks through apartheid which, according to Christian beliefs, is a sin.

"Apartheid is an ideology and, if you believe in it you have made it your God — and that is a sin. God has said no one should believe in other Gods, but Him alone," he said.

Mr Moselane also told the court that he was not a member of any organisation subscribing

to black consciousness, nor any organisation affiliated to the United Democratic Front.

• Meanwhile, a third attempt to secure the release on bail of 13 of the 19 accused is to be argued this month before the court adjourns for a one month recess. Mr George Bizos, SC, handed in bail application papers to the court on Monday. Six of the other accused were granted bail earlier.

Boesak  
West  
doesn't  
give  
a damn

# Britain backs UDF call, says envoy

STOCKHOLM. — Dr Alan Boesak said here yesterday that most Western nations did not "give a damn" about the plight of blacks in South Africa and would only start caring when white children were killed on the streets.

Dr Boesak criticized the West for ignoring deteriorating conditions for black people in South Africa under the state of emergency.

"I don't think that most of the Western countries in the international community give a damn about our children," Dr Boesak said. He is visiting Sweden at the invitation of Prime Minister, Mr Ingvar Carlsson.

Yesterday he addressed a news conference to mark the 11th anniversary of the Soweto uprising.

Sweden, one of the world's most outspoken critics of South Africa, has declared unilateral trade sanctions against the Republic. Firms have till November to sell their assets. — Sapa-Reuter

## Belt-up call

DURBAN. — Callers reporting drivers not wearing seatbelts have swamped the National Road Safety Council since the council's appeal to the public to report motorists not wearing belts. So far letters to owners of more than 12 000 registration numbers have been sent. — Own Correspondent

## Own Correspondent

DURBAN. — The outgoing British ambassador, Sir Patrick Moberley, said here yesterday that the British government agreed with the call by the United Democratic Front for a free, non-racial, democratic country.

However, Sir Patrick, speaking to the South African Institute of International Affairs, indicated that the British government did not support a one-man, one-vote system in a unitary South Africa.

He said the British government wished to see universal suffrage as a basic moral and democratic right for all.

"We have never attempted to say how it should be applied in the particular circumstances of South Africa," he said.

He said it did not necessarily follow that the British government expected the Westminster system to be adopted in all its details in other countries.

"Democracy and universal suffrage can be practised in many ways. We recognize the need for safeguards within any system which may suit the needs of a particular country."

Sir Patrick said the British government continued to call not only for an end to discrimination based on race and colour but for political rights to be extended to all South Africans.

The British government wanted to see the future of this country settled by negotiation between the South African government and freely chosen leaders of the black community.

"To talk to co-opted leaders would not be enough."

He said one reason why reforms over the past few years had not changed the perceptions of blacks was that the changes were felt to have come from above rather than emerging from deliberations.

"But in any case the reforms already tackled are only part of the problem."

"In the townships men, women and children still face many obstacles stemming for instance from the long-term effects of the Group Areas Act."

"Equally there is disappointment that a process of real dialogue, which we all wish to see, has yet to get off the ground."

M645 17/16/87 (28) 103

# Court orders tapes on Tutu visit returned

The Argus Correspondent

JOHANNESBURG. — Police seized foreign network TV video tapes of Archbishop Desmond Tutu's visit to Maputo after they had read about the visit in local newspapers, a security police major told the Rand Supreme Court before being ordered to hand them back.



Archbishop Tutu

Security police seized four tapes at Rand Airport from the pilot of the aircraft chartered by American ABC, German ARD and British ITN television networks after it landed yesterday afternoon.

The networks last night brought an urgent application in the Rand Supreme Court for the return of the tapes and police were ordered to do so by Mr Justice Stegmann.

Two of the tapes were filmed on Monday, recording Archbishop Tutu's arrival at Maputo Airport and of a Press conference he held later. The other two tapes were filmed yesterday at a public June 16 rally.

## REGULAR TAPES

A German ARD television crew filmed the events. It plans to accompany Archbishop Tutu for the full two weeks of his tour and to send out tapes regularly.

Lawyers for the networks first asked a Major Smit of the Germiston branch of the security police, who authorised the seizure, to return the tapes. But he refused, saying a police expert would view them first.

Major Smit told the court he read reports in two newspapers about the Maputo visit and received information that an aircraft would land at Rand Airport with tapes from Maputo.

In the light of what he had read he decided they could be evidence in the commission of an offence and he suggested in court that this could be high treason or terrorism.

Mr Justice Stegmann ruled that the police were not empowered to seize the tapes because they did not have reasonable ground to believe they could be used as evidence in the commission of an offence.

38

17/1/87

## Seized Tutu video returned

JOHANNESBURG — A news video tape of Archbishop Desmond Tutu's visit to Maputo, which was seized by South African authorities at Rand Airport on Monday night, was returned to foreign newsmen yesterday after an urgent court order.

American ABC television and ARD German television lodged an urgent application to the Rand Supreme Court for the return of the confiscated tape, which the companies shared.

The contents of the tape were shots of the Archbishop in Maputo, including a speech in which he urged increased world pressure to "destroy apartheid".

The lawyer representing the television companies in the court application, Miss Lauren Jacobson, said the court yesterday instructed the authorities to return the tape, and ruled that the respondent, the Minister of Law and Order, bear the costs of the agencies' application.

Archbishop Tutu told a rally in Maputo that apartheid destroyed homes and families in neighbouring states as well as in South Africa.

"If there is going to be peace and prosperity, and if people are going to live happily together in South Africa and in all the states in the region, we call on the international community to help us destroy apartheid before it destroys us," he said.

The overseas news tape was to have been used by ITN.

An ABC news producer in Johannesburg, Mr Richard Sergay, said the tape was confiscated by South Africa authorities when it arrived at Rand Airport by charter flight on Monday night.

Archbishop Tutu is on a two-weeks visit to Maputo. — Sapa

23

# SA issues dominate at congress

MUNICH — South African issues are expected to dominate the German Evangelical Church congress that opened in Frankfurt yesterday, and Frankfurt police are bracing themselves for possible clashes on the fringes of the four-day gathering.

South African church representatives are attending, led by Allan Boesak, who will be delivering the sermon at the closing religious service on Sunday. Swapo is also repre-

sented at the congress, despite the protests of some German churchmen. The 110 000 participants are being invited to wear yellow scarves as a sign of protest against

South African apartheid, and many of the speeches at the congress are expected to call for a speedier dismantling of race policies. On the eve of the opening of the congress,

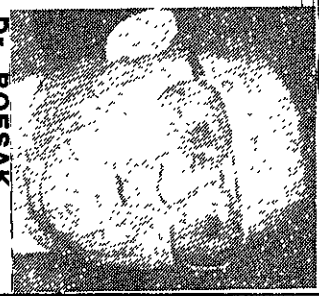
the Frankfurter Rundschau daily newspaper carried a special edition devoted to the gathering but concentrating mostly on South Africa — with interviews with Boesak and South African Council of Churches official Joe Seremane.

## Exploit

Boesak said he expected from the congress not only statements on South Africa but "actions", including an engagement by the German Evangelical Church for full sanctions and for greater political and economic pressure on the white government.

Boesak accused West Germany of being one of the four "chief supporters of the apartheid regime". The others he listed as the United States, Great Britain and Japan.

"German banks and German firms all exploit



DR BOESAK . . . sermon.

the situation", he charged. "They all continue to support one of the most repressive regimes that the world has known in recent times."

Boesak's accusations are likely to spark keen debate at the congress, which will be considering a controversial decision by the presidium of the German Evangelical Church to close its accounts with the giant Deutsche Bank because of its financial activities in South Africa.

The presidium took the decision under protest after massive pressure by anti-apartheid groups within the German Evangelical Church council.

CMF Times 19/6/87 (28) ZAN ZAN

# Tutu comments: Charges possible?

By CHRIS ERASMUS

POLICE may be considering charges against the Archbishop of Cape Town, the Most Rev Desmond Tutu, for alleged comments made during his visit to Mozambique.

According to the Police Directorate of Public Relations in Pretoria, security police yesterday declined to comment on press speculation that such charges might be brought.

But transcripts of the archbishop's comments obtained by the Cape Times show he has been quoted out of context and, in some cases misquoted, in South African newspaper reports.

The possibility of charges, including high treason, being brought against the archbishop were raised earlier in the week during a successful Rand Supreme Court application by the German television network ARD for the return of seized video tapes of Archbishop Tutu's Mozambique visit.

During the application, Major N G Smit of the security police said he had made his decision to seize the tapes after reading newspaper reports of the archbishop's utterances in Maputo.

The major was quoted as referring to a report in the Citizen newspaper in which the archbishop allegedly claimed he would give the signal for violence to start in South Africa.

Yesterday in a front-page article, the Citizen speculated on possible police action against the archbishop, quoting "top sources" as having

confirmed that "utterances made abroad by Archbishop Tutu, where he has made most of his major announcements, have been closely scrutinized for possible contraventions of the law for some time, particularly for his call last year for sanctions against South Africa".

The report reiterated that "Major Smit had based his decision (to seize the tapes) on local newspaper reports, quoting Archbishop Tutu as saying he would give the signal when he felt violence was necessary to end apartheid".

## 'Suspicion'

Maj Smit had claimed the tapes were seized "because there was a reasonable suspicion that the material contained evidence of a suspected crime, possibly of high treason", said the report.

The Burger said in a report carried on Wednesday that "Dr Tutu said the day before yesterday (Monday) that he would announce the day on which the 'unjust system' of apartheid in South Africa would be overthrown (omvergewerp)".

But verbatim transcripts obtained by the Cape Times of the archbishop's comments, made on his arrival in Maputo on Monday and during a rally marking the 11th anniversary of the Soweto student uprising of June 16, 1976, show that he has been widely misquoted.

On Monday, at a press conference held soon after his arrival in the Mozambican capital, the archbishop said in answer to a question on whether black South Africans had

yet reached the stage where they had turned solely to violence to achieve liberation:

"I would say that I will tell you the day I believe we must tell the world that now we have reached the point where we must use violence to overthrow an unjust system.

"I don't believe we are there yet and the onus really lies with the international community."

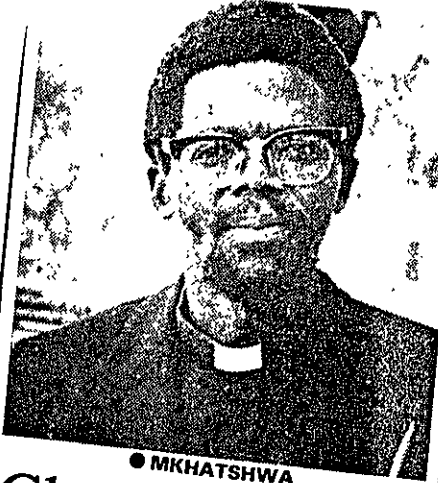
The next day, at the June 16 rally, he said: "If there's going to be peace, if there's going to be prosperity, if people are going to live happily together in South Africa and in Mozambique, Lesotho, Swaziland, Zambia, Zimbabwe, Angola and Namibia, we call on the international community to help us destroy apartheid before it destroys us."

□ Reacting to the archbishop's comments, the Rev G S J Möller, moderator of the Western Cape synod of the Ned Geref Kerk, said: "I don't think it behoves a man of faith, a minister, to consider violence in any way, because the church must work for conciliation and peace and not use violence."

Dr Beyers Naude, outgoing general secretary of the SA Council of Churches, said he was not prepared to comment till he had spoken to Archbishop Tutu personally about the remarks and had had time to read the full transcript in which they were contained.

The Roman Catholic Archbishop of Cape Town, the Most Rev Stephen Naidoo, was not available for comment yesterday.





● MKHATSHWA

## Church leader faces charges

PATRICK BULGER

CATHOLIC church leader Father Sman-  
galiso Mkhatsywa was charged yester-  
day with illegal possession of an aca-  
demic work on the Soweto uprising and  
dangerous weapons — "a knife, two axes  
and a panga".

Mkhatsywa, general secretary of the  
SA Catholic Bishops' Conference, was  
charged a week after he was released  
from a year's detention in terms of the  
emergency regulations.

The charges were added to two others,  
one under the Internal Security Act and  
the other relating to illegal possession of  
an unlicensed 0,38 pistol and 50 rounds of  
ammunition.

Mkhatsywa, who is on R1 000 bail, was  
not asked to plead and was warned to  
appear in the Pretoria Regional Court  
again on August 7.

# Treason<sup>18</sup> probe after Tutu's trip

The Minister of Law and Order, Mr. Adriaan Vlok, asked yesterday whether the Anglican Archbishop of Cape Town, the Most Rev. Desmond Tutu, had discussed South Africa's violent destruction with Mozambique's President Joaquim Chissano.

Mr Vlok was apparently referring to Bishop Tutu's recent visit to Maputo, where, according to reports, he said he would give the signal when he felt violence was necessary to end apartheid.

Mr Vlok told a police passing-out parade in Pretoria that he wanted to know whether there was freedom of religion in Marxist Mozambique.

"The task of any cleric is after all the development of Christianity," he said.

"Bishop Tutu, did you negotiate about this with Mozambique's head of state? Or did you discuss the destruction of a country through violence — where there is still freedom of religion?"

## VIDEO SEIZED

The Police Public Relations Directorate in Pretoria confirmed police were investigating whether Archbishop Tutu had broken any law with certain utterances in Maputo.

Police have said that video recordings of Archbishop Tutu were seized this week because there was a reasonable suspicion that they contained evidence of a crime, possibly of high treason.

Mr Vlok told more than 2 000 graduating police officers, including 168 women, that people slept calmly knowing the police would protect "us and our country against the dangers which we will come up against."

He stressed that the SAP did not look for violence.

Mr Vlok said 12,7 percent of the officers on parade were English-speaking. "That is not enough," he added. — Sapa.

CMG Tink 22/6/87 (28)

## Boesak calls for new Jerusalem in Pretoria

FRANKFURT. — Dr Allan Boesak yesterday called for an end to apartheid at the closing service of a five-day West German Protestant Church congress attended by more than 100 000 people.

Addressing the crowd at Frankfurt's Waldstadion, Dr Boesak urged democracy and freedom in South Africa and said Christians should fight against injustice world-wide.

"There must be a new heaven and a new earth. This vision does not wait for eternity," Dr Boesak, who is president of the World Alliance of Reformed Churches, told the congress.

"The new Jerusalem will spring from the ashes of what is today also called Pretoria," he said.

While he spoke, many in the crowd waved yellow scarves as

a symbol of opposition to apartheid in South Africa.

A day earlier, some of those attending the congress had participated in street demonstrations against apartheid in downtown Frankfurt.

Police said about 10 000 demonstrators marched through Frankfurt's main banking district calling on West German banks to cut all business ties with South Africa.

The five-day congress of the West German Evangelical (Protestant) Church ended yesterday. Among the subjects discussed during the seminars were Christian unity, apartheid in South Africa, and the deadly disease Aids, church spokesmen said.

Those attending included about 2 000 visitors from 40 other countries. — Sapa-AP

(28)

# Boesak's plea for peace

MUNICH — The German Evangelical Church's annual congress in Frankfurt ended with an appeal by Dr Allan Boesak for a "new world" of peace and justice for all.

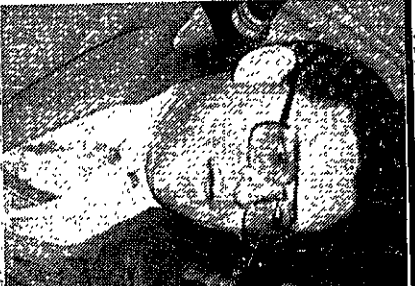
Dr Boesak, president of the World Alliance of Reformed Churches, was selected to give the closing sermon at the four-day congress. More than 100 000 people, including West German chancellor Helmut Kohl, packed Frankfurt's main football stadium to hear him speak in his sermon

frequently interrupted by thunderous applause — Dr Boesak said the "new Jerusalem" was no illusion and would "arise from the ashes of all that which is Pretoria today."

He called on the German Evangelical churches to show solidarity for South Africa's oppressed in deeds as well as words.

Most of the congregation wore yellow scarves as an agreed sign of protest against apartheid. Dr Boesak wore his yellow scarf over a priest's black robe. About 10 000 people, many of them participants in the congress, demonstrated against apartheid in a mass procession through Frankfurt at the weekend. The protesters converged on Frankfurt banks, calling on them to cut all business ties with South Africa.

On Friday night, an arson attack was carried out on the Frankfurt branch of the Dresdner Bank, one of those accused of supporting South African apartheid. A display window was smashed and two firebombs were thrown into the interior.



ALLAN Boesak "new Jerusalem"



West German figure skater Cornelia Tesche (21), right, and Belgian colleague Dominique Morelli (19) are the two skaters taking part in the Figure Skater of the Year competition to be held in Johannesburg this week. The event commemorates the 50th anniversary of the SA Ice Skating Association.

# Tutu meets Chissano after touring Mozambique

28 rmc  
24/6/87

The Star's Africa News Service

MAPUTO — The Anglican Archbishop of Cape Town, Desmond Tutu, had a brief meeting here yesterday with President Joaquim Chissano of Mozambique.

Archbishop Tutu told journalists they had discussed the situation in Mozambique and in South Africa, but gave no details.

Archbishop Tutu said he had not been surprised by the South African security police attempt to seize video cassettes of his visit to Mozambique.

He described the action as "typical" of South African Police behaviour.

Archbishop Tutu is expected to have another and longer meeting with President Chissano before returning to South Africa on Monday.

Referring to the controversy over the archbishop's remarks in Maputo last week about the use of violence in the Republic, a spokesman for the archbishop said he had said nothing then that he had not said before and that his remarks had been misinterpreted.

Archbishop Tutu has spent the past week visiting the provinces of Gaza and Inhambane.

From the towns of Xai Xai and Inhambane he made short trips by road to nearby churches to conduct services, accompanied always by a strong military escort.

Even the church services were conducted with troops guarding the churches. Two services were cut short after the military escort warned it would be dangerous to travel on the roads in darkness.

In the hospital at Inhambane he spoke to some victims of MNR attacks.



**IN MOSCOW** . . . Moulana Faried Esack next to the grave of the former secretary-general of the South African Communist Party, Moses Kotane, in Heroes' Acre in Moscow, the same graveyard where Josef Stalin is buried.

# City man back from Russia

By BARRY STREEK

PEOPLE in the Soviet Union were "quite critical" of their government but they also displayed a deep sense of loyalty and patriotism to the state, Mr Faried Esack, the national co-ordinator of the Call of Islam movement, said yesterday.

Mr Esack, who recently returned from a two-week visit to the Soviet Union, said Party officials indicated there was a "tired image of the Soviet State" inside Russia—and at the same time tremendous excitement about "profound and far-reaching changes" that were taking place.

Mr Esack, the South African vice-president of an inter-faith organization, the World Conference of Religion and Peace, with headquarters in Geneva, went to the Soviet Union to represent the Archbishop

of Cape Town, the Most Rev Desmond Tutu, one of the organization's presidents, at a meeting of its board of governors.

"My general impression of the Soviet people was that they came across as quite satisfied with living conditions and gave the impression of being well fed and well informed."

Though guides and interpreters were provided, he was "completely free to go where I wanted". In Moscow he had walked through the streets at night and talked to people he had met.

"A lot of young people had Western heroes such as David Bowie and Michael Jackson. They said they wanted to visit the West but I never met anyone who wanted to live in the West."

Mr Esack said South African students

studying at the Patrice Lumumba University in Moscow wanted to know when they could come home. He met about 30 ANC students who were studying law, medicine and mining engineering.

He also met the Afro-Asian Solidarity Committee, which is responsible for formulating Soviet policy in Southern Africa and liaising with the liberation movements.

"The ANC does not have formal representation in the Soviet Union at all," he said.

He said he found the students "far happier with their conditions than exiles in other countries". Some were from Cape Town, including one from Manenberg, some from Kensington and some from Woodstock.

## Archbishop 'misquoted on violence'

# Charge me, Tutu challenges Govt

25/6/87 SM

The Star's Africa News Service

MAPUTO — Archbishop Desmond Tutu of Cape Town last night challenged the South African Government to charge him in court for his statements on violence.

At a press conference in Maputo, he accused the Government and its supporters of using "red herrings" to divert attention from the question of whether it supported MNR violence in Mozambique.

A spokesman for Archbishop Tutu said yesterday he had been misquoted by a Mozambican newspaper as saying "time for violence has now come".

This reported statement by *Noticias* and others by Archbishop Tutu reported internationally have created a controversy.

Some Anglicans have expressed their concern over the matter.

Mr John Allen, Archbishop Tutu's media secretary, said the full text of a question and answer at a press conference given by the Archbishop in Maputo was: "An American journalist asked: 'Archbishop ... has it not reached the stage as far as you are concerned where black South Africans will give up and turn solely to violence as part of their liberation struggle? You have often said in the past that day may come. Most anti-government groups have said that June 16 should be observed with dignity — you're still going along with that at this stage?'"

"Answer: 'Oh absolutely. Yes, I would say that I will tell you the day I believe we must tell the world that now we have reached a point where we must use violence to overthrow an unjust system. I do not believe we are there yet.'

'And the onus really lies with the international community. They now see stark naked the viciousness of apartheid when you can have the Minister of Foreign Affairs in South Africa trying to justify the detention of children by claiming that all of those children were detained because they were involved in criminal offences.

'We say that we know that he cannot be speaking the truth because if that was true all they need to do is to take those children to court and the court would have found them guilty. I mean, how can he say that when he claims that South Africa has one of the best legal systems? What we keep trying to say to the world is that we have an evil system, apartheid, which can survive only because it defends itself with equally evil methods. I will announce the day I believe we have reached the end of the tether.'

'Time has now come for violence' - report

# BISHOP MISQUOTED

22

## - CHURCH

A MOZAMBICAN newspaper, *Noticias*, misquoted Cape Town's Anglican Archbishop Desmond Tutu as saying the "time for violence has now come."

Mr John Allen, the Archbishop's media secretary said in a statement in Cape Town yesterday.

He said a United States journalist asked: "Archbishop, then it has not reached the stage as far as you are concerned where black South Africans will give up and turn solely to violence as part of their liberation struggle? You have often said in the past that day may come. Most anti-government

SOWETAN Africa News Service

groups have said that June 16 should be observed with dignity — you're still going along with that at this stage?"

The Archbishop replied: "Oh absolutely. Yes. I would say that I will tell you the day I believe we must tell the world that now we have reached a point where we must use violence to overthrow an unjust system. I do not believe we are there yet and the onus really lies with the international community.

"They now see stark naked the viciousness of apartheid when you can have the Minister of

Foreign Affairs in South Africa trying to justify the detention of children by claiming that all of those children were detained because they were involved in criminal offences.

"We say that we know that he cannot be speaking the truth because if that was true all they need to do, is to take those children to court and the court would have found them guilty.

"I mean, how can he say that when he claims that South Africa has one of the best legal systems?"

"What we keep trying to say to the world is that we have an evil system, apartheid, which can survive only because it defends itself with equally evil methods. I will announce the day I believe we have reached the end of the tether," the Archbishop was reported as replying. — Sapa.



# Charge me if you want, says Tutu

(28)  
EP.  
26/6/87

MAPUTO — Archbishop Desmond Tutu, a guest at Mozambique's 12th independence anniversary celebrations, has challenged the South African Government to charge him with treason when he comes home.

"I am returning home on Monday and I will want to challenge the South African Government and its supporters, if they so wish, to prefer charges, whatever sort they want," the Anglican cleric told a news conference.

"Someone said that they were to lay charges of treason. I will be only too ready to face those charges," he said.

The Archbishop was reacting to criticism of him in South African newspapers after a series of allegations attributed to him during his two-week pastoral visit to southern Mozambique.

"I said nothing here that I have not said before, and I said nothing about which I am ashamed or repentant of. I would repeat what I have said," said Archbishop Tutu.

However, the statement he said he was repeating at the conference, differed from that he was reported to have made on June 15.

The national Mozambique news agency, AIM, had quoted Tutu as saying on June 15, "I will announce the day when we have reached the end of our tether. I will tell you when we have to use violence to remove an unjust system."

The Archbishop said: "I said that it is the church's teaching that there can come a time when it is

justifiable to overthrow an unjust system violently. I said very straightforwardly I will tell you when I have reached that point."

However Archbishop Tutu said it would be presumptuous of him to tell South African blacks when to "go ahead".

He was one of about 100 special guests at the Mozambican independence commemoration in the capital, Maputo, and watched yesterday as President Joaquim Chissano placed a wreath at the star-shaped Monument to the Mozambican Heroes. — Sapa-AP



**ARCHBISHOP TUTU**  
... charge me

Cape Times 26/6/87

# Police still 28 considering Tutu's words

POLICE are still "looking at the possibility" that the Archbishop of Cape Town, the Most Rev Desmond Tutu, "might have contravened one or other of the country's laws by his utterances" in Mozambique.

This was the response of a police spokesman asked to comment yesterday on Archbishop Tutu's "Charge me!" challenge.

## 'Possible contravention'

Speculation on the possibility of charges, including treason, being brought against the archbishop surfaced on the front page of the pro-government Johannesburg Citizen last week.

The newspaper quoted "top sources" as confirming that "utterances made abroad by Archbishop Tutu have been closely scrutinized for possible contravention of the law for some time".

The police spokesman said yesterday that this remained the position. A spokesman for the Minister of Law and Order declined to comment.

Sylvia Vollenhoven reports from Maputo that Archbishop Tutu, whose diocese includes Namibia and Mozambique, told a press conference on Wednesday night: "I have said nothing of which I am ashamed and repentant. The Church's teaching is that there could come a time when it would be justified to overthrow an unjust system violently. But I said we had not reached that point.

"If that is treasonable I challenge the South African government and its supporters to prefer charges of whatever sort they want."

Archbishop Tutu's challenge followed misquoting and misinterpretation of his comments as support for the violent overthrow of the regime or a claim to the right to decide when violence should begin.

The leader of Southern Africa's two million Anglicans accused Pretoria of giving support to the Mozambican National Resistance Movement (MNR) and said those protesting about his statement on violence should consider whether they were supporting a movement that shot babies.

"It is very interesting that we often held services surrounded by troops in this allegedly Marxist state.

"The troops were there to protect us so that we could carry out our church services without being molested by bandits supported by South Africa — which claims to be a Christian country," he said.

Noting that a civil war of "low intensity" was being waged in South Africa, Archbishop Tutu said: "What we have been trying to do is to avert an all-out civil war by calling on the international community to intensify its efforts to bring about an end to apartheid." — Staff Reporter and UPI

# Anglicans angered by Tutu's 'politics'

**HAMISH McINDOE**

THE politics of Archbishop Desmond Tutu have quietly enraged many of the Anglican church's white (and moneyed) members since his enthronement two years ago. Now his alleged statement in Mozambique on violence has pushed the quarrel into the open.

This week Anglicans were locked in a holy scrum when Tutu, visiting two dioceses in Mozambique, reportedly said he would advise when the time had come to call for violence in SA. A Mozambican newspaper went further. It quoted Tutu as saying the "time for violence has now come".

A spokesman for Tutu later claimed the Archbishop was misquoted — but the damage was done.

The conservative Anglicans Concerned for Truth and Spirituality (ACTS) entered the fray by saying Tutu's venue for thumping Pretoria's undemocratic ways was risible given the country's Marxist government.

## Toughening

But the anger was not limited to Anglican hardliners. Attitudes are toughening among many white Anglicans over the church's growing politicisation.

The Anglican Bishop of Johannesburg, Duncan Buchanan, tried to rest fears over Tutu's speech at a Fairmount parishoners' meeting on Monday. Just what was said is not known, as the Press was barred, and Buchanan asked the 50 parishoners present to keep quiet about the meeting. They did.

Buchanan, in an interview, criticised ACTS and said: "I just wish they would be a little less political, especially when airing right-wing views." He added much of the "Ma-

puto anger" was heavily manufactured by the Press. "It was blown up for the usual reasons".

So was it just a muddle over a misquote? Tutu's Press secretary John Allen later explained an American journalist asked Tutu if the stage had been reached where "black South Africans will give up and turn solely to violence as part of their liberation struggle".

Replied Tutu: "I will tell you the day I believe we must tell the world that now we have reached a point where we must use violence to overthrow an unjust system... I do not believe we are there yet."

Buchanan dismissed speculation that Tutu's fighting talk and liberation theology generally was causing deep divisions in the Anglican Church. "Frankly, Archbishop Tutu is no more politically prescriptive than many other so-called troublesome Anglican priests; look at Trevor Huddleston.

"The Anglican church generally tries to avoid making absolute political points, but the rejection of apartheid is a non-negotiable," he said.

But Tutu's political sniping at Pretoria has caused several ructions. Witness the scuttling of Coretta King's proposed meeting last year with President Botha and KwaZulu Chief Minister

Mangosuthu Buthelezi by Tutu and World Alliance of Reformed Church's president Allan Boesak.

Tutu's patronship of the UDF has also left many Anglicans cold.

Most of SA's two-million Anglicans are black but it is the white 20% that bankroll the major share of church's costs in tithes.

And ACTS sources say many of the church's white purse-holding parishoners are now withholding tithes or simply defecting to other denominations because of the church's growing politicisation. Specifically, Tutu's.

## 'Moved out'

The parish at Fairmount's St Augustine's Church has halved to 600 family's over the last two years but this, Buchanan made clear, was only "marginally due to Archbishop Tutu". "Many Anglicans have simply moved out of the area and been replaced by Italians, Portuguese and Jews," he said.

Buchanan was unable to disclose the extent of Anglican defections. "I represent a church whose followers are 80% black and 20% white, but I'm expected to behave by the 20% as if it was 100% white.

"We're faced with the daily consequences of apartheid; only most white people just don't see it," he said; blaming the Group Areas Act for ensuring that people of different races just don't meet each other.

# TERROUR TACTICS

28

SO WETSANI, Friday, June 26, 1987

**MAPUTO** — Archbishop Desmond Tutu called Mozambique National Resistance tactics "terrorism" and challenged the South African Government to say whether it supports the anti-Marxist guerrillas, the *AIM* news agency reported yesterday.

At a news conference following visits to hospitals and areas of destruction in Inhambane Province, the Anglican cleric said malnutrition in the province was partly due to peasants fleeing their fields for fear of the guerrillas, the *National News Agency* reported.

Archbishop Tutu said he had spoken to children orphaned by the 10-year-old war.

"We saw a baby who was shot in the head, the bullet just missing its brain," Archbishop

## ARCHBISHOP ACCGUSES THE MNR

Tutu said. "That sort of thing is terrorism, and it is perpetrated by these people. Does the South African Government support them? If it does, then they are supporting terrorism and I want to say that as responsibly as I am able to."

### Meeting

*AIM* quoted the Archbishop as saying that in his visit to Gaza and Inhambane provinces "we often held services surrounded by troops of an allegedly Marxist state who were there to protect the Christians so that the Christians could carry on their

services without being molested by the bandits who are supported, so everyone believes, by South Africa, which claims to be a Christian country."

However, Archbishop Tutu also said that in a two-hour meeting with President Joaquim Chissano, they had discussed the closing of certain churches, *AIM* reported. "The President indicated that this is an issue which is receiving very urgent attention," and was being investigated by the ruling Frelimo Party, Archbishop Tutu said. "but I left feeling that we would be satisfied with the outcome of this."

When Frelimo came to power after the revolution church-run schools and clinics were nationalised and certain religious observances, such as public processions, were restricted.

# The pure-white church may launch on weekend

THE SPLIT in the powerful Nederduitse Gereformeerde Kerk (NGK) between the moderate and more extremist conservatives on the issue of race and apartheid is irrevocable and final — the first major Afrikaans church split since the 1890s.

There are only two outstanding questions: when and how will it happen and, secondly, how many rank and file members and ordained ministers will join the breakaway.

It will almost certainly culminate in the launching of a purist, all-white Afrikaans church, probably called the Afrikaanse Gereformeerde Kerk (Afrikaans Reformed Church, AGK).

The first step towards the launching of the breakaway church could be taken as soon as tomorrow. The dissident movement, organised by the Continuation Committee of Dissatisfied Members (CCDM) has organised an emergency meeting to be held in the Skilpad (Tortoise) Hall in Pretoria tomorrow.

Some 3 000 dissidents from congregations all over South Africa are expected at this venue, which has become a kind of holy shrine of Afrikaner nationalist *verkrampies*.

It was here that the Herstigte Nasionale Party (HNP) was launched in 1969 and subsequently the Conservative Party and the Afrikaner Volkswag.

The Skilpad Hall rally follows the meeting on Monday this week between the 30-person General Synodal Commission (GSC) — the highest authority when the synod is not in session — and a CCDM delegation.

The GSC, under the leadership of Professor Johan Heyns, rejected all the demands of the CCDM, headed by Professor Willie Lubbe, a retired academic in classics and ordained minister.

The crux of the conflict is the "more liberal" policy decisions taken by the quadrennial synod in October 1986. In its policy document "*Kerk en Samelewing* (Church and Society)", it accepted the principle of an "open church" with black membership, albeit with some subtle qualifications.

The CCDM demanded a special general synod by the end of July, the rejection of the principle of open membership and the acceptance of mixed marriages. It accused the GSC of destroying the right of local congregations and church councils to decide for themselves.

The CCDM presented their "beswaarskrif (protest petition)" in the form of a 28-page booklet entitled "*Geloof en Proies* (Faith and Protest)". They demanded a response from the GSC by June 27, the day of the Skilpad Hall meeting.

However, the theological, semantic and hair-splitting arguments merely camouflage the party political conflict which lies at the root of this confrontation — the interecine political war between Afrikaner nationalists in the National and Conservative parties.

This is reflected in the last-minute intervention of Dr Andries Treurnicht, CP leader and former assessor and crown prince of the NGK.

In a special statement, he clearly identified with the views of the CCDM and their objections to new NGK policy statements. But he also appealed to both the dissidents and the church leadership to do everything possible to avoid a church split.

Treurnicht urged church leaders to exercise patience and accept that many church decisions are not final at a given moment, and he asked the dissidents "to use all the channels within the church to obtain revision

Behind the hair-splitting semantics of the debate in the Afrikaans churches lies the same quarrel which was fought in the elections.

HENNIE SERFONTEIN reports



Andries Treurnicht ... crucial last-minute intervention

of decisions before considering the establishment of a separate church".

Treurnicht's appeal was seen as a political manoeuvre to pre-empt charges that he is responsible for a split in the NGK, which would cause even greater bitterness than the 1982 split in the NP.

Ironically, it was a paragraph-by-paragraph theological critique by Treurnicht of the synodal decisions that formed the basis of the CCDM protest document.

However, it seems doubtful whether even Treurnicht will be able to prevent a split. At the same time, he has annoyed headline *verkrampies* with his diplomacy.

A senior *verkrampie* church minister deeply involved in the rightwing opposition told me: "If Dr Treurnicht had come out in open support of us, he would have had the 600 000 Afrikaners who had voted CP all with us."

"However, many members are so angry that not even Dr Treurnicht will stop them from leaving the NGK, regardless of whether a formal decision to that effect is taken at the meeting tomorrow."

This minister believes the GSC may have defused some of the dissidence with their *verkrampie* interpretation of the 1986 synodal decisions.

"I was present where GSC members such as Prof P B Van der Watt told dissidents that the NGK had not become an open church and that blacks would only be accepted under exceptional circumstances."

The *verkrampies* scored an important victory at the Western Transvaal Regional Synod last week. It accepted a proposal that "boundaries" and "the ministerial needs" of congregations had to be considered when blacks applied for membership, thus making it impossible in practice.

This could convince some dissidents not to break away.

The irony of the conflict is that in reality the NGK general synod did not reject in principle the fundamental concept of apartheid in church and politics. A careful reading of the policy document clearly shows:

- It did not accept the physical, organic unification of the racially-separated NG churches into one non-racial church.

- It accepted the concept of separate ethnic groups as the basis of political structures and the principle of separate schools.

- It explained the "problematics" of our "complicated society" with its multi-ethnic basis in exactly the same manner as the government defends its policies in its pamphlets.



Resolute Buddhist nun, Nara Greenway, at the end of her 40-day free-the-children fast outside Cape Town's St George's Cathedral. She is accompanied by Irene Wijne.

Picture: GUY TILLIM, Afrapix

DISCARDED TEXTBOOKS  
ACADEMIC BOOKS  
GENERAL AND ILLUSTRATED  
BOOKS FACTIONS JUNK  
CAMPUS BOOKS STORE  
SIBERHAST BRAMFONTEIN  
PHONE (011) 339-1711  
OPEN-MON-FRI: 8:30 TO 5:00 SAT-TILL 1 PM

## Community Project

Community Project in Venda, at present doing weaving and knitting, requires a co-ordinator with management, marketing and community work experience. The applicant needs to be able to expand the activities of the project. References are required. Remuneration to be negotiated.

For further information contact:  
Bart Cox at Tel: (011) 447-1139

Interviews in Johannesburg on 29 June.

# Mozambique Anglicans may benefit from Tutu visit

## Marxist Frelimo government puts out red carpet for archbishop

SA/AGS 27/6/87 28

**Gerald L'Ange, Argus/Africa News Service**  
**ARCHBISHOP** Desmond Tutu's pastoral visit to his flock in Mozambique was turned into a political event by the Marxist Frelimo government, but the country's Anglican church may have benefited as a result.

The government rolled out the red carpet for the archbishop in a dramatic demonstration of the radical shift away from its harsh repression of the churches only a few years ago.

Archbishop Tutu went to Mozambique because it falls within his area of responsibility as Archbishop of Cape Town and leader of the Anglican church in Southern Africa.

The Frelimo government, however, appeared to see the visit as an opportunity to attack apartheid in South Africa.

It made the archbishop a guest of honour at its independence celebrations in Maputo, giving him a seat on the dais with President Joaquim Chissano.

President Chissano introduced Archbishop Tutu as "a South African patriot, a friend of the Mozambican people, who are with us in our struggle."

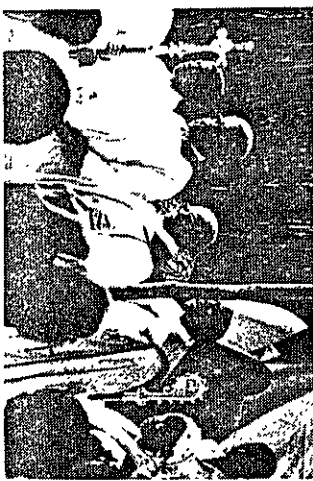
He said the archbishop was "a representative of the South African peoples' battle against apartheid, and of their indignation at the atrocities committed against our people by handit gangs directed and supplied by Pretoria" (a reference to South Af-



Bishop Tutu baptises a baby . . . . .

rica's alleged support for the Mozambique National Resistance guerrillas).

And the Frelimo government gave him a military escort to protect him from Mozambique National Resistance guerrillas when he travelled by road to visit rural churches in the Inhambane and Xai Xai areas.



Walks in procession to church . . .

After seeing alleged MNR victims in a hospital in Inhambane the archbishop challenged the South African Government at a news conference in Maputo to say whether it supported the MNR — something Pretoria has repeatedly denied.

But, according to members of his staff, when he met President Chissano he raised the fact that



And talks to an MNR victim in hospital

some churches remain closed by government decree in Mozambique. He was told the whole issue was being reviewed.

The warm welcome given to the archbishop may well speed up the relaxation of the crackdown imposed on the churches by the Frelimo government in the first few years of independence.

## Tutu honours slain 28

MAPUTO — Archbishop Desmond Tutu laid wreaths at the graves of black South Africans in Maputo yesterday, including those killed in South African raids.

He and his wife, Mrs Leah Tutu, visited Maputo's cemetery accompanied by Mozambican officials and South African exiles, including members of the African National Congress, a

statement released by the archbishop's press aide here said.

He also laid a wreath at the graves of three Mozambicans killed in last month's raid in Maputo.

The Archbishop of Cape Town is on a pastoral visit to Mozambique in his capacity as Metropolitan of the Anglican Church in Southern Africa.

His first visit today was to the graves 18 South Africans, including the 13 killed in the Matola raid of January 1981 and in the raid of May 1983, the statement said.

He led the singing of the anthem Nkosi Sikelel'i Afrika at the graves.

Archbishop Tutu said he had visited the cemetery because "no death leaves us cold". — Sapa

# Discrimination still exists — Russell

EAST LONDON — The Bishop of Grahamstown, the Right Reverend David Russell, said there was still discrimination between races, sexes and churches.

Bishop Russell told delegates attending the Grahamstown Diocesan Mothers' Union conference, being held at Holy Cross Anglican Church in Mdantsane, that discrimination should be fought and removed by the church.

"Women have rights in the church and in the world," he said.

Bishop Russell told delegates that one of the issues to be discussed at a conference in London next year, would be the ordination of women to priesthood.

He said this would be a major issue since it could tear the Anglican church apart as there were many people against the move.

The women were the backbone in the



**BISHOP RUSSELL**

church and their role was important Bishop Russell stressed.

He told the delegates that women had been treated as second class citizens and black women were treated as third class citizens.

The theme of the three-day conference, which started yesterday, and ends on Sunday, is "Thrift — Lord place a guard at my mouth, a sentry at the door of my lips."

It was Bishop Russell's first official address to the Mothers' Union since he was enthroned after the retirement of Bishop Kenneth Oram in March. — Sapa

27/6/87



...20 000 were occupying the main roads and causing massive traffic snarl-ups — Sapa-Reuter

CAF-TWB 27/6/87 (78) 28

## Tutu lays wreaths at Maputo graves

MAPUTO. — Archbishop Desmond Tutu yesterday laid wreaths at the graves of black South Africans in Maputo, including those killed in South African raids.

He and his wife, Mrs Leah Tutu, visited Maputo's cemetery accompanied by Mozambican officials and South African exiles, including members of the African National Congress, a statement released by the archbishop's press aide here said.

He also laid a wreath at the graves of three Mozambicans killed in last month's raid in Maputo.

The Archbishop of Cape Town is on a pastoral visit to Mozambique in his capacity as Metropolitan of the Anglican Church in Southern Africa.

After the wreath-laying ceremony he held a separate meeting with the exiles and chatted and prayed with them.

Archbishop Tutu said he had visited the cemetery because "these are South Africans. They are our brothers and sisters and our children, and I am concerned for all South Africans. Those who have died are children of God and I must pray for them.

"No death leaves us cold."

Archbishop Tutu said his meeting with the exiles and visit to the graves was in accordance with Anglican Church policy, which required that the church should minister to all South Africans, whether in the country or in exile. — Sapa

## Suspended jail

CAOL-Tint 27/6/87 (20) 28

## Tutu lays wreaths at Maputo graves

MAPUTO. — Archbishop Desmond Tutu yesterday laid wreaths at the graves of black South Africans in Maputo, including those killed in South African raids.

He and his wife, Mrs Leah Tutu, visited Maputo's cemetery accompanied by Mozambican officials and South African exiles, including members of the African National Congress, a statement released by the archbishop's press aide here said.

He also laid a wreath at the graves of three Mozambicans killed in last month's raid in Maputo.

The Archbishop of Cape Town is on a pastoral visit to Mozambique in his capacity as Metropolitan of the Anglican Church in Southern Africa.

After the wreath-laying ceremony he held a separate meeting with the exiles and chatted and prayed with them.

Archbishop Tutu said he had visited the cemetery because "these are South Africans. They are our brothers and sisters and our children, and I am concerned for all South Africans. Those who have died are children of God and I must pray for them."

"No death leaves us cold."

Archbishop Tutu said his meeting with the exiles and visit to the graves was in accordance with Anglican Church policy, which required that the church should minister to all South Africans, whether in the country or in exile. — Sapa

# Frelimo official uses Tutu meeting to slate Catholic leaders

The Star's Africa News Service

MAPUTO — The visit of the Anglican Archbishop Desmond Tutu to Mozambique has been used by a leading member of the Frelimo Party to indirectly launch a strong attack against the Mozambican Catholic hierarchy.

The criticism, made by Colonel Sergio Vieira, was accompanied by an attack in the government-owned newspaper *Noticias* against recent suggestions by the Catholic hierarchy that there should be negotiations between Frelimo and the Mozambique National Resistance (MNR) movement.

Colonel Vieira, former Security Minister and a Frelimo Central Committee member, was speaking during a weekend mass meeting in honour of Archbishop Tutu.

Colonel Vieira praised Archbishop Tutu's stand against apartheid saying that "the Church of Christ has repeatedly given rise to this type of man with a thirst for justice.

"In all epochs faced with the compromises and betrayals inherent in class alliances made by various religious hierarchies, those who believe in the dignity of man made in the image and likeness of God, raise, in thought and in deed, the noble banner of revolt."

## REACTIONARY VOICES

Colonel Vieira then indirectly attacked the Catholic hierarchy saying that "there exist reactionary voices, fascist voices, voices opposed to the people.

"They are not voices representing races or churches, although the speakers may be of a particular colour or may even wear the rings of a bishop," he added.

He described them as "anti-human and anti-Christian voices that advise people to capitulate to tyranny and to submit to racism.

"Theirs are the voices that propose conciliation with the terrorism of the bandits," Colonel Vieira said.

In a recent church newsletter, the Catholic Bishops of Mozambique called for negotiations between the government and the MNR.

At the weekend the daily *Noticias* carried a front page editorial titled "The apostles of treason" in which suggestions that the government should negotiate with the MNR were attacked.

Although no direct mention is made of the Catholic Bishops' call for negotiations, *Noticias* said "the apostles of treason piously present themselves as the interpreters of the people's suffering — omitting, however, to denounce those who are responsible for this suffering".

511

4  
1 00 1  
0

~~28~~ 28 SMW 29/6/87

# Church leader accused in heated TV debate

Religion Reporter

The moderator of the Ned Geret Kerk, Professor Johan Heyns, was last night accused of saying the members of the new Afrikaanse Gereformeerde Kerk (AGK) "had left the body of Christ".

The leader of the new AGK, Professor Wille Lubbe, made the accusation in a Network discussion on SABC-TV. Professor Heyns denied the accusation.

The accusation and denial were made during a discussion, which at times became heated, on the new AGK which was founded on Saturday.

Professor Heyns had said: "They (the AGK) left us on Saturday. I want to say it very clearly... they left us. We did not leave them."

"We would still like to see them as our brothers in Christ — so much so that if we can find each other again in possible discussions, they may be

welcomed back tomorrow.

"We cannot afford in this country, theologically, to lose anybody from the body of Jesus Christ."

It was in response to the last remark that Professor Lubbe said: "It is a very grave thing to say, as if we were lost to the body of Christ — you as a dogmatist (dogmatis) should know not to say that. You know very well that we still belong to the same body of Christ, that we are believers, even though

there are church differences."

Professor Heyns said he saw the issue as revolving around the concrete unity of the NGK, and that he did not mean the AGK had left the body of Christ.

Professor Lubbe also said he hoped Professor Heyns would not again say that the new church was founded on political grounds rather than on theological grounds. The AGK, he said, rejected this view. Professor Heyns, on the

other hand, confronted Professor Lubbe with the question of whether the NGK had become a "false church". He said a church had only left when it had become a false church.

Professor Lubbe answered only that the AGK members had serious objections to the NGK's new policy document, "Kerk en Samelewing" (Church adn Society).

"We do not see 'Kerk en Samelewing' as being based on Scripture," he said.

1987/07/20

## Tutu insists he was misquoted by Press

The Archbishop of Cape Town, the Most Rev Desmond Tutu, arrived at Jan Smuts Airport from Mozambique last night, insistent that during his two-week visit he had not said anything which he had not said before.

Archbishop Tutu was mobbed by about 50 media representatives.

However, before he was finally whisked away, he did shout out that he had been misquoted in reports from Mozambique.

"They made out I would give a signal (for the start of violence) while I really said 'I would tell you when the day had come'.

"I only said all my usual things. I said nothing new. I said there may come a day when it would be justified to overthrow an unjust system violently," he said.

28  
SACC  
30/1/87

SACC president Bishop Buthelezi advises delegates:

# Church should not take sides

By Sol Makgabutlane

The outgoing president of the South African Council of Churches, Bishop Manas Buthelezi, has advised churches to be cautious in siding with specific anti-apartheid groups.

Bishop Buthelezi was speaking at the opening session of the five-day SACC conference at St Barnabas College, in Bosmont, Johannesburg, last night.

The Archbishop of Cape Town, the Most Rev Desmond Tutu, who returned to South Africa last night from Mozambique, was one of the expected delegates but did not turn up. His predecessor, Archbishop Philip Russell, was present.

Addressing about 200 people, Bishop Buthelezi said the church should play a healing role in the conflict among anti-apartheid, extra-parliamentary forces.

Most of the conflicts "obviously derive from the system itself, but others derive from the very nature of party formations. Parties, by their very nature, divide the community."

It took great sensitivity to maintain a healthy and delicate balance among such parties, leaving the community to choose which was most relevant.

"In our situation the sense of co-existence has been lost. We must remember that in independent Africa there are at present... pre-independence political formations which chose not to disband at the attainment of independence," said Bishop Buthelezi.

## Rebels continue the bush war

He cited Angola, where he said rebels "continue the bush war as if nothing happened when the country was granted independence".

Bishop Buthelezi said if the church in South Africa backed a certain political formation, it would cease to be a "whole" and would become just a "part".

Churches had to divorce themselves from political groups because by so doing they would be well positioned to act as a bridge between opposing groups.

Bishop Buthelezi said it had often been asserted the church, even the SACC, did not represent the grassroots of its membership.

"One can of course argue a case in defence of the church or the SACC. (However) this would serve no useful purpose... I have learnt a lesson that it is counter-productive to try to defend yourself against all manner of criticisms.

"If you know in your heart that a particular criticism is wrongly applied to you, listen to it nevertheless. Put it in your outer coat pocket. Like a good emergency aspirin you may need it some day, even though you may not have to swallow it now."

Conference delegates watched a play, "A Step in the Dark", performed by St Barnabas during the conference.

CAPE TOWN 30/6/87

## Tutu 'against violence, but not a pacifist'

Own Correspondent

JOHANNESBURG. — Though he opposed violence, he was not a pacifist, Anglican Archbishop Desmond Tutu said on his return from Mozambique last night.

He described the visit as "very good".

Asked to clarify reports that he had said on his visit the time had come for a violent solution to SA's problems, he said he had been misquoted.

"I said my usual things. I said absolutely nothing new," he said.

He had said that according to the church's teachings, there would come a day when circumstances justified the violent overthrow of an unjust system. "I said I will tell you when the day has come." He had not said that the day had already come.

When asked whether he thought the authorities would take up his challenge to charge him for statements attributed to him, he replied: "Ask them."



**ARCHBISHOP'S BACK . . .** Archbishop Desmond Tutu is welcomed home after arriving in Johannesburg last night from his tour of Mozambique.

(28) sgm 30/6/87

# Tutu message is one of love, not hatred

In The Star of June 23, Ms Avril Budd of Bryanston writes in strongly derogatory terms of "Desmond Tutu and his cronies".

Perhaps, if she had ever met the archbishop and listened, really listened, to what he had to say, she might realise that he is not a man who expresses hatred, vitriolic or otherwise.

He has always preached love and reconciliation, while warning what will probably occur if we continue to harden our hearts towards our fellow South Africans.

Seldom have I seen such an arrogant statement as her final paragraph, in which she says that "South Africa will survive because with God as our partner we cannot fail".

I can only wonder which South Africa she is writing about — cer-

## READERS' VIEWS

tainly not that of the majority of the inhabitants of our great land.

H V Goodwin

Springs

\* \* \*

Let us reward Archbishop Tutu with the oblivion he so richly deserves. This cacophonous "priest" has surely done enough harm to our country, to race relations, the economy, the church — you name it, he has had something revolutionary to say about it.

Cannot the media simply please ignore him? Why must we newspaper readers continue to be subjected to his diatribes?

Makes Me Sick

Pretoria

**SEE LETTERS**  
**Page 8 Metro**



# NGK split shows Afrikaners are uncertain — Tutu

28  
SME  
11/7/87

By Carina le Grange and Martin Challenor  
The split in the NGK showed that Afrikaans people no longer had the theological certainty they had in the past, the Archbishop of Cape Town, the Most Rev Desmond Tutu, said yesterday.

Addressing a Press conference after his return from Mozambique the night before, the Archbishop said: "I'm looking forward to the time when they realise there are other people in the world, and that these other people are not hostile to them."

"We want a Christian community in this land that will break down the wall of partition."

Archbishop Tutu had spent two weeks visiting the dioceses of Lebombo and Nyasaland in Mozambique. Both dioceses fall under the jurisdiction of the Church of the Province of Southern Africa.

He said he saw "the atrocities committed by the armed bandits of the MNR ... people whom the SA Government has admitted supporting."

"If they (the Government) are supporting the MNR, they are supporting terrorism and bestiality. They (the MNR) burn and pillage homes, maim and kill innocent women and children, and delight in sadistic acts, cutting off their victims' ears, lips, and women's breasts."

Questioned about sanctions, he said they had to be applied more effectively to make the apartheid government sit down and talk with authentic representatives of black South Africa. The discussions would bring about a non-racial, democratic and just society.

Archbishop Tutu said people who called for sanctions had not known they would be so successful, and "did not think the whole thing through".

He hoped those supporting sanctions could sit down with economists to work out how black people could benefit from a pull-out.

He had hoped that faced with sanctions, the private sector would act in the way they did when banks refused to roll over loans and the value of the rand dropped.



"The private sector discovered they had tongues and discovered it would be a good thing for their health for go to Lusaka."

Archbishop Tutu said it was paradoxical that a Christian bishop should be "protected" by a Marxist government and Christians should have Marxist soldiers guarding them — as he experienced in Mozambique — to enable them to carry on their church services. He said church life in Mozambique was vibrant and congregations "enormous".

During his visit to Mozambique he had laid wreaths at the graves of a number of people, including that of a former secretary general of the South African Communist Party, Mr Moses Mabhida. He said there was no special significance attached to this. "Every person in my view is a child of God and this was a fellow South African."

from the  
and you  
on a trip



 SOUTH AFRICAN AIRWAYS
 

THE STAR OPERATION SNOWBALL

NAME : .....

ADDRESS : .....

.....

ANSWER THE FOLLOWING QUESTIONS

20 000 quit SA for Britain

K  
Th  
has  
for  
not  
cor  
I  
Pu

# Tutu and the bankroll

by Hamish McIndoe  
The politics of Archbishop Desmond Tutu have quietly enraged many of the Anglican church's white (and moneyed) members since his enthronement two years ago. Now his alleged statement in Mozambique on violence has pushed the quarrel into the open.

Anglicans have been locked in a holy scrum since Tutu, visiting two dioceses in Mozambique, reportedly said he would advise when the time had come to call for violence in SA. A Mozambican newspaper went further. It quoted Tutu as saying the "time for violence has now come."

A spokesman for Tutu later claimed the Archbishop was misquoted — but the damage was done.

The conservative Anglican Concerned for Truth and Spirituality (ACTS) entered the fray by saying Tutu's venue for thumping Pretoria's undemocratic ways was risible given the country's Marxist government.

But the anger was not

limited to Anglican hardliners. Attitudes are toughening among many white Anglicans over the church's growing politicisation.

The Anglican Bishop of Johannesburg, Duncan Buchanan, tried to rest fears over Tutu's speech at a Fairmount parishioners' meeting. Just what was said is not known, as the Press was barred, and Buchanan asked the 50 parishioners present to keep quiet about the meeting. They did.

Buchanan, in an interview, criticised ACTS and said: "I just wish they would be a little less political, especially when airing right-wing views." He added much of the "Maputo anger" was heavily manufactured by the Press. "It was blown up for the usual reasons."

So was it just a muddle over a misquote? Tutu's Press secretary John Allen later explained an American journalist asked Archbishop Tutu if the stage had been reached where "black South Africans will give up and turn solely

to violence as part of their liberation struggle."

Replied Tutu: "I will tell you the day I believe we must tell the world that now we have reached a point where we must use violence to overthrow an unjust system... I do not believe we are there yet."

Buchanan dismissed speculation that Tutu's fighting talk and liberation theology generally was causing deep divisions in the Anglican Church. "Frankly, Archbishop Tutu is no more politically prescriptive than many other so-called troublesome Anglican priests; look at Trevor Huddleston.

"The Anglican church generally tries to avoid making absolute political points, but the rejection of apartheid is a non-negotiable," he said.

But Tutu's political sniping at Pretoria has caused several ructions. Witness the scuttling of Coretta King's proposed meeting last year with President Botha and KwaZulu Chief Minister Mangosuthu Buthe-

lezi by Tutu and World Alliance of Reformed Church's president Allan Boesak.

Tutu's patronship of the UDF has also left many Anglicans cold.

Most of SA's two million Anglicans are black but it is the white 20 that bankroll the major share of church's costs in tithes.

And ACTS sources say many of the church's white purse-holding parishioners are now withholding tithes or simply defecting to other denominations because of the church's growing politicisation. Specifically, Tutu's.

Buchanan was unable to disclose the extent of Anglican defections. "I represent a church whose followers are 80% black and 20% white, but I'm expected to behave by the 20% as if it was 100% white.

"We're faced with the daily consequences of apartheid; only most white people just don't see it," he said, blaming the Group Areas Act for ensuring that people of different races just don't meet each other.

Archbishop Tutu ... the rejection of apartheid is non-negotiable.

(28) DD

17/87.

Dispatch  
Correspondent

JOHANNESBURG

The South African Reserve Bank disputed suggestions that foreign banks might heed a call by Cape Town's Anglican Archbishop, the Most Reverend Desmond Tutu, to stop loans to South Africa.

At a press conference yesterday, Archbishop Tutu said if foreign banks were to stop recycling loans, this would be a "sharp, quick and short" way of bringing pressure on South Africa to reform.

A reserve bank spokesman said overseas bankers are more concerned about their loans to third world countries than about South Africa.

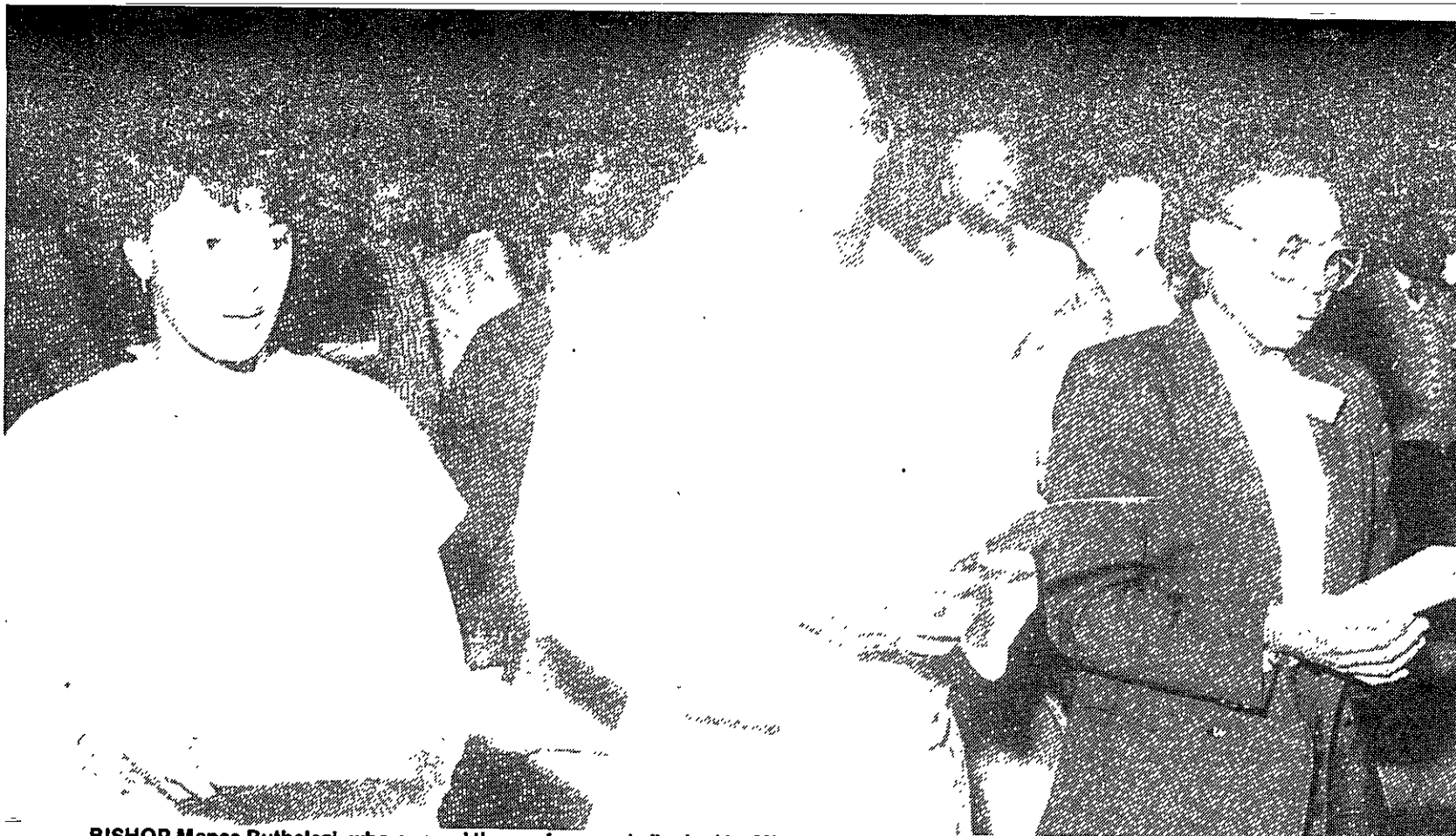
South Africa has concluded an interim debt agreement which provides for the orderly payment of foreign debt over the next three years, and the country has a strong balance of payments position.

Reserve  
Bank  
SA not a  
problem

Foreign bankers have more serious problems to contend with than thinking about South Africa.

He said South Africa is one of only three countries in the world that are reducing their foreign debt, the other two being South Korea and Romania.

The South African Reserve Bank's Governor, Dr Gerhard de Kock, said last week that the repayment of more than R8 billion of foreign debt since 1985 had impressed international bankers, who were more relaxed about South Africa's foreign debt repayments and were, therefore, in favour of doing more business with the country.



BISHOP Manas Buthelezi, who opened the conference, is flanked by Miss Hendrina Diedericks (left) and Miss Fikile Mazibuko of the SACC.

• From Page 4.

whose calling is to lead people finding himself in solitary confinement for more than a year.

It happens very often that crises, instead of deepening our faith, undermine it. For some people the critical displacement may take the form of the loss of faith in their profession.

Some crises in your life may lead you to conclude, for instance, that to continue being a minister in the church is a waste of time and that it is better to be engaged in something more dramatic than the ministry.

The reverse may be the case. You may be displaced towards the ministry of the church. I remember the case of a young man who came to me and said he wanted to train for the ministry.

When I asked him why he wanted to be a minister, he told me a very interesting story. He said he was previously granted a scholarship for study at a university.

Because he did not perform well, the scholarship was withdrawn. He left the university and found a job.

He then said: "I have

just lost that job. They told me that the quality of my performance was such that I was unpromotable material. As a result of all these events in my life I feel that God wants me to be a minister." What a form of displacement!

The Church may lose confidence in itself. It may no longer see what constitutes its *raison d'être* and proprium of its ministry as dramatic and effective enough.

### **Solidarity**

Such a church may lose consciousness of the uniqueness of its role beyond merely standing in solidarity with others and joining in what other social agencies are doing — important as that is in its own right.

A church that suffers from a syndrome of displacement may reflect this not only in relation to its perceived task but also in the language it couches the rationalisation of that specific task.

I believe that the Church and, for that matter, the SACC must take itself and its unique ministry so seriously

that it allows itself to believe that without its intervention in the world life would lack the dimension of wholeness.

If the church does not take itself seriously nobody will. It is important for the church never to lose sight of its Lord even though he may appear to be far away from it.

It is not within the scope of an address of this nature to attempt to give a catalogue of the concrete things the church should do in a situation of crisis.

I will rather confine myself to highlighting two critical, theological principles or dimensions, which should be reflected in any perspective of social ethics.

The first relates to Christian anthropology and the second relates to christian eschatology.

### **Heritage**

#### **Christian Anthropology**

One heritage of the Reformation takes seriously the consequence of sin on all human institutions, whether they are social,

economic or political. This means that in spite of the best of intentions, and even in the best of institutions sooner or later sin will pop up its ugly head.

In practice all Christians are free and should be encouraged by the Church to take sides with the oppressed against all manifestations of apartheid.

They should play an active role in those social, economic and political party formations that may maximise the chances of the rapid realisation of liberation and justice under the corrective judgment of the Word of God.

### **Hesitant**

In themselves social, economic and political institutions may be neutral things. To the extent that sinful human beings are involved in them the Church should be hesitant to embrace any social, economic and political blueprint as being consistent with the fullness of the will of God.

The Church through the Word of God, should always remain poised to

step in and make the prophetic cry "thus says the Lord" at any instances of sinful abuse of human institutions.

#### **Dimensions of Eschatology in Social Ethics**

This is essentially the other way of looking at the first point. Put in simple words, it means that any level of the realisation of justice and liberation there is always scope for striving for more justice and liberation.

The end of apartheid will not mark the coming in of a paradise but the widening of the horizon to strive for more justice and more liberation until the Lord comes again.

The end of apartheid will not mean the end of the prophetic ministry of the Church but merely the release of the thrust of that ministry to other areas in society.

After the end of apartheid, the struggle will continue until all the Kingdoms of this world become, in the words of Handel's Messiah, the Kingdom of the Lord and His Christ.

May I close by making

a general remark on the healing role the church must play in the face of current violent conflicts among the anti-apartheid forces.

Most of these conflicts obviously derive from the system itself, but others derive from the very nature of party formations. Parties by their very nature divide the community.

In our situation the sense of co-existence has been lost.

We must remember that in independent Africa there are presently incidents of pre-independence political formations which chose not to disband at the attainment of independence.

They now continue the bush war as if nothing happened when the country was granted independence.

The point I am making is that of social agencies the Church is best equipped to make a healing intervention and stop the conflicts.

But the Church must earn the right to intervene already before liberation. It will do this by projecting the image of wholeness in relation to political party formations.

## **'Church against sinful abuse of people'**

**THE church should encourage its members to take sides with the oppressed against all manifestations of apartheid.**

This was said by Bishop Manas Buthelezi on Monday night in his presidential address when he opened the annual conference of the South African Council of Churches (SACC) which is being held in Bosmont, Johannesburg.

Bishop Buthelezi said Christians should play an active role in the social, economic and political party groupings that could enhance the chances of the "rapid realisation of liberation and justice under the corrective judgment of the word of God".

He said the church, through the word of God, should remain poised to intervene whenever sinful abuse of human institutions occurred.

### **Justice**

Bishop Buthelezi said: "The end of apartheid will not mark the coming in of a paradise but the widening of the horizon to strive for more justice and more liberation until the Lord comes again.

"The end of apartheid will not mean the end of the prophetic ministry of the Church but merely the release of the thrust of that ministry to other areas in society."

The conference was opened with a service, followed by a presentation of a play *A Step In The Dark*, performed by pupils from St Barnabas College — the conference venue.

The theme of the conference is "Refugees and Exiles Challenge the Churches".

**T**HE 1987 National Conference is the third held under the shadow of the events that started in the Vaal Triangle. This means that we have to continue talking about and acting within the crisis. If we have forgotten it, we must remember that the thread of the history of the ministry of the Church cuts through cycles of human crisis.

A casual reading of the Bible, from the book of Genesis to that of Revelation should reveal this. The Christian view of the human being essentially includes a crisis dimension which the Bible calls sin. The message of the Bible may be described as divine intervention in the human crisis.

The current situation in South Africa is part of the human crisis. The Church is God's instrument of intervention. I should mention at this point that the Church is being challenged by the present crisis primarily to come to terms with itself because it is only after then that it can satisfy a deal with the crisis in its environment.

The story of John the Baptist as recorded in Matthew 11:2-6 provides a kick-off point to what I want to say in my address about certain aspects of the ministry of the church. A few things are worth noting in the story.

- John the Baptist was detained without trial by King Herod as a result of his public utterance concerning the goings-on in the king's court.

- Matthew reports in chapter 4:12 that Jesus left the area as soon as he heard of John's imprisonment. John probably felt abandoned by Jesus. Was this the kind of behaviour expected of a Messiah? Was he not making himself irrelevant to the then current political situation?

John decided to take the bull by the horns. He sent some of his disciples to ask him a simple question! "Are you the Messiah or not? Show me your true colours."

- Jesus in his answer

# Church's role in the fight

## SACC indaba against apartheid

The president of the South African Council of Churches, Dr Manas Buthelezi, on Monday night spoke about the role of the church in the present struggle against apartheid and in a post-apartheid South Africa. This is an edited version of his address.

drew the attention of John the Baptist to the list of things that constituted the identity of the ministry of the Messiah.

This story leads me to a few thoughts I want to share with you about the present crisis and the ministry of the Church.

### Crisis

In general a crisis tends to dislocate and confuse people. They upset the balance of what constitutes normal life and behaviour. Because they very often come so suddenly, they put to the test one's capacity for resilience, that is, whether the crisis paralyses you or just momentarily jerks you

after which you come back to your true self again.

The present crisis may force certain things to occur within the Church.

As a result of the personal crisis brought about by imprisonment, John the Baptist had doubts about the integrity of Jesus Christ.

It is part of the pathology of the crisis such as we have for people to go on witch-hunting sprees and ask one another questions. "Why is so-and-so not detained while others are locked in? Is he perhaps not working for the system?"

"It is a fact that in all categories of community and political involvement people do not go through the same kind of experiences.

Some are detained while others, doing exactly the same things, are not touched by the police. This is the case whether you think of church workers, SACC staff, journalists or members of community and political organisations. Some are in while others continue to be out.

Recently when we were in Lusaka one young person reflected the "John the Baptist syndrome" when he argued something like: "If Church leaders in South Africa are indeed carrying out their prophetic role, as they claim, they should all be



**BISHOP Manas Buthelezi... opening address.**

in detention. Why are church leaders not detained with the people?"

It sounds logical, does it not? It does within the context of the pathology of the crisis situation we are in. John the Baptist was in prison while the Messiah Jesus Christ was untouched. Hence John the Baptist sent a delegation to investigate the authenticity of Jesus Christ as the expected Messiah.

### Attitude

It is one thing to recognise the John the Baptist syndrome as part of the pathology of our crisis situation, it is another to allow it to shape our normal attitude towards our colleagues.

People have said things about the church in general.

Two years ago in an SACC conference held at

Hammanskraal someone said that for liberation to take place the church needs to be destroyed together with the political structure of oppression.

You may perhaps have only heard something less dramatic than that. For instance, it has been asserted that the Church and even the SACC does not represent the grassroots of its membership.

One can of course argue a case in defence of the Church or the SACC. This would serve no useful purpose. It is enough to recognise the reality of the pathology of the crisis situation.

### Lesson

I have learnt a lesson that it is counter-productive to try to defend yourself against all manner of criticisms.

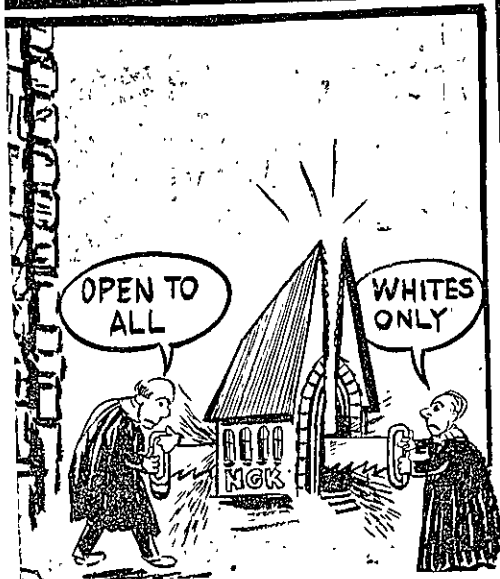
If you know in your heart that a particular criticism is wrongly applied to you, listen to it nevertheless.

Put it in your outer coat pocket. Like a good emergency aspirin you may need it someday, even though you may not have to swallow it now.

When crises strike we are very often uprooted from our base of operation.

For those of you who have been in prison it is easy to understand the incongruity of displacement. Think of one

- To Page 6.



**Lest we forget**

THE *Sowetan* today remembers journalists around the country who are in detention:

- Zwelakhe Sisulu, Editor of the *New Nation*, who has been in detention under the emergency regulations for 197 days;

- Mxolisi Jackson Fuzile, *Veritas News Agency*, who has been detained under the emergency regulations

**FOCUS**

28 Sowetan 1/7/87

# SACC to work on strategy of economic pressure

THE SA Council of Churches (SACC) said yesterday it was formulating a strategy of economic pressure aimed at devising an alternative to the "present unjust economic structure and practices".

The SACC's Justice and Reconciliation Commission director, Wolfgang Kirstner, said in his annual report the SACC was taking an in-depth look at the effect of sanctions.

**RICHARD BARTLETT**

He said the SACC was consulting various research institutes and groups to formulate proposals for a strategy of economic pressure to end apartheid.

He said it was necessary to further examine the issues of violence and sanctions.

Sanctions should be seen as a response by influential persons and circles within the churches to exert pressure on the government and, simultaneously, "overcome the situation of violence that already exists in SA with as little human suffering as possible".

Kirstner said sanctions had beneficial and harmful effects on all sections of the population and research into the question was necessary.

The question of sanctions was related to economic justice, which it was necessary for the church to look at, because of the "growing impoverishment of an increasing section of the human community".

This presented a threat to world peace and was an issue pertaining to Christian faith.

# Govt illegitimate, says SACC

(28) 3-74/87

*Scuta*

**SOUTH CORRESPONDENT JOHANNESBURG.** — The South African Council of Churches (SACC), representing 4,5-million Christians, looks set to declare the Botha government "morally illegitimate and constitutionally illegal".

The SACC's national conference was asked in Bosmont, Johannesburg, in

the report of outgoing general secretary Dr Beyers Naude its views on the government's legitimacy and legality - and to "indicate the steps to be taken" if this decision were approved.

The decision would have major consequences for churches in South Africa if approved.

The debate followed a deci-

sion by the World Council of Churches in Lusaka last month — backed by an SACC delegation — that the use of force to overthrow apartheid is morally justified.

And in his report to this week's conference, Naude says the growing political, social and economic crisis in South Africa is to intensify

"All these developments

have raised serious questions in the minds of many Christians about the moral legitimacy of such an oppressive rule."

If the conference endorses Naude's view, it will set a far more militant tone in the SACC and its member churches as well as for the Rev Frank Chikane's first year as general secretary.

**S' LATEST FORM - PAGE 14**

search as a normal crime  
camp  
narrating



# SACC votes for force to <sup>(28)</sup> ~~20~~ end oppression

The Argus Correspondent

JOHANNESBURG. — The South African Council of Churches has adopted a controversial report recognising the use of force by liberation movements "as a means to end oppression" and unanimously adopted a resolution questioning the moral legitimacy of the Government.

After a long debate the SACC's national conference yesterday adopted the Lusaka Statement which "recognises that the nature of the SA regime ... compels the movements to the use of force along with other means of oppression".

The Lusaka Statement was drawn up by a World Council of Churches meeting in May.

## Religious pacifists

A motion arguing that nobody can be "compelled to choose violence" since it always involved choice, was rejected at the SACC meeting.

The Rev Peter Storey and Mr James Massey, religious pacifists, proposed the rejected motion, but Mr Storey eventually said that while he understood the importance of the Lusaka Statement, he "would not like to stand in the way of a crucial document for the future".

"I could not vote for the implication that taking up arms is something in which one had no choice," said Mr Storey, who in the 1960s was pastor to Nelson Mandela and Robert Sobukwe. He abstained from the vote.

## "Forgiveness and love"

Another delegate speaking against the statement said it would mean church endorsement of violence, which would mean that he "could never again preach about forgiveness and love".

SACC official Dr Simon Gqubule said the church had "talked peace but never practised peace". "If there is a just war, there must also be a just revolution," he said.

Liberation theologian Professor Charles Villa-Vicencio said it was a "moderate statement" as it said the church was still committed to peaceful change. He said the church had "failed to show another way".

The statement was adopted with seven votes against and one abstention.

## Women elected

The WCC meeting in Lusaka in May was attended by about 40 delegates from South Africa and the leaders of the African National Congress and the Pan Africanist Congress, Mr Oliver Tambo and Mr Johnson Mlambo. It was the first official meeting between the leaders of the liberation movements and the ANC and PAC leaders.

● Women were last night elected to two of the three most senior SACC positions.

Former Black Sash president Mrs Sheena Duncan was elected vice-president, while Mrs Virginia Gcabashe was elected senior vice-president.

Bishop Manas Buthelezi was re-elected SACC president for a second term after a ballot between him and Dr Gqubule.

2 CASH IS KING!

POSIT X 24 MONTHS

SAVE  
R200

99<sup>99</sup>

CASSETTES  
R5,99 SAVE  
ASH Famous  
brand. 3  
h factory  
steel (20 only)

99

SAVE  
R20

39<sup>99</sup>



# Sacc backs civil disobedience activists

3/7/87  
8/Day  
(28)

ALL those actively using civil disobedience as a strategy "to force change in SA" have won the support of the SA Council of Churches (Sacc).

It recommended member churches "question their moral obligation to obey such laws as the Population Registration Act, the Group Areas Act, the Land Acts, the Education Acts and the Separate Amenities Acts".

The Sacc noted "the voteless people

RICHARD BARTLETT

have only one power — the power to withdraw co-operation". It saw civil disobedience strategies "as a last resort before violence".

The resolutions were formulated from recommendations made in reports presented to the Sacc's national conference this week.

The Sacc also resolved not to deduct

rent arrears from workers' wages and encouraged member churches to declare that intention publicly.

A resolution made from a recommendation by Beyers Naude denounced apartheid as a heresy and called on member churches to support structures "recognised by the people as the authentic legitimate authority". It was formally approved by an overwhelming majority.

# SACC accepts civil disobedience

CAPE TOWN 4/7/82  
28

Own Correspondent

JOHANNESBURG. — The SA Council of Churches (SACC) has declared its support for all those actively using civil disobedience as a strategy "to force change in SA".

The SACC recommended that member churches "question their moral obligation to obey such laws as the Population Registration Act, the Group Areas Act, the Land Acts, the Education Acts and the Separate Amenities Acts".

The conference noted that "the voteless people have only one power — the power to withdraw co-operation". It said it saw civil disobedience strategies "as a last resort before violence".

The resolutions were formulated

from recommendations made in reports presented to the national conference this week.

The conference resolved not to deduct rent arrears from workers' wages and encouraged member churches to declare this intention publicly. Other groups were commended for opposing this legislation.

A resolution made from a recommendation by Dr Beyers Naude denounced apartheid as a heresy and called upon member churches to support structures "recognized by the people as the authentic legitimate authority".

A further resolution called upon member churches to support the work of the "Free the Children Alliance" to "terminate the evil practice of holding children in detention".

# SACC against PAYE by black workers

CAPE TOWN 4/7/82

Own Correspondent

JOHANNESBURG. — The SA Council of Churches (SACC) yesterday encouraged employers to stop deducting PAYE tax from workers' wages in a resolution passed at their national conference.

Saying it supported such a call from workers, the SACC added that it "upholds the principle that there should be no taxation without representation". It called for member churches to institute steps towards implementing this principle.

The private sector was encouraged to "respond constructively to this demand of organized workers".

## 'Reject conscription'

Commenting on this call, Assocom manpower secretary Mr Vincent Brett said the organization was "totally unable to accept breaking the law as it would start a state of anarchy". Whether it agreed with the law or not was irrelevant — it was unrealistic for the SACC to make such a call, he said.

A further SACC resolution passed called on blacks to "reject conscription until there is universal franchise".

This was made in the light of the President's Council report on youth and the suggestion that blacks should be conscripted into the SADF.

A resolution calling for member churches to develop an ongoing dialogue and negotiations with liberation movements in exile was referred to the executive.

## Chikane is general secretary

Others referred to the executive included looking at ways of ending vigilante violence, a call for the release of all children in detention and a call on countries in the First World to receive refugees of all races and creeds.

At the conference, former UDF executive member the Rev Frank Chikane was formally installed as the new SACC general secretary. Black Sash member Mrs Sheena Duncan is the new vice-president and Mrs Virginia Gcabashe is the senior vice-president. Dr Beyers Naude, previous general secretary, was

5787  
 (28)  
 (Mabasa)  
 Mabasa

# Exiles concern priests

By SANDILE MEMELA

THE South African Council of Churches held its 19th annual general meeting this week in an atmosphere of anger and violence which saw the government impose two state of emergencies in the country within a period of two years.

The conference, held in St Barnabas College in Bostmont, is the third that the SACC has held in a situation of anger and violence which saw the government impose two state of emergencies in the country within a period of two years.

More than 150 delegates from all parts of the country attended the conference, which dealt more with political issues than purely theological questions and the effects these have on the people of South Africa.

One of the main thrusts of the discussions concerned the state of emergency and the effects it has had on the detainees and their families and those on the run from fear of being detained again.



The outgoing secretary-general of the SACC, Beyers Naude (right), president Manas Buthelezi and a delegate at the 19th SACC annual meeting

There was also a sprinkling of foreign representatives from neighbouring countries, including Namibia and Zimbabwe. Other representatives came from as far afield as Australia.

The main address was delivered by Rev Sol Jacobs, director of the refugees' ministry division of the South African Council of Churches.

Jacobs told the delegates that he was detained in 1982 when he was scheduled to deliver the main address at a conference with a similar theme. He was held under Section 6 of the Terrorism Act and held incommunicado for 46 days.

"Fortunately, no such ill fate has befallen me again and it is with gratitude to God that I stand before you today to speak on the theme of the conference," said Jacobs.

The theme of the conference was "Refugees and Exiles - Challenge to the Churches".

According to the outgoing general-secretary of the SACC, Dr Beyers Naude, it was imperative for the church to discuss the need for sanctuaries for "people forced to move from one part of the country to another".

"We believe we have a right as a church to contribute in a responsible way and cannot in any way be prohibited from discussing what we believe to be in the interest of the kingdom of God," said Naude.

In his main address, Jacobs told the gathering that the apartheid system produced more than 250 refugees every six months. They included political, student and rural (due to tribal conflict) refugees, freedom fighters, conscientious objectors and escapees.

"The root cause which produces refugees, exiles and displaced persons in South Africa can be summed up in one word - apartheid.

"South Africa is in a crisis. Nobody denies it. The country is caught up in a spiral of violence.

State violence produces counter-violence and so on in a never-ending sequence," said Jacobs.

Fro Keteyi, of the Catholic Church in Soweto, who also delivered an address, said the church had to align itself with the liberation movement.

"It is the duty of the church to teach exiles that their plight is not glamorous - where one becomes a globe-trotter through easy scholarships.

"There are hardships and difficulties to be encountered and the church must prepare the youth," said Fro Keteyi.

# Crossroads tension

Cape Town 11/7/87

## concerns

## Tutu

Staff Reporters

ARCHBISHOP Desmond Tutu is concerned by "the growing tension" in Crossroads, a spokesman said after a meeting between the archbishop and Old Crossroads squatter leader Mr Prince Gobingca.

The archbishop's press secretary, Mr Matt Esau, said an "upset" Mr Gobingca and a group of followers had told the archbishop yesterday they had learnt from a "very reliable source" that Mr Gobingca was to be attacked by the Johnson Ngxobongwana faction. JB

According to the information received, Mr Gobingca was to be "assassinated", but the attack would be "executed so as to appear like a faction fight", the archbishop was told.

Archbishop Tutu had asked the Legal Resources Centre to deal with the matter.

A spokesman for Brigadier Ronnie van der Westhuizen, Divisional Commissioner of the Western Cape, has confirmed that the brigadier received a call from the LRC.

"But police have no information or any reason to believe that Mr Prince Gobingca's life is in danger or that there will be an attack on him," the spokesman said.

# 250 years of the Moravian Church

11/7/87 (28)

Report: RONNIE MORRIS

Pictures: ANNE LAING

GENADENDAL, the oldest mission village in the country, will be the focus this weekend of celebrations marking the 250th anniversary of the founding of the Moravian Church in South Africa.

In 1737 the first Protestant missionary in Southern Africa, Mr Georg Schmidt, landed at the Cape and established the Moravian Church in this country.

On April 23, 1738, Mr Schmidt settled in Baviaanskloof (Kloof of the Baboons) in the Rivierseonderend Valley, about 30km north of Caledon. He formed a small Christian congregation and taught the Khoi to read and write.

When Mr Schmidt began to baptise his converts, the Cape Dutch Reformed clergy argued that he was not an ordained minister and was not permitted to administer the sacraments.

Mr Schmidt left the country in 1774.

The name of the mission was changed to Genadendal (Vale of Grace) after a visit by Governor Janssens in 1806.

Today there are a number of other churches in the village but the Moravian Church still has the largest membership. It has about 86 000 members with 38 congregations in the Western Cape and 47 in the Eastern Cape.

Mission work is still continuing at the well-known mission stations of Mamre, Elim, Goedverwacht, Enon and Wuppertal.

When the Cape Times visited the peaceful village this week, residents were hard at work preparing for the weekend festivities. The church was repainted and workers were perched

on a ledge high above the ground applying a coat of paint to the church spire.

One of the church's most precious buildings is the museum. Housed in the "Herrnhut Huis", it will be opened today.

The headmaster of the local high school, Mr Isaac Balie, said the museum "is bound to become a major cultural and educational centre in the Overberg".

One villager, Mrs Lottie Swartz, said it was fantastic to celebrate the 250th anniversary of the church in Genadendal.

"To think that Schmidt left his country to come and minister in a humble village like this. It fills me with wonder."

Mrs Colleen Pieters said the villagers were very excited and were filled with a festive spirit.

"One can feel that spirit, especially if you are near the church. Everyone is so excited," she said.

Both serving ministers were born in the village and returned after completing their studies. One of them, the Rev Chris Wessels, who has served for almost seven years, said he and his colleague, the Rev D Meyer, had an immense task and would like to remain in the village.

Hundreds of visitors are expected to arrive today and tomorrow for the main festival celebrations this weekend. Three "prized visitors" from Herrnhut in East Germany are among the visitors.

Others will come from Jamaica, England, the United States, Holland, West Germany, the West Indies and from all over South Africa.

Mr Wessels said it was the first time since the end of World War II that East Germans had been allowed to leave their country for an official visit to South Africa.

□ Festivities this weekend are:

A Georg Schmidt Torch Run from Moravian Hill (Cape Town) to Genadendal, culminating in the opening of a special exhibition in "Herrnhut Huis" this morning.

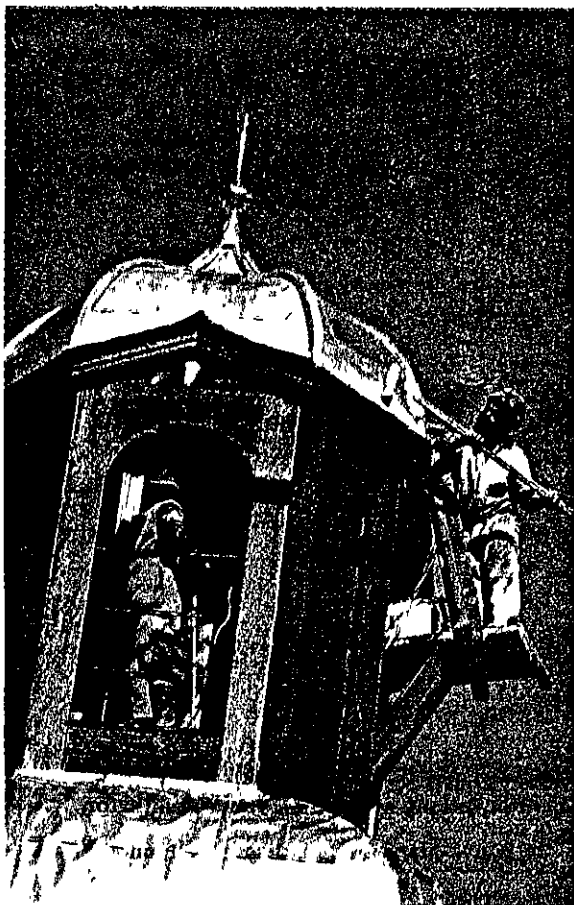
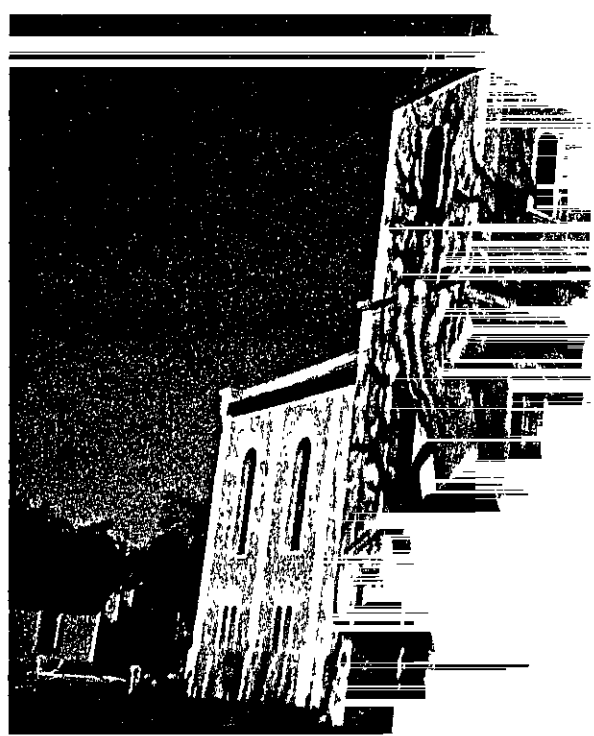
In the afternoon there will be a tree-planting ceremony, the Moravian Fair and stalls.

At 8am tomorrow, morning devotions will be held at the Monument of the First Converts.

This will be followed at 10am by a festival service with brass bands and choirs.

At 2pm there will be a Love Feast. Genadendal-born Mr Henry Brendenkamp, a senior lecturer and researcher at the University of the Western Cape, will deliver an address on Mr Schmidt.

Further information can be obtained at the information office at Genadendal at 02822-8115.



PAINT JOB... Workers balance on a platform to add a coat of paint to the spire of the Moravian Church.

MINISTER... Rev Chris Wessels, a minister

## Genadendal opens

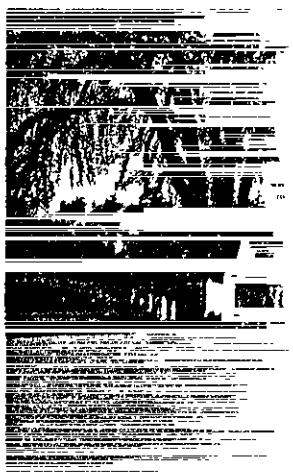
A LONG and bitter struggle, rejection by the Provincial Administration for provincial museum status because it was coloured, and the "stripping" of the town by antique hunters did not deter the village of Genadendal from founding its own museum.

The museum, which will officially open at 9am today, is housed in the old Training School at Genadendal, the first training school for teachers in South Africa.

Mr Isaac Balie, headmaster at the high school, is the driving force behind the establishment of the museum. He completed an MA degree cum laude at Stellenbosch University on "The two-and-a-half centuries of Genadendal" last year.

The Moravian Church launched the Genadendal Mission Trust Fund in collaboration with the National Monuments Council last year. Its aim is the preservation of the architectural beauty of the Moravian mission stations.

A visit by the Cape Times to the museum showed a rich, fascinating collection of photographs, documents, craft and locally made furni-



WAGON... An 18th wagon from 20 different

ture and the wares of blacksmiths, copper-smiths, wagon makers, silkworms and the medical profession — from herbs to modern instruments.

It also has many items from the "Golden Era"

# THE MORAVIAN CHURCH

church  
 edious  
 ed in  
 ened  
 high  
 d the  
 major  
 in the  
 iz, said  
 250th  
 madden-  
 coun-  
 able  
 with  
 villag-  
 filled  
 cially  
 One is  
 orn in  
 com-  
 m, the  
 ed for  
 ed his  
 ed an  
 to re-  
 ed to  
 the  
 week-  
 from  
 among



**MINISTER . . .** Rev Chris Wessels, a minister of the Moravian Church in Genadendal, outside the church.

Eng-  
 West  
 om all  
 it was  
 be the  
 II that  
 been  
 their  
 official  
 sea  
 this  
 midt  
 "ravi-  
 in) to  
 minat-  
 of a  
 on in  
 this  
 there  
 enting  
 avian  
 grow,  
 will  
 ument  
 its.  
 lowed  
 al ser-  
 bands  
 be a  
 den-  
 Bre-  
 lec-  
 at  
 the  
 de-  
 Mr  
 ation  
 the  
 at  
 2022-

A LONG and bitter struggle, rejection by the Provincial Administration for provincial museum status because it was coloured, and the "stripping" of the town by antique hunters did not deter the village of Genadendal from founding its own museum.

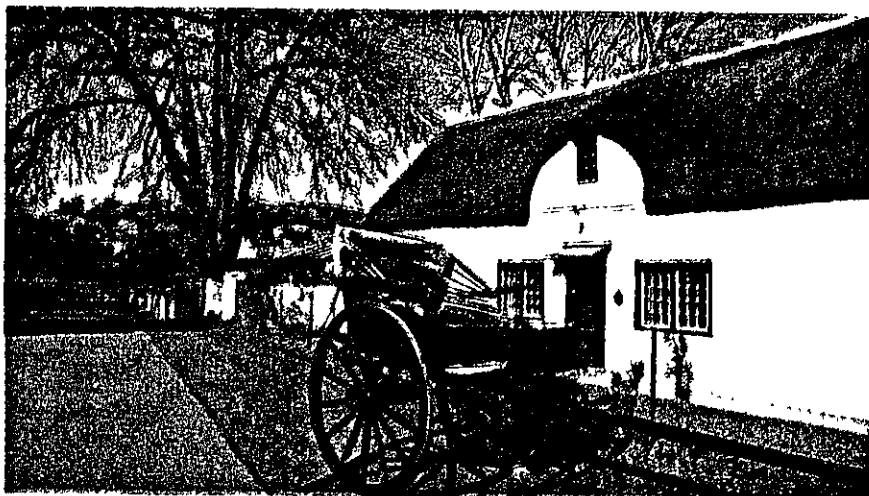
The museum, which will officially open at 9am today, is housed in the old Training School at Genadendal, the first training school for teachers in South Africa.

Mr Isaac Balie, headmaster at the high school, is the driving force behind the establishment of the museum. He completed an MA degree cum laude at Stellenbosch University on "The two-and-a-half centuries of Genadendal" last year.

The Moravian Church launched the Genadendal Mission Trust Fund in collaboration with the National Monuments Council last year. Its aim is the preservation of the architectural beauty of the Moravian mission stations.

A visit by the Cape Times to the museum showed a rich, fascinating collection of photographs, documents, craft and locally made furni-

## Genadendal museum opens despite snub



**WAGON . . .** An 18th century "kakebeenwa" made in Genadendal from 20 different kinds of wood stands outside an old school building built in 1814.

ture and the wares of blacksmiths, copper-smiths, wagon makers, silkworms and the medical profession — from herbs to modern instruments.

It also has many items from the "Golden Era"

when home industries, including the forging of knives, flourished.

The museum also has an authentic 18th Century "Kakebeenwa" made from 20 kinds of wood. It has an early 19th Century fire engine imported from Holland and

has the consignment note to prove that.

The most important exhibition is the New Testament of Magdalena, an aged Khoi woman. She was one of the converts of Georg Schmidt — the first Protestant mission-

ary in South Africa — and got the bible before he returned to Germany in 1774. It is now kept in a chest made from a pear tree which grew in Schmidt's garden, Mr Balie said.

About 15 years ago the church applied to the provincial authorities to be classed as a provincial museum but received a reply that provincial status could not be given because the Provincial Administration did not provide for coloured museums.

"The Church felt insulted and decided to run the museum itself. It took a long struggle and many sacrifices for the museum to materialize. It started with two rooms and an immense task to restore antique furniture.

"Travelling antique collectors came here in the 1950s and stripped the town of its antiques. The museum could become a major cultural and educational centre in the Overberg," Mr Balie said.

Individual visitors and groups are welcome to visit the museum and further information can be obtained from the information office at ☎ 02822-8115.

# Tutu slams NSC

Sancton  
13/7/87

THE Anglican Archbishop Desmond Tutu at the weekend said the much-talked-about Government National Statutory Council was a "charade" which has been rejected by black leaders as a "toy telephone".

Archbishop Tutu said this in a phone interview with the BBC TV, in London from his Cape Town residence. He said the NSC was "no better than the old Natives Representative Councils" of 40 years ago which were rejected by the people.

He said the NSC was not a significant concession as blacks were already electing representatives for local bodies (councils) but the basic power still remained with the Government.

Archbishop Tutu said the situation in South Africa was not conducive to elections because some of the political organisations vital to defusing the situation were banned.

He said the Government should lift the emergency, unban political organisations and release political detainees.



**BISHOP Desmond Tutu**

The NSC was brought back into discussions last week when a Mr John Gogotya declared his intention to serve in the body with the support of the Federal Independent Democratic Alliance (Fida). The story was heavily broadcast by the SABC.

The ANC has called Mr Gogotya a "sell-out". The organisation urged him to consider the root cause of South African problems which was apartheid.

Meanwhile the National Association for the Advancement of Coloured People (NAACP) in the United States has granted Archbishop Tutu its WEB Dubois International Award". Mr John Allen, Archbishop Tutu's Press secretary, said in a statement yesterday.

Archbishop Tutu's daughter, Mpho, received the award on her father's behalf in New York last week.

The NAACP said the award was made in recognition of his efforts "as an advocate of peace, freedom, democracy and equality for all citizens of South Africa." — Sapa.

28 00 15/7/87

# Tutu attacked in mystery document

**JOHANNESBURG** — The Archbishop of Cape Town, the Most Reverend Desmond Tutu, has been attacked in a mystery document bearing the insignia of the Mozambique National Resistance (MNR) posted from Kenya to Sapa in Johannesburg.

Archbishop Tutu undertook a controversial visit to Mozambique last month.

The document is dated July 7, unsigned and purportedly is from "The Department of Information of the MNR."

It asks why, if Archbishop Tutu is against violence in South Africa, does he not deplore violence in Mozambique.

"Why does he not call on the Maputo Government to negotiate an end to the civil war with the opposition, just as he has done in his home country?"

The document also refers to a reported visit Archbishop Tutu made to a Maputo hospital where he was shown "war casualties". The document states Archbishop Tutu was told by "his Frelimo escorts"



**ARCHBISHOP TUTU**

that a child shot in the head had been hit by the MNR.

The document asked what independent evidence he had to prove the claim that the child had been shot by rebels.

"This self-righteous man took it upon himself to castigate MNR calling its tactics terrorism."

"Is he also naively behaving like members of the international media who swallow Frelimo propaganda without making any serious attempts to investigate facts?"

The MNR struggle "is not against civilians", the document told Archbishop Tutu.

"We do not turn our weapons against our people like his ANC, which never dares attack military targets, does in South Africa."

Attacks on Mozambican civilians were made by "foreign mercenaries" from "socialist bloc countries" like Zimbabwe, Tanzania and Cuba, the document asserted.

The document also referred to Archbishop Tutu's call on the South African Government to declare whether it supported the MNR.

"Tutu should know that the South African Government denies supporting the MNR and the movement itself has said time and time again that it has no longer been getting such support since the Nkomati accord."

The MNR also "unreservedly condemns apartheid", the document said, adding Archbishop Tutu, enjoyed "some freedom", including the freedom of leaving and returning to his country "and condemning it with impunity." — Sapa



Can't think  
16/7/86

28

# Cosatu 'poised to become key apartheid foe'

JOHANNESBURG. — The Congress of South African Trade Unions (Cosatu) yesterday launched its annual congress with a warning that the country's biggest labour federation was poised to become a key force in the fight against apartheid.

In his opening address, Cosatu's president, Mr Elijah Barayi, told 1 500 delegates gathered at the University of the Witwatersrand that Cosatu made no apologies for connecting factory-based issues with political demands.

The Cosatu president also dispelled speculation that the federation would review support for disinvestment and economic sanctions announced at the federation's launch in November 1984.

Mr Barayi emphasized that Cosatu's resolution on sanctions and disinvestment was a non-violent means to fight apartheid.

## Jobs lost

"In the light of growing attacks against us, workers are calling for more decisive and mandatory measures against the regime," he said. "Thousands are losing jobs through rationalization and mechanization, not disinvestment."

Cosatu had consolidated its organization by forming 12 national industrial unions out of the 33 unions that participated in its launch.

Membership had grown from

JOHANNESBURG. — The South African Catholic Bishops' Conference (SACBC) yesterday said it appreciated the "constructive" role of Cosatu in improving the lot of workers.

In a message of support to the national congress of Cosatu, the SACBC said Cosatu's launch in November 1985 had been a historic moment for South Africa's workers.

"It signalled the beginning of a new drive towards greater unity, and greater unity means greater strength.

"Despite recent well-orchestrated harassment and intimidation, you have become an important rallying point in the struggle for social justice.

"Many of your leaders have suffered detention ... suffering need not dampen one's determination but can be an impetus to increase one's resolve." — Sapa

450 000 to 712 000 paid-up members. The total signed-up membership was nearly one million, Mr Barayi said.

Resolutions calling for a 40-hour work week, a living wage of R4.50 an hour, six months' paid maternity leave and public holidays on May 1, March 21 and June 16 have also been tabled.

□ A top United Democratic Front official emerged from hiding yesterday to tell the Cosatu congress that workers in South

Africa had become the most powerful force in the fight to end apartheid.

Mr Murphy Morobe, acting publicity secretary for the UDF, told delegates that "Cosatu has grown into a giant that no exploiter can ignore".

Mr Morobe condemned the banning of rallies designed to launch Cosatu's Living Wage Campaign earlier this year as well as attempts to brand the campaign a "government plot".

"Why has the government not branded the unbridled profiteering of the huge monopolies which have recorded huge profits of 30 to 50 percent over the last year ... We grow the food and harvest the crops to feed our fat masters yet we and our children go hungry every day," he said.

Mr Morobe, who has been in hiding since a swoop on anti-apartheid activists at the time of the declaration of the state of emergency in June last year, also took the opportunity to air publicly the UDF's opposition to any form of talks with the Nationalist government.

Reacting to a recent statement by the Deputy Minister of Constitutional Affairs, Dr Stoffel van der Merwe, that he would be prepared to hold talks with the UDF, Mr Morobe said: "If the government of this country seriously wants to talk ... we must tell them they must know what they did to the ANC in 1960 and they must realize that organization represents the majority of South Africans." — Sapa

528 SOWETAN 2/12/83

SOWETAN, Friday, July 1, 1983

# LEAVE THE ANC ALONE - BOESAK

MAPUTO — <sup>AP</sup>“No-one in South Africa, least of all white South Africans, who support the Government, has the right to tell the ANC to stop its violence.” Rev Allan Boesak, president of the World Alliance of Reformed Churches, said at a news conference in Maputo yesterday.

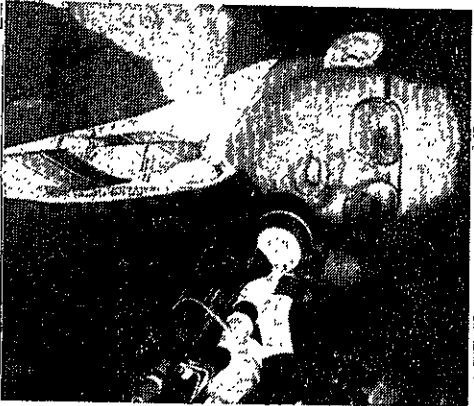
Dr Boesak said he would be the first to tell the African National Congress to lay down its arms when the South African Government was willing to lift the state of emergency, release Nelson Mandela and all political prisoners and detainees, unban the ANC and commit itself to bringing an end to apartheid.

The South African cleric had been asked about the talks in Senegal between the ANC and a group of white South Africans led by Dr Frederick van Zyl Slabbert. He said the exercise would have been useful if the whites returned and said the ANC was not what South African Government propaganda made it out to be.

He feared, however, that some of the whites were talking to the ANC to boost their own credibility and were trying to lecture to the ANC on the use of violence. “Before talking to the ANC about violence their first duty is to talk to the South African Government, whose policies are the root cause of

violence,” he said. Dr Boesak’s news conference was held at the end of a visit to Mozambique, his first, to attend the centenary celebrations of the Presbyterian Church in that country. He described as “absolutely scurrilous” reports that there was no religious freedom in Mozambique and said there was more tension between church and government in South Africa than in Mozambique.

Referring to the recent police raid on the offices of the South African Council of Churches, Dr Boesak said: “That sort of thing has not happened in Mozambique but it happens in a so-called Christian country where the State President goes to church every Sunday?”



DR ALLAN BOESAK.



**EXTENDING CONDOLENCES . . .** Dr Allan Boesak (right) and his wife, Dorothy, with Ashley Kriel's sisters, Melanie (left) and Michelle.

Picture: OBED ZILWA

## Archbishops speak at service for Kriel

Staff Reporter

CAPE TOWN'S Roman Catholic and Anglican archbishops were among more than 400 people who attended a memorial service in Bonteheuwel last night for ANC guerilla Mr Ashley Kriel, who was shot dead by police in Athlone last Thursday.

Candle-bearing members of the Bonteheuwel Inter-Schools Congress, of which Mr Kriel was a founder member, entered the hall with posters which read: "Hamba Kahle (go well) Comrade Ashley Kriel."

Addressing the service, also attended by UDF patron Dr Allan Boesak, Archbishop Desmond Tutu said people should not be surprised that Mr Kriel had been shot.

"We should not be surprised that something as evil, immoral and unchristian as apartheid should use equally immoral means," he said. "Apartheid is in its very essence evil. How can it use other than evil methods to support it?"

He said people had been using non-violent means to oppose the "system", but the only response to "peaceful, non-violent protest has been an escalation of the violent system".

"This is God's world. The God we worship is in charge here and there is no way injustice, oppression and evil will prevail."

Archbishop Stephen Naidoo said Mr Kriel's death highlighted the fact that the only reform with which South Africans would be satisfied was the granting of "full, democratic rights".

CAPC Times 18/7/87 (28)

# Pope horrified by 'brutal police'

Own Correspondent

ROME. — The Pope, outraged by what he regards as the persecution of black citizens, has dramatically refused to set foot in South Africa during his September pilgrimage to five neighbouring nations.

"He is horrified at the prospect of being escorted and protected by Botha's brutal police," a Vatican official said this week.

But an official added: "He would love to go there — if only the regime would change. It's a pity."

Pope John Paul II had been invited many times before.

Radio Vatican explained: "In South Africa the population has suffered terrible repression and violence per-

petrated by the state police.

"The presence of the pontiff on land where the racist regime of Pretoria rules would be inopportune, unacceptable and incoherent."

On the Pope's previous visit to Zaire, Kenya, Upper Volta, Ivory Coast and Morocco, he made crushing criticisms of apartheid and Mr P W Botha's regime.

Radio Vatican also said the Pope would fly to Lesotho, where he will beatify a black Roman Catholic missionary.

The Archbishop of Cape Town, the Most Rev Desmond Tutu, said last night: "I welcome the Pope's decision and long for the day when he will be able to visit liberated South Africa."

## Pope demonstrating dislike of apartheid

SUGGESTIONS that the Pope would not visit SA next year because he disapproved of local priests' involvement in politics were dismissed by Catholic sources yesterday.

They said the fact that he would not be visiting SA during his five-nation pilgrimage through southern Africa in September next year could be seen as a demonstration of his abhorrence of apartheid.

They said: "Some feel he should visit SA to focus world attention on the situation here. But no visit could be seen as the strongest possible censure against government."

No comment was available from the SA Catholic Bishops' Conference.

A Vatican official was quoted as saying Pope John Paul II was "horried at the prospect of being escorted and protected by (President P W) Botha's brutal police". — Sapa.

# Christian health care project

**SOUTH REPORTER**

**FIFTEEN** "people's doctors" with school education of between Std 3 and Std 9 have begun to give much-needed health care in Khayelitsha.

Armed with the most basic medical supplies, the community health workers, as they are properly known, are often the only health care available for people in Khayelitsha.

Khayelitsha has only two temporary state-run clinics. These are not open over weekends.

The community health workers have become crucial to the community, especially at night and over weekends, according to Dr Ivan Toms, who is training them as a project of the South African Christian Leadership Association (SACLA).

The project was started after the SACLA clinic in Old Crossroads was taken over by the SADF on June 16 last year and the staff made to leave.

At that stage, clinic staff were treating 175 medical and 65 dental patients a day, six days a



**Dr Ivan Toms**

week.

"Through the community health workers we can avoid a similar situation where people are deprived of essential medical attention in a situation of

"When there is unrest in the townships, outside doctors cannot always go in. These health workers live in the community and are selected by the community they serve.

"They are trained for six weeks and have regular sessions with qualified doctors afterwards," said Toms.

He felt the democratic selection by the community was essential if the programme was going to be progressive and facilitate real community development and health.

"This is a very slow and sometimes difficult process be-

cause of divisions in the community, but it is required otherwise this project will be doing things for the community which does not facilitate and give them power. We recognise and use the community structures in the areas we work in, be that street or area committees.

"Our only criterion for health workers is that they should not be linked to the power structure in the community, like the children or wives of headmen."

So far 15 community health workers have been trained and SACLA intends to have 51 working in Khayelitsha, Mbeke-went and Montagu/Ashton by March next year.

Each worker is trained in both preventative and curative aspects of health and serves about 2 000 people.

Toms sees the project's strength in its community base.

"It will not be withdrawn at a time of political violence, like government services normally are.

"It tries to empower the community by giving them a say in their own health care. Hopefully this will have a ripple effect and will strengthen progressive organisations in the community and their ability to make demands on the government.

"It helps to demystify health. People normally associate health care with big clinics and a doctor in a white coat who gives you an injection to make you feel better.

"Community health workers work from their homes and can explain illnesses in simple language which anyone can understand."

# Church 'can't be neutral'

THE CHURCH can't be neutral in the face of the state's attempts to smash Cosatu, the country's largest federation of trade unions, the Durban-based Diakonia group has said.

Diakonia, a joint project of the African Methodist Episcopal, African Presbyterian, Anglican, Evangelical Lutheran, Methodist, Presbyterian, Roman Catholic and the United Congregational Churches in the Durban area and the Belydende King in Natal, outlined repression against Cosatu.

"God's will is that worker rights and their dignity be honoured by all. A Christian concern for justice today cannot be divorced from a commitment to workers.

"If the government succeeds in destroying Cosatu then no organisation or individual is safe," Diakonia said.

It suggested various responses Christians could make to this threat against Cosatu and non-racial and democratic organisation.

Pray for Cosatu, its affiliates and all workers. Discuss in groups a Christian response to at-

tacks on the worker movement.

- Contact Cosatu offices and ask for their side of the story.

- Invite workers or trade unionists to speak to your congregation.

- Spread the facts to your social action group, Justice and Reconciliation Committee, parish council and congregation, school friends and colleagues.

## Campaigns

- Encourage your friends and family to discuss how they can support Cosatu campaigns.

- Allow trade unions to use your church halls for meetings.

- Encourage workers in your congregation to share with others thoughts on working conditions and wages.

- Encourage worker participation in the running of your parish.

- If you are an employer, ensure that your labour practices are just and fair. And especially allow easy access to representative trade unions.

- If you are a worker, find out about trade unions which can represent your interests.

# Catholic bishops gagged

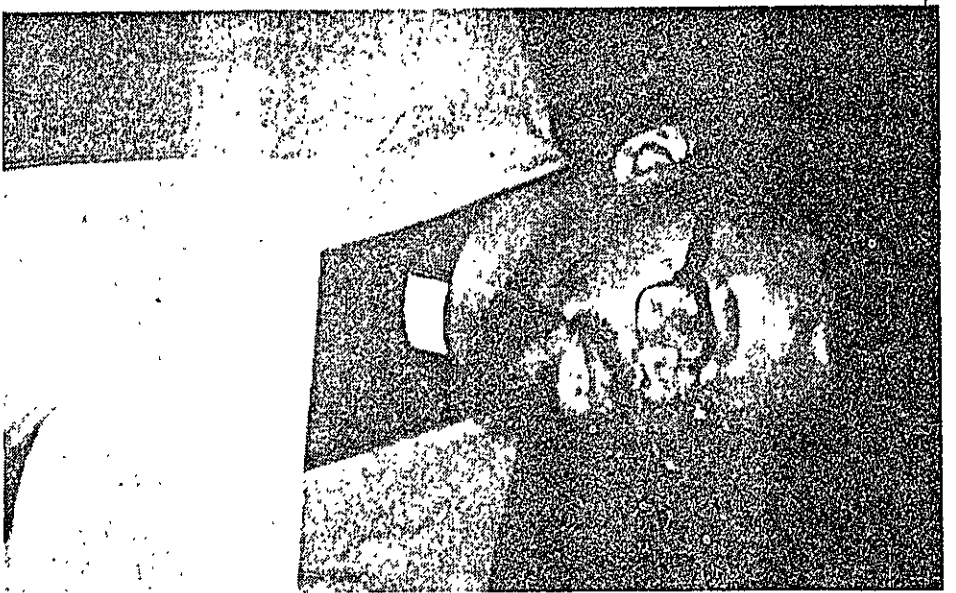
THE South African Catholic Bishops Conference (SACBC) is being "censored" under the State of Emergency.

A book of pastoral letters and statements by the SACBC spanning six years may not be published in terms of the Emergency Regulations.

Lawyers have advised the SACBC that many statements in the book, Volume III of its Pastoral Letters and Statements issued between 1981 and 1986, may be seen to be "subversive".

The book is ready for the printers, but according to "Inter Nos" the official newsletter of the SACBC, people won't be allowed to read it until the emergency is lifted or until the regulations on "subversive" statements is overturned.

In effect South Africa's Christian government has gagged the Catholic bishops. Inter Nos says



Father Mkhathshwa

# Mkhathshwa to speak in Bonteheneuvel

RECENTLY released after a year in detention, Father Smanigalis Mkhathshwa, general secretary of the South African Catholic Bishops' Conference, is due to speak in Cape Town this week.

Mkhathshwa, a patron of the UDF, will speak at a mass at St Matthew's Catholic Church in Bonteheneuvel at 3pm on Sunday.

One of the main celebrants will be the Catholic Archbishop of Cape Town, Stephen Naidoo.

The mass is being organised by the Justice and Peace Detainees' Support Group of the Catholic Arch Diocese of Cape Town.

Mkhathshwa, the first black priest to be elected to the position of SACBC general secretary, was re-elected for a second term in May this year.

He was released last month from his most recent detention, his fourth in 11 years. Mkhathshwa was detained for six months in 1976; five months in 1977 and five months in 1983.

In August last year the SACBC brought an urgent application to restrain the police from allegedly torturing him in detention. The police undertook that he would not be assaulted.

He was released on June 11 but had to spend another day in jail as an awaiting trial prisoner. He was charged with illegal possession of a firearm and was released on bail.

# Christians 'for liberation'

A NATIONAL grassroots Christian movement was launched at the recent National Assembly of Confessing Communities (NACC) in Johannesburg.

According to the Beldende Kring — founded in 1974 to work for the unity of the Ned Gerel Kerk churches — people of Christian faith have been brought together "in the struggle to realise national liberation."

A new Christianity is emerging. Clear-headed, aware of the deep divisions among us, ready to accept the challenges of tomorrow."

Those at the NACC were prepared to bring their churches in line with the people's liberation struggle, the Beldende Kring said.

A committee was elected to work towards the formation of a permanent national organisation of Christians involved in the struggle.

The NACC resolved to encourage each confessing community to determine its own programme of action; develop communication with other congregations and Christian groups and to relate to worker, youth, women and community organisations.

"Through this process we build on the witness of the message to the people of South Africa by the SACC, the Kairos document, the Evangelical Witness and the Belhar Confession," the resolution said.

# Dominee's wife dies

THE WIFE of a prominent Ned Gerel Sendingkerk minister died suddenly last Friday evening.

Mrs Lizzie Bournan, director of the Batswood Education Centre in Wynberg and wife of the Rev Russel Bournan, died of kidney failure.

She leaves her husband and two children, Hayman, 7, and Lizelle, 6.

South 23-24/11/83

28

23-24/11/83

28

28

South 23-24/11/83

# Kraatz back — but not for good

23-28

29/7/87

Suf

By SAHM VENTER  
"I THOUGHT we had to wait until South Africa was free before we could come back," Mrs Nini Kraatz said. "But around Christmas we started thinking it may be easier for me to come back."

In spite of South Africa's fourth State of Emergency, she received a warm welcome from friends and believes Capetonians are more determined than ever to fight for freedom.

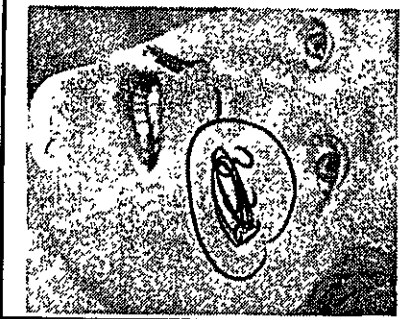
"People are much more angry. They are speaking much more openly about the African National Congress (ANC)," she said.

But "terrible things are still going on — like the shooting of Ashley Kriel".

While she and her husband "miss South Africa terribly", they are involved in exposing repression under apartheid to the German people. Pastor Kraatz, who worked for the

MRS NINI KRAATZ, wife of deported German Lutheran pastor Gottfried Kraatz, slipped back into South Africa this month more than a year after she and her family were forced to leave the country. She had come to visit friends in Cape Town.

Pastor Kraatz and his wife had been sent to South Africa by the Lutheran Church and worked here for five years before he was refused a renewal of his work permit. Pastor Kraatz was detained for 48 days under the State of Emergency in 1985.



Lutheran Church in Mitchells Plain, is now the Dean of a circuit and a part-time pastor for the Lutheran Church in West Berlin.

"It keeps him very busy, but he's also doing a lot for South Africa," Mrs Kraatz said.

"He is longing to come back. But he is with me in Cape Town in his thoughts," Mrs Kraatz said.

This week Pastor Kraatz sent his

greetings to "friends and comrades in the struggle".

"On numerous occasions I have described your oppression and struggle to people all over Germany. I know that you will continue with hope and that you will gain your just future," Pastor Kraatz said.

A voluntary worker with anti-apartheid groups in West Germany,

Mrs Kraatz spoke of the work being done to highlight repression in South Africa.

"If we could get the German government to cut off the supply of aid to South Africa, that would make a change," she said.

"It is clear that the German government and Botha are friends. Whatever Botha wants, he gets," she said.

She was involved in organising a "Boycott South Africa" week throughout Germany, the Netherlands and Switzerland.

"In the anti-apartheid movement you often feel cut off from what is going on in South Africa. Information doesn't reach you and it is dangerous to speak over the phone. That is one of the reasons I came back," she said.

"I really feel this is where I must come back to stay one day. We hope to come back again when we are needed."



# Church may take legal

## action on squatters

LEGAL action is being investigated to secure shelter for scores of evicted Thokoza squatters and representations are to be made at Cabinet level about the plight of the 60 families left in the open following a council crackdown on shack-dwellers on Monday.

The action has been initiated by the Witwatersrand Council of Churches (WCC) which is also moving blankets and zinc sheeting into the area near Germiston and planning emergency medical care for children whose health seems affected by two bitterly cold nights spent in the open.

A WCC spokesman said the approach to the Government is to be made by a Progressive Federal Party MP.

"Most of the families have said that they are quite happy to move to another place. They are able to pay rent in most cases," the spokesman said.

"This eviction is really one of the most appalling things to do at this time of the year."

The squatters, living out in the open near the sites of the demolished homes, said yesterday they had been given until 6pm to vacate the area or face prosecution.

Some were loading their belongings on to trucks and leaving when *The Star* visited the area.

A spokesman of a local youth organisation, which arranged the trucks for ferrying the squatters, said they were being taken to another area in the township.

The WCC spokesman said the squatters had been warned a second time that they were acting illegally after moving to the new site. It could not be confirmed at the time of going to Press whether any action had been taken against them during the night.

The shacks were flattened with a grader early on Monday morning after squatters failed to heed a warning notice to leave the area by July 14. They were given a chance to remove their possessions before the flattening of their homes, the WCC spokesman said.

The local authority has explained that the squatters constitute a "health hazard" and that the land is required for redevelopment.

Four women spent the night out in the open with their babies.

Cape Times 25/7/87 28

# The role of the church in funerals

From SYDNEY DUVAL, media officer, Catholic Archdiocese of Cape Town:

REPORTS of Tuesday's press conference on incidents at the Ashley Kriel funeral the previous Saturday give an incomplete picture of why the conference was called by Archbishop Stephen Naidoo, Catholic Archbishop of Cape Town, Archbishop Desmond Tutu, head of the Anglican Church in South Africa, and Dr Alan Boesak, president of the World Alliance of Reformed Churches.

The conference was called to explain to the public, through the Press, why church leaders are present at such funerals, why they were dismayed at police firing teargas at the Kriel funeral, and why the police need to be sensitive in handling such funerals.

Archbishop Naidoo said in an opening state-

ment, on behalf of himself, Archbishop Tutu and Dr Boesak, that they had called the conference to express their disquiet at the way police tend to handle funerals which have strong community associations.

"In particular, we are dismayed at the turn of events at the Ashley Kriel funeral which ended in police firing teargas at the crowd, including church leaders," Archbishop Naidoo said.

"It should be clear to all concerned that funerals of this kind have the potential to become explosive if handled insensitively. It was for this reason, to ensure a peaceful and dignified funeral service, that church leaders in Cape Town tried to negotiate concessions on the restrictions imposed by the authorities.

"We also pleaded with the police to main a low profile, to act with restraint and to ignore the odd provocation. We act-



Archbishop Stephen Naidoo

ed in the belief that together, clergy and police, we could work to defuse a potentially volatile situation caused by the announcement of the restrictions. From our side, we undertook to ensure that the

mourners would behave themselves and that there would be no violence."

Archbishop Naidoo explained that it is important that both the authorities and the public understand that the clergy's presence at such funerals has nothing to do with political affiliations or alliances.

He said: "Our presence is an essential part of the Church's ministry to her people in their moment of grief, of anguish, of loss and of oppression. At the same time it is a fact of life that because of the nature and composition of South African society, these funerals have become sensitive occasions at which deep emotions and frustrations are expressed.

"Church leaders attended the Kriel funeral in the firm belief that a working arrangement had been agreed on with the police. We arrived at Bonteheuvel fully pre-

pared to put our trust in the police to keep their part of the bargain.

"Regrettably, this did not happen. Without provocation, teargas was fired, upsetting the mourners and the officiating clergy. We record our protest at this action and now call on the authorities to take positive steps to prevent similar unfortunate incidents.

"We also call on the authorities to reconsider the whole question of these funerals and to treat them with the sensitivity they deserve. This calls for the use of police officers who are themselves capable of a sensitive appreciation of the situations placed in their care."

The meeting was then addressed by Archbishop Tutu and Dr Boesak. Questions from the Press followed.

See also footnote to letter from the Rev Lionel Louw and Professor Villavicencio — Editor, Cape Times.

Shooting-star, 2 Tea, 3 Nature, 4 Picket,  
e, 6 Rolling stones, 7 Arrow, 10 Nostalgia,

|| been paid in full."

| 80% or handed in at the Cashier's Desk, Newspaper House, 12

# Info chief message for Crossroads

*Cape Times 27/7/87* (28)

By CHRIS BATEMAN

A GOVERNMENT entourage headed by the Deputy Minister of Information and Constitutional Planning, Dr Stoffel van der Merwe, yesterday attended the launching of the newly-formed Western Cape Council of Churches (WCCC) in Old Crossroads.

Amid low-key security (a handful of special constables and plainclothes police), about 800 followers of Old Crossroads Mayor, Mr Johnson Ngxobongwana, met the government entourage with praise songs and dancing in the courtyard of the Noxolo Primary School.

The meeting formed part of a national day of prayer for "peace and reconciliation in our country" called by the newly-formed church body. It also

served to launch the organization in the township. Dr Van der Merwe was accompanied by Mr Ricky Schelhase, of the Cape Provincial Administration, and the Reverend Erlo Stegan, a Natal Lutheran missionary.

After glowing speeches by ministers of the Zionist Church of South Africa, Mr Ngxobongwana and Mr Mali Hoza (Khayelitsha's Site C leader), Dr Van der Merwe promised residents "not only bread and butter but later also some jam as well".

He was responding to Mr Ngxobongwana's statement that his people were looking beyond "the bread and butter" and wanted "the jam as well".

Dr Van der Merwe, the government's chief negotiator with blacks, told residents he carried "the greetings of the State President to the people of Soweto ... of Crossroads".

## Prays for peace

He assured the meeting's chairman, Archbishop Shadrack Mhambe, that he was not alone in praying for peace in South Africa.

"Also the State President prays for peace ... he not only prays ... but also works for peace in this country day by day," Dr Van der Merwe said.

□ In Bonteheuwel, Sapa-AP reports, the Rev Smangalis Mkhathshwa, Secretary General of the Southern African Catholic Bishops Conference, told a congregation at St Matthew's Church about his experiences in detention. Father Mkhathshwa was released on June 12 after a year in prison.

The Roman Catholic Archbishop of Cape Town, the Rev Stephen Naidoo, said the Catholic church rejects detention without trial because it presumes that the detained person is guilty. He defended the church's role in working for political rights for South Africa's black majority.

## 2 die violently in unrest

*Cape Times 27/7/87* (28)

PRETORIA. — Two people were violently murdered and a post office was set on fire yesterday during incidents of unrest, police reported.

One man died after he was doused with petrol and set alight at Langa in Uitenhage, the police said in the daily unrest report.

Another man was stoned to death by a mob near the Vaal Reefs Mine hostel No 3, Orkney, when his car broke down. The car was set alight and his body was then thrown onto the smouldering vehicle.

The police also said that the Diepkloof Post Office, Soweto, was set alight by unknown people. Damage was not extensive.

At Veeplaas, in Port Elizabeth, a group of blacks stoned a private car. The driver managed to escape but the vehicle was extensively damaged. — Sapa

# SACBC questions Pik's statement

Religion Reporter

The South African Catholic Bishops' Conference (SACBC) has questioned a statement by the Minister of Foreign Affairs, Mr Pik Botha, that "any maltreatment of detainees which might occur is not condoned."

Mr Pik Botha was responding to a protest by the European Community (EC) to the South African Government against security law detentions and the treatment of detainees, lodged by West German ambassador Dr Immo Stabreit on behalf of the EC.

The SACBC said in a statement it noted with appreciation that the 12-nation body had taken such a clear stand on human rights in South Africa and addressed it to such a high level of the Government.

It asked whether Mr

Botha was "really telling the truth" when he said maltreatment was not condoned and that every effort was made to investigate specific charges of ill-treatment.

The SACBC cites the case of its general secretary, the Rev Smangaliso Mkhathshwa, who said in papers before the Pretoria Supreme Court that he had been tortured while in detention.

"The then Minister of Law and Order, Mr Louis le Grange, promised an investigation. Why is it that, after almost a year, no findings on the report of that investigation — if it was ever carried out — has been made known to the public?" said the statement, signed by SACBC president Bishop Wilfred Napier.

"Why has no action against the culprits in the security forces been made known?"

# Non-violent acts amount to major struggle — prof

By Carina le Grange,  
Religion Reporter

Non-violent actions in South Africa amount to a major struggle, says American theologian Professor Walter Wink.

In a book, "Jesus' Third Way", written after a 40-day visit to South Africa in March and April last year, Professor Wink set out his view of a Christian struggle for change.

He identified non-violent actions as labour strikes, slow-downs, sit-ins, work stoppages, stayaways, bus, consumer, rent and school boycotts, funeral demonstrations, nonco-operation with government appointed functionaries, violation of government bans on peaceful meetings, defiance of segregation orders on beaches, in theatres, hotels and restaurants and the shunning of black police and soldiers.

## POSITIVE TERM

Professor Wink, advocating non-violent strategies for change, said most South Africans failed to identify these actions as non-violent and even "bridled" at the word.

He believes a more positive term is needed for such actions and suggests

the use of "Jesus' Third Way" as a term which distinguishes non-violence from passivity.

He accuses the (English-speaking) churches of having done little to translate anti-apartheid statements into "risky committed actions".

"When such bodies speak of non-violence, therefore, it can only be heard as meaning 'don't rock the boat, don't disturb our troubled sleep'."

Reduction of conflict by means of a "phony" peace is not a Christian goal — justice is, and that may mean an acceleration of conflict as a necessary stage in forcing those in power to bring about genuine change, he wrote.

## 'EFFECTIVE ACTIONS'

"The debate about violence and non-violence is no longer fruitful. Non-violent acts of civil disobedience, protest and confrontation are, for most people, the only effective actions possible. And let no one say, 'But the government will never allow it'. The government does not allow violence either," Professor Wink said.

"Increased governmental controls will not be the occasion for abandoning non-violence. They will simply make it costlier."

# Tutu tells banks not to roll over SA loans

28  
5/18/87

**LONDON — The Archbishop of Cape Town, the Most Reverend Desmond Tutu, called on international banks yesterday to stop rolling over loans to South Africa until certain political conditions had been met.**

At a press conference here, he said: "We believe that economic action on the part of the international community still represents our last chance for a reasonably peaceful end to apartheid."

"It is interesting that the Congress of South African Trade Unions (Cosatu) in its last annual congress representing thousands of black workers still advocated sanctions as the last chance to help end

apartheid," he said.

Archbishop Tutu said the specific political conditions included an end to the state of emergency, the release of detainees and political prisoners, and a willingness to engage in talks about dismantling apartheid with the "real leaders and representatives of the people".

He said that if there could be a dismantling of apartheid without sanctions, "we would be



**ARCHBISHOP TUTU**

among the first to a sing hallelujah".

Archbishop Tutu, who is in London to meet with other Anglican Bishops in a preparatory meeting for next year's Lambeth Conference (the 10-yearly meeting of Anglican bishops), said all violence whether committed by the South African Government or

by those wishing to overthrow it was evil.

Archbishop Tutu said he sympathised with those who injured in last week's bomb blast in Johannesburg.

"At the same time it is vital to underline the violence of apartheid and to arouse the world's anger against it."

But, he said, the time had not yet come when it could be said it was right to use violence to overthrow apartheid.

Referring to the recent Dakar talks between a mostly white and Afrikaans-speaking group from South Africa and the African National Congress, the Archbishop said it was always good for people to talk rather than fight.

"But we must not over-

rate the significance of the Dakar encounter."

He said the decision of the National Union of Mineworkers (NUM) to go on strike was an example that even now South Africans were still prepared to use non violent means.

Referring to the Homoine massacre in which 400 people were killed in Mozambique, he said: "If the South African Government supports Renamo then it supports terrorism and must be condemned by Western governments."

As Mozambique's plight stemmed from apartheid, he said, the international community should try to destroy the system before it destroyed Southern Africa. — Sapa

# New council 'not from the people'

3271-2887, 68

## SOUTH REPORTER

THE fundamental basis of the new Western Cape Council of Churches (WCCC) launched at the weekend should be seriously questioned.

This is according to the Rev Lionel Louw, the chairperson of the Western Province Council of Churches (WPCC), who said he saw the new organisation as a "designed" counterpart to the "existing council of churches setup".

"It is not an accident," Louw said.

He outlined several points of criticism of the so-called WCCC.

"Such a council cannot in any way be representative of churches and councils in this area for

the simple reason that all the mainline churches are members of the WPCC."

The council had not come from the people themselves.

"It's not from the bottom up."

A glaring contradiction, he said, was that even though apartheid had been declared a heresy by South African churches, the organisation had government representatives, "the perpetrators of this evil", at the launch.

The "mayor" of the Old Crossroads Town Council, Mr Johnson Nxobongwana, who was also present at the launch, should himself have to respond to the community on his own contribution to perpetuating the system, Louw said.

## Youth Crusade formed

IN AN attempt to turn the youth back to the church, an inter-church group called the Youth Call Crusade was formed.

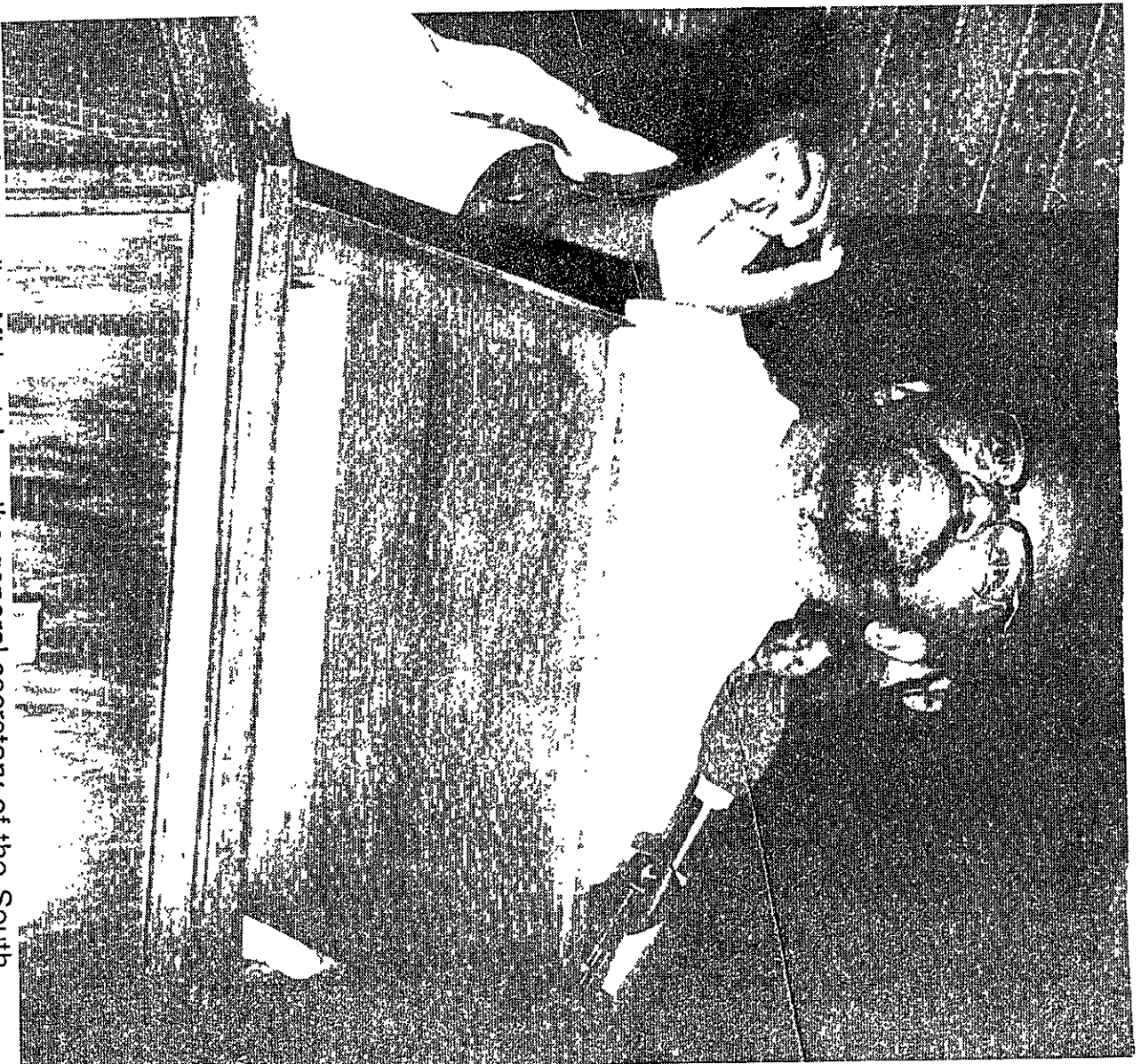
Mr Arthur Trout of Lotus River, one of the founder members and chairperson of YCC, said it was formed after an intensive survey in a number of areas that showed the need for structures to unite the youth under the banner of the church.

Trout, who comes from a very poor Grassy Park background, said he would do anything to help the youth become responsible citizens.

He feels the high crime rate and excessive drug abuse among teenagers could be a result of youth's inability to live the lives they wanted.

The Crusade has formed a committee of nine from different churches in different areas to try to provide some of the facilities that are lacking.

"We are not a church, therefore you need not become a member to participate," said Trout.



Father Smangalis Mkhwatshwa, the general secretary of the South African Council of Churches, addresses a packed St Matthews Catholic Church in Bonteheuwel on Sunday. Mkhwatshwa, who was released last month after a year in detention, spoke about his experiences. He also condemned police action at the Ashley Kriel funeral.

Picture: RASHID LOWBARD

# 9 AUG NATIONAL WOMEN'S DAY



*'In Christ there is neither  
male nor female; neither  
Jew nor Gentile...'  
Gal 3:27.*

*The freedom of our  
people, lies bound up  
with the freedom of  
women —  
The freedom of  
women, lies bound  
up with freedom of  
our people.*

*28*  
*Smith*  
*6-7-18/187*

## 'Contradictions' in the church on role of women

THE strength and courage shown by 20 000 women when they marched on the the Union Buildings on August 9 1956 to protest the extension of passes to women remains an outstanding achievement.

But the role of women in the church needs to be questioned and challenged so that the meaning of "total liberation for all God's people" can be discovered, says the Youth Department of the Cape Town Diocese of the Church of the Province of South Africa.

"Total liberation cannot be achieved without the liberation of women," it says.

"The church has limited women to home functions; serving children, the old and the sick; fund-raisers and tea makers.

"Never can it be said that Jesus Christ conformed to such dehumanizing ideas of the role of women. Christ's message is a call for liberation for all people regardless of race, sex or creed.

"The vision of equality, wholeness and freedom is expressed in Galatians 3:27: In Christ there is neither

male nor female; neither Jew nor Gentile."

This message was echoed by the Board for Social Responsibility which said: "The challenge for Christians is to work for the Kingdom where there is no domination of one group over another, and no sexual, colour or class discrimination . . . a Kingdom of true equality and justice."

The Women's Division of the South African Council of Churches (SACC) said while the Hebrew Scriptures in the Old Testament clearly espoused male priority and superiority in the religious community as well as in the national community, there was no sexist statement or act from Jesus.

"Perhaps we can say that throughout the Bible, Jesus is the only man who is non-sexist and practises equality between men and women," the Women's Division said.

Women accompanied Jesus as disciples in Galilee, Judea and Jerusalem, witnessed his execution on the cross and were the first authentic witnesses to the resurrection.

"Thus according to Gospel traditions women were the primary apostolic witness for the Early Church, and they were the witnesses of Jesus's ministry, his death, his burial and his resurrection."

There are contradictions in attitudes towards women in the Bible, for example in the letters of Paul which contain personal greetings to both men and women as his co-workers.

On the one hand he says: "There are no more distinctions between Jew and Greek, slave and free, male and female," (Gal 3:28). On the other hand he makes a very oppressive remark like: "Husband is the head of the wife . . . and wives should submit to their husbands in everything." (Eph 5:23).

Such a contradictory tendency is still experienced in the church. "As Jesus called Mary by name and sent her to tell the disciples that he would soon ascend to his father (John 20: 16-17), so women must understand that today Jesus calls them by name and sends them forth with a mission."



# Not really my scene, says Henry

AN ATHLONE orphan who worked in a balloon factory for three years will be ordained as Auxiliary Bishop of the Catholic archdiocese of Cape Town on Sunday.

Pope John Paul II announced on May 16 that he had selected Monsignor Lawrence Patrick Henry as Auxiliary Bishop.

"It came as a shock to me," Henry told SOUTH. "I still haven't got over it yet."

"I knew my name was being flung around, but not in my wildest dreams did I expect to be selected," he said.

Henry will be ordained at the Goodwood Showgrounds at 3pm on Sunday.

"I am frightened. It is not my scene. From my background I'm happier with people rather than in an administrative role."

"People from all walks of life have been tremendously supportive. I have been getting letters from all over the country and

locally," he said.

Born in Cape Town, Henry was brought up in Athlone. As a child of three he lost both his parents and was brought up by his grandparents.

Henry did his primary schooling at St Raphael's in Athlone and his senior secondary education at St Columbus Christian Brothers College in Athlone.

He describes the turning point in his life when, as a boy of 16, he visited the St Joseph's Home for the crippled in Philippi.

"I saw the way young people were incapacitated and I was alive and vibrant and going to dances. I still have the vision," he said.

"I saw a young man lying on his back and reading. I thought I was so different from him and started asking questions about myself. I was so grateful for life itself."

"I believe that that was where I was asked to respond to the call in terms of that I felt I wanted to



Monsignor Henry ... much happier with people than in administrative role

serve," Henry said.

After high school, Henry worked as a wage clerk in an Elsies River toy balloon factory where he would often help out in the packaging department.

"I am sometimes very proud that my background gave me that kind of contact with people. And it has stood me in good stead," he said.

In 1956 he was sent to Rome where he studied at the Mission College of the Propagation of Faith with 400 students from 45 countries. After seven years he left with a Bachelor of Theology degree and a degree in philosophy.

In December 1962 he was ordained into the priesthood in Rome.

His first assignment was in District Six at the Holy Cross, "one of the greatest heartaches".

From 1966 to 1967 he worked at the Holy Trinity in Matroosfontein, from 1967 to 1982 at St Martin de Porres in

Lavistown, 1982 to 1983 at Corpus Christi in Wittebome, from 1983 to 1986 at St John and Paul in Belhar during which time he also served as Catholic chaplain to the University of the Western Cape, and from 1986 at St Martin de Porres, Lavistown.

In December 1978 he was nominated as vicar general of the archdiocese of Cape Town and in November 1982 he was given the title of Domestic Prelate of His Holiness.

During his time at St Martin de Porres, squatters from Umbel and Werkgenot camped in the church grounds. When Henry was given an hour to take down the tents, he offered the squatters shelter in the church.

"The church is the house of God; and it became the house of the people."

Quoting Archbishop Desmond Tutu, he said: "Apartheid is a violence to the dignity of man."

## Inter-church youth group launched

AFTER months of planning, the Inter-Church Youth (ICY) will be launched as the official youth wing of the Western Province Council of Churches at the weekend.

From Saturday, ICY will become the Western Province Council of Churches Inter-Church Youth (WPCC ICY) and will fall under the structures of the WPCC and its executive.

One of the advantages of the move, according to present ICY chairperson, Mr Melvin Bruintjies, was that people could no longer claim that ICY was "just political" because it would be part of an official church structure.

"We are only being prophetic and not necessarily "political" when we demand the right to be human.

Previously only "mainline" churches have become members of ICY. Now it plans to recruit from other churches.

Bruintjies expressed his appreciation to the WPCC and church leaders for their assistance in the launch of the youth wing — a process which took over four months.

"We hope for good working relations with all young people throughout the Western Cape," he said.

Formed in 1983, the ICY aimed to mobilise Christian Youth around the Koonhof Bills and the President Council's proposals.

A group of young Christians saw the

need for ecumenical interdenominational action around these issues in the Western Cape.

ICY experienced a change in its strategy in 1985, however, when it devised a new method to approach young Christians in the Western Cape.

"What we were interested in doing was giving young people the necessary resources and training so that they could organise themselves," Bruintjies told SOUTH.

Today ICY is made up of 10 ecumenical area committees and youth departments throughout the Western Cape. Between 350 and 400 people attended its annual general meeting in March.

• The ICY launch will take place at Community House, the new office of the WPCC in Albert Street, Salt River, on Saturday.

Youth from different regions and denominations have been invited to the launch where from 1pm to 3pm there will be silk-screening and a fellowship.

Between 3pm and 6pm the youth committee will be announced and the executive will be elected.

The Rev Lionel Louw, WPCC chairperson, will perform the induction service of the executive in the evening.

There will be music, drama and poetry later in the evening.



The Rev Lionel Louw will perform the induction service at the ICY launch in Salt River this week

## WCCG mystery still not clarified

THE recent birth of the mysterious Western Cape Council of Churches in the company of government officials brought with it much suspicion of its true motivations and roots.

SOUTH has attempted to uncover some of the mystery of the WCCG by visiting the Natal mission of one of the delegates at the launch. Even more mystery and some confusion have emerged.

The Rev Erlo Stegen, of Natal, who attended the launching of what appears to be the conservative Western Cape Council of Churches, is head of a church community called Mission Kwasisabantu in the town of Kranskop, near Mantzburg.

Stegen, who is a former Lutheran minister, broke away from the mainstream church at the end of 1966 to establish a mission church.

The mission is situated on 100 hectares of agricultural land and boasts an airstrip and a four-seater plane.

The minister's nephew, Mr Arno Stegen, said the mission was not attached to any one of the mainstream churches and it had no contact whatsoever with the South African Council of Churches (SACC).

He said the mission also had no contact with prominent church leaders such as Dr Beyers Naude, the Archbishop Dennis Hurley, Archbishop Desmond Tutu and Dr Alan Boesak.

He said although they were opposed to apartheid they were, however, cautious as to how they opposed apartheid.

"We don't want to oppose apartheid in such a way that we replace it with communism. We don't want to replace one evil with another evil," he said.

Stegen, said while they did not have any contacts with the mainstream churches and their leaders, they did have contact with "independent" churches and leaders.

He said they received donations from independent sources from both within and outside the country. — Press Trust of SA

South  
13-19/8/87

go to a nearby supermarket  
about 10am on Tuesday.

without my permission," he  
said.

ARGUS 21/8/87 28

# OAU may accept Tutu plea on SA passports

## The Argus Foreign Service

LONDON. — The Organisation of African Unity may soon relax restrictions on certain South African passport-holders wishing to travel in parts of the continent where South Africans are generally regarded as unwelcome.

This follows a call by Archbishop Desmond Tutu earlier this week.

Speaking in Togo, on his way home from a visit to Europe, the archbishop said he understood the rationale behind the decision by African countries not to recognise South African passports, but the rigid application of this policy was creating difficulties for the very

people, blacks, that it was intended to assist.

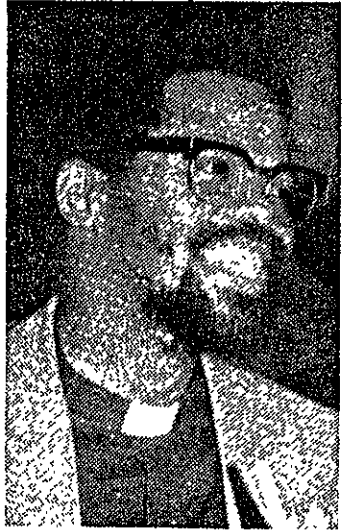
He said: "You should not make the people you are trying to help suffer."

He suggested that African countries should work out a procedure with the South African Council of Churches through which they could grant a waiver on certain passports the SACC had vouched for, or guaranteed.

"Why should black South Africans find it difficult to travel to sister independent African countries?" he asked. "Only those who suffer oppression and the outrage of injustice know the joy of getting out of the den of suffering under apartheid."

FEDERAL CANDIDATE

overturned after the driver



Father Mkhathshwa

# Priest sues for R200 000

THE secretary general of the Southern African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, is filing civil claims worth R200 000 against the South African and Ciskeian governments.

He is claiming R150 000 from the Ciskeian Ministers of Police and Justice for wrongful arrest and malicious prosecution. He was detained at Fort Hare University on October 30, 1983, and held until March 8, 1984.

In an affidavit, Mkhathshwa said his arrest was wrongful and unlawful and the prosecution instituted against him in the Zwelitsha Regional Court for terrorism was malicious. He was found not guilty and discharged.

The hearing is set down for September 7 in the Ciskei Supreme Court.

In the second claim, Mkhathshwa is claiming R50 000 from the South African Minister of Law and Order for alleged assaults during his recent spell in detention.

He is also claiming R20 000 from the *Citizen*, and R30 000 from the SABC for defamation relating to the way they covered his arrest on charges under the Arms and Ammunition Act.

Before his last detention, he was arrested and charged for illegal possession of a firearm. Charges were subsequently dropped, but have been brought against him again.

— Elnews.

## Finding welcome

BY SANDILE MEMELA

THE Detainees Parents' Support Committee has welcomed the verdict of the inquest court into the death of United Democratic Front leader Peter Nchabeleng, who died in detention last year.

The inquest, held in Pietersburg, this week blamed Lebowa policemen for Nchabeleng's death.

The matter is now in the hands of the Attorney-General, who will decide whether to prosecute or not.

In a statement to *City Press*, a spokesman for the DPSC said the verdict confirmed what the organisation had been preaching all along.

"The security laws give police unlimited powers and the abuse of power by them has led to the death of detainees and is bound to lead to more deaths.

"It is no good for the South African government to claim that it is not responsible for Nchabeleng's death because it happened in Lebowa," said the spokesman.

9/11/82 7:15 24/8/82  
Tutu elected  
as <sup>28</sup> All Africa  
church chief

LOME. — The Most Rev Desmond Tutu, Archbishop of Cape Town, was elected head of the All Africa Conference of Churches at its annual general assembly in Togo, delegates said yesterday.

Archbishop Tutu left the Togolese capital on Saturday night after attending last week's church meeting and holding talks with the President of Togo, Mr Gnassingbe Eyadema.

More than 600 delegates from 120 churches and 39 Christian councils took part in the assembly, which opened on Tuesday last week.

Delegates said Archbishop Tutu was unanimously elected president of the organization for the next five years.

The previous president was Archbishop Walter Khotso Makhulu of Botswana. — Sapa-  
Reuter

25/8/87

## Bishops appeal against deaths

JOHANNESBURG

The Southern African Catholic Bishops' Conference (SACB) said yesterday feelings were running high among certain sections of the population over 32 people awaiting execution, and the SACB appealed for the sentences to be commuted.

In a statement, the SACBC said the people were found guilty of certain acts of violence, including two episodes of "neck-lacing" and one bombing that caused three fatalities.

Among the deaths attributed to them are those of three community councillors, three alleged informers and two policemen.

The courts had found them guilty of murder and they were due to be executed in terms of South African Criminal Law.

"Great numbers of people consider that what these persons stand condemned of are 'acts of war' performed in the liberation struggle, in which the South African state is responsible for even greater and more widespread violence.

"In the eyes of their supporters those condemned are patriots and heroes. Execution will endow them with the crown of martyrdom.

"The state must calculate how much it is contributing to further inflaming political passions by going ahead with the executions," the Bishops said. — Sapa

# Court reverses Tutu judgment

26/8/82

JOHANNESBURG — A Rand Supreme Court judge yesterday reversed a judgment against Trevor Tutu, that ordered him to pay R45 144, plus interest and costs, to the African Bank of South Africa

Limited.

The judgment was granted against Tutu in favour of the bank on July 21.

In an affidavit, Tutu denied the bank's claim against him.

He said he would have timeously opposed the application for judgment against him but the summons had been served at his residence during his absence.

Tutu said the summons must have been served on his maid and it had only come to his attention on July 11, when he was rummaging through papers in his desk. — DDC

28

# Dean attacks media over Tutu

ANGLICAN Dean Ted King has attacked the media for its coverage of Archbishop Desmond Tutu, saying that any coverage could safely be accepted as "selective, distorted and probably untrue".

Writing in the latest edition of *Gateway*, the St George's Cathedral magazine, the dean said: "Anything you hear about Archbishop Tutu on the media, you can safely accept as selective, distorted and probably untrue."

Approached yesterday, he said the remark "needs tightening up".

"The culprits are clearly SABC television and the Nationalist press generally, although out of charity I refrained from being so specific."

"The Nationalist establishment is concerned to depict the Archbishop both as an advocate of violence and as a person hell-bent on destroying the South African Economy."

"He is neither and has said so many times although this goes unreported in these quarters," he said.

Dean King said Archbishop Tutu was one of the few remaining black voices speaking for non-violence.

"What totally amazes me is that in a country that claims to be Christian and indeed democratic Archbishop

Tutu is never given an opportunity to speak or appear on the media

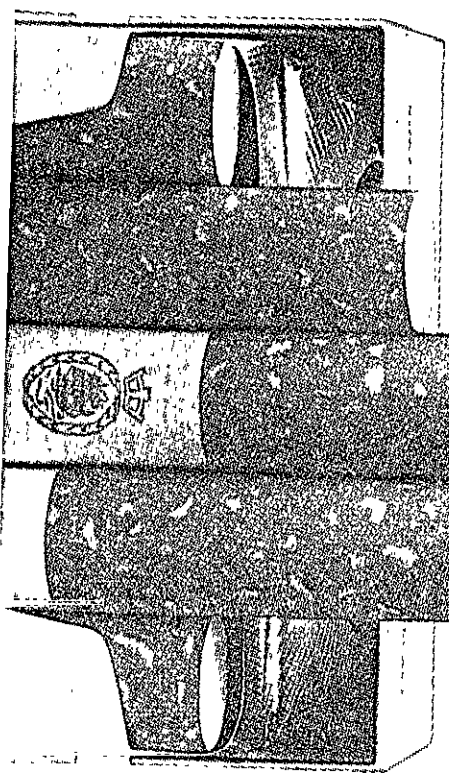
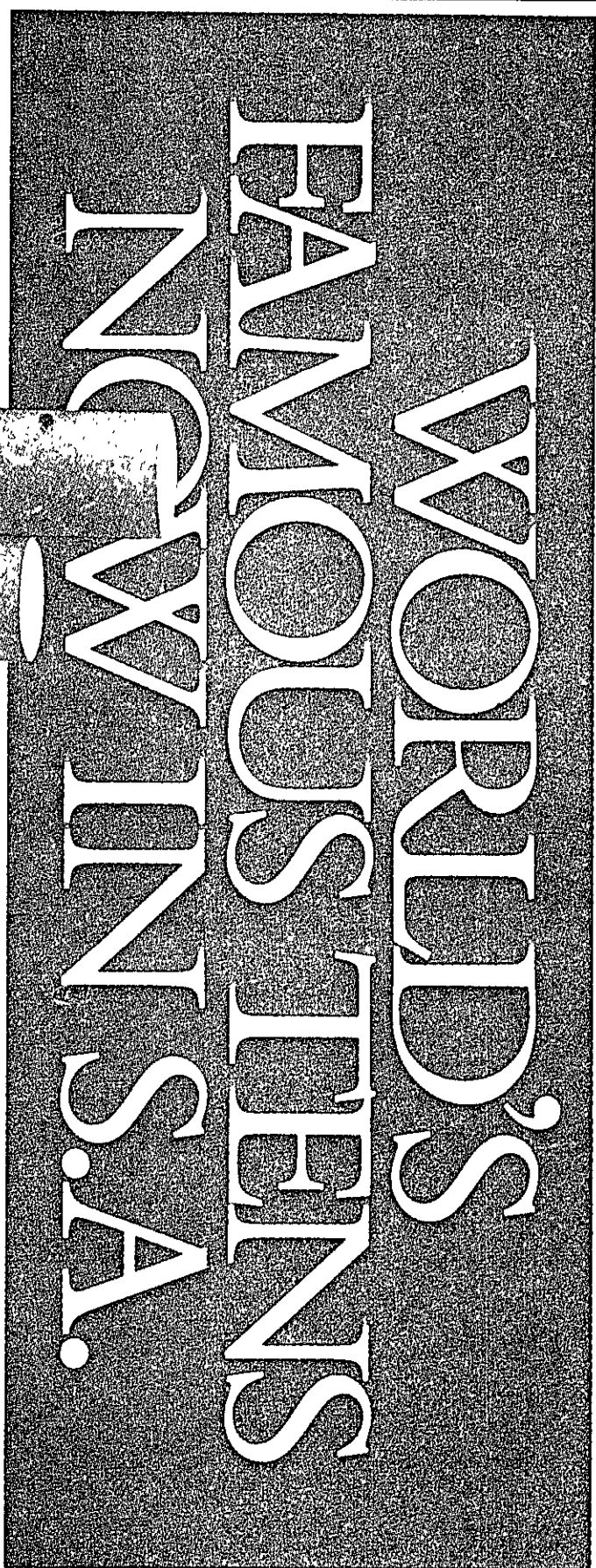
himself. Here is a great Christian leader and a

Nobel Peace Prize winner who is never invited to speak on his beliefs. Why

is the SABC frightened of him? Could it be that he speaks the truth, a truth

that we must not hear? "On the rare occasions when Cliff Saunders or

another of our local cartoonists has had a brief interview with the Archbishop the questions are loaded and obscure any serious reflections on the issues discussed," he said.



The reward and the satisfaction of Senior Service King Size 10's is now available in South Africa. For the first time a King Size



## Tutu ruling is withdrawn

A judgment on a claim involving about R45 000 against the son of Archbishop Desmond Tutu, Mr Trevor Tutu, was yesterday withdrawn by the Rand Supreme Court.

The money had been claimed by the African Bank of South Africa — the result of an overdraft held by Mr Tutu, the bank claimed.

Mr Tutu told the court yesterday that the bank had never operated current accounts and he could not possibly have had an overdraft. He was not in court to oppose the original application as he had not known about it.

27-  
SS.  
at  
SS.  
y.



CPM Times 26/8/87

By BARRY STREEK  
Political Staff

# Crimen injuria trial cancelled after fine

HOUSE OF ASSEMBLY. — A crimen injuria trial, due to be held today against six people responsible for the treatment in detention of the general secretary of the Southern Africa Catholic Bishops Conference, Father Smangaliso Mkhathshwa, has been cancelled after one of the accused paid a R200 admission-of-guilt fine.

This was disclosed yesterday by the Minister of Law and Order, Mr Adriaan Vlok, in reply to a question tabled in the House by Mr Jasper Walsh (PFPP Pinelands).

Mr Walsh said: "I find it extraordinary that serious charges against five people — presumably policemen — can be dropped on the basis of a sixth co-accused paying an admission-of-guilt fine."

"I am not satisfied with the minister's reply and I shall pursue the matter."

Mr Vlok said Father Mkhathshwa had alleged that during interrogation — he

spent 12 months in detention under the emergency regulations — his dignity was injured.

An investigation into the allegations was instituted on August 21 last year under a police officer, and was completed on June 24 this year.

On June 24, a case docket was referred to the Attorney-General for his consideration.

Mr Vlok said the Attorney-General "decided that six ac-

cused had to stand trial on a charge of crimen injuria on 26 August 1987.

"He further decided that if one of the accused paid an amount of R200 admission of guilt, the other five accused would be absolved."

"One of the accused paid the admission-of-guilt fine on 11 August 1987."

Mr Vlok declined to make a statement about the matter but said Father Mkhathshwa had already appeared in court on charges of illegal possession of arms and ammunition, dangerous weapons and undesirable publications and was awaiting trial.

# CP: 20 000 'illegals' in Hillbrow

Political Staff

HOUSE OF ASSEMBLY. — The government does not have figures for the number of black people illegally living in "white" Hillbrow and Mayfair.

But Mr Koos van der Merwe (CP Overvaal) said yesterday that according to Johannesburg City Council figures, almost 30 000 people were living in these areas in contravention of the Group Areas Act — 20 000 in Hillbrow and 7 000 in Mayfair.

Mr Stoffel van der Merwe, Deputy Minister of Constitutional Planning, told Mr Schalk Pienaar (CP Potgietersrus) it was "unknown" how many people were occupying premises in Hillbrow and Mayfair in violation of the provisions of the Group Areas Act.

And the Minister of Law and Order, Mr Adriaan Vlok, told Mr Tian van der Merwe (PFPP Green Point) that the police had not "as far as could be ascertained" compiled a record of premises in the Witwatersrand occupied by people who had been disqualified in terms of the Group Areas Act.

Dr Stoffel van der Merwe also told Mr Pienaar the Department of Constitutional Development and Planning had taken action against people occupying premises in the white residential areas of Hillbrow and Mayfair by referring complaints to the police for investigation "on a continuous basis as and when complaints are received".

HOUSE OF ASSEMBLY. — The SABC had in two years "dissipated" over R50 million in public funds, Mr Dave Dalling (PFPP Sandton) said yesterday in debate on the Broadcasting Services vote.

He said that in 1986 TV licences increased by 30% to R60, and this year they were going up another 20% to R72.

"And during the same period the SABC has operated at a loss of over R56 million, and looks like losing money at the same rate again this year."

HOUSE OF ASSEMBLY. — "Pirate" TV viewers who do not pay their licence fees were costing the SABC between R11m and R12m a year, Mr Alwyn Schibusch, minister responsible for broadcasting services, said in reply to a ques-

## in brief

tion from Mr Clive Derby-Lewis (CP Nominated).

HOUSE OF ASSEMBLY. — No decision has yet been taken by the cabinet on whether to separate drivers' licences from identity documents, Mr Eli Louw, Minister of Transport Affairs, told Mr Peter Soal (PFPP Johannesburg North).

HOUSE OF ASSEMBLY. — There were 262 people in detention after being sentenced to death, the Minister of Justice, Mr Kobie Coetsee, told Mr Pierre Cronje (PFPP Greytown). — Political Staff and Sapa

## SUPREME COURT ROLL

THIRD DIVISION Court No. 6 Admissions		Lewensassuransig-Maatskappy v J L Hattingh and one other — Mortgage Bond.		from Roll of Advocate at own request.	
D R Mitchell — Attorney		Fedics Group of Companies Ltd t/a Fedics Food Services v N February — Monies Owning		B Rudolph Buys — To remove name from Roll of Advocate	
Rule nisi		Nedbank Ltd v New Home Lines CC — Monies Lent		L J Strydom — Leave to sell property.	
I D Lamprecht v J M Combrink and another, G J v A J van der Merwe; Moorreesburgse Koringboere Kooperatief Bpk v H G Lambrechts — Sequestration.		A D Harmse v J Weatherill — Monies Owning		J Vonke — Curator ad Litem.	
F L Keating v C D Zoicher; B A v N S Kotze — Interdict.		Summary judgment		B H and A M Wessels — ANC.	
K H D (Suidelike Afrika) (Edms) Bpk v Edvard Masinene (Edms) Bpk —		A E W Julies v Ajarahim Property Holding (Pty) Limited — Mortgage Bond.		E Bagus v Paarl Relief Fund and one other — Setting aside of Judgment.	
				Die Minister van Wet en Orde v S Ndzongu.	
				Long Ad (Pty) Ltd t/a CSM Textiles v Kamber Clothing (Pty) Ltd — Further Particulars.	
				Gladwell Diomo v Mutual & Federal Insurance Company Ltd — Declaration	

# SACBC in appeal to revoke media curbs

29  
52  
27

The South African Catholic Bishops' Conference (SACBC) has appealed to the Government to revoke its latest media curbs, saying anything else would result in a "second Lebanon".

"The Government is fitting larger blinkers over the eyes of the white electorate to shield them from the ugly realities of South Africa today," it said.

"They will be even less informed and aware of the urgency of working to se-

cure a settlement that will meet the aspirations of especially black South Africans along the route of negotiations aimed at power-sharing."

The editorial content of the *New Nation*, owned by the Catholic Bishops' Publishing Company, is not fabricated to create a climate of unrest. It reflects the stark reality of the townships", the SACBC said.

● See Page 9.

31/8/81  
Mog  
28

## RC bishops Tutu, Sash slate new press curbs

JOHANNESBURG. — The South African Catholic Bishops' Conference, Archbishop Desmond Tutu and the Black Sash have joined the appeal to the Government to revoke the latest curbs on the alternative media.

The new regulations took South Africa farther down the road to dictatorship, the bishops said in a statement.

They said: "The Government, which is running scared, is fitting larger and tighter blinkers over the eyes of the white electorate to shield them from the ugly realities of South Africa today.

"They will be even less informed and aware of the urgency of working to secure a settlement that will meet the aspirations of especially black South Africans along the route of negotiations aimed at effective and just power-sharing.

"The alternative is a second Lebanon."

### STARK REALITY

The bishops said they were particularly concerned about the fate of New Nation, the alternative newspaper owned by the Catholic Bishops' Publishing Company.

"The editorial content of the New Nation is not fabricated to create a climate of unrest. Rather, what is reflected in the newspaper is the stark reality of the townships."

The Black Sash viewed with deep concern the continuing erosion of the freedom of the Press, it was said at the organisation's regional meeting in Grahamstown at the weekend.

"Far from contributing to the revolutionary climate, sections of the Press have continued courageously to reflect the real situation in South Africa against a background of massive disinformation emanating from the Government," it was stated.

### CONGRATULATED

Archbishop Tutu lashed said the Government's "harsh censorship" were signs of "weakness and insecurity".

The United Christian Action organisation, however, has congratulated the Minister of Home Affairs, Mr Stoffel Botha, on the newly-promulgated regulations.

Mr Botha is due to meet the Conference of Editors tomorrow to discuss the new regulations.

It is understood, however, that discussions will not revolve around any reconsideration of the regulations but rather machinery to apply them. —  
The Argus Correspondents and Sapa.

# Tutu's last-minute SMC 1/9/87 (28) plea as two men go to the gallows

Two young Uitenhage men, Mnyanda Moses Jantjies and Miami Wellington Mielies, went to the gallows today despite urgent pleas that people convicted of politically inspired crimes should be spared the death penalty.

A last-minute appeal to the State President was made yesterday by Anglican Archbishop Desmond Tutu, who advised Mr Botha that commuting the death penalty would "defuse a volatile situation in the community" and who pointed out that he had helped secure a reprieve for South African mercenaries sentenced in the Seychelles.

But he was advised last night that President Botha was unable to accede to this request.

At dawn today Mrs Winnie Mandela, wife of jailed African National Congress leader Nelson Mandela, led a small group of activists who kept watch outside Pretoria Central Prison around the scheduled time of the execution.

## EXECUTED

A spokesman for the office of the sheriff of the Pretoria Supreme Court confirmed that Jantjies and Mielies had been executed with five other men.

Mielies (27) and Jantjies (22) were convicted of killing kwaNobuhle town councillor Mr Ben Kinikini and five others on March 23 1985.

The other men executed today had all been found guilty of murder, according to the sheriff's office spokesman. They were James Martin, Oscar van Zyl and Manie Rooy, convicted in the Cape Town Supreme Court; William Noga, found guilty in the Circuit Court at Lichtenburg; and Willem Leeuw, sentenced in the Bloemfontein Supreme Court.

FOR SUBSCRIPTION INQUIRIES

## Tutu's Aussie tormentor <sup>(A)</sup> on SA tour

DD 1/9/87

MELBOURNE — Mr Bruce Ruxton, the Victorian State president of the Returned Services League (RSL) which speaks for 270 000 ex-servicemen across Australia, is due to tour South Africa, and hopes to visit the SWA/Namibian operational area.

"It's an area I've heard a fair bit about and I'd like to see things for myself," Mr Ruxton said.

Known internationally as the man who taunted Archbishop Desmond Tutu by labelling him a "witchdoctor" in Australia in January, Mr Ruxton admits the incident created headlines.

"But it had the right effect, didn't it?" he said triumphantly. "You tell me if that label doesn't stick with Tutu now until the day he dies."

Mr Ruxton will be accompanied by the state president of the West Australian branch of the RSL, Mr Jim Hall, and expects to address ex-servicemen in Cape Town, Johannesburg and Durban. — DDC

# Church must be 'ready for new SA'

Staff Reporter

**THE Moderator of the Ned Geref Sendingkerk, Dr Allan Boesak, says a vital question for the church in a future South Africa is how it can retain its critical role.**

"It is a daunting question which I cannot begin to answer (tonight)," he said at a meeting of the Mowbray Inter-race Contact Group in Athlone last night.

Dr Boesak is the honorary president of Mirge.

He said: "We live in a capitalist society. One of these days ... we are going to have some kind of socialist structure and how is the church in this country going to face up to that major change?"



Dr Allan Boesak

"I don't know whether anybody in the church has thought how they are going to make this readjustment and how we are going to change what we have built so that we can be a church that can live and witness in a society other than a capitalist one.

"That will be a challenge for the church to realise and change in such a way that we are able to witness in such a society."

He said he hoped that "those of us who are critical of this Government, because we believe it is our duty as the Christian church, because we believe it is the call of the Gospel and the demand of the Gospel to judge and prophesy and show where things go wrong", would be as critical of a government which came later.

"That is one of the grave dangers facing any church in any new situation, especially if we are serious about changing our society and serious about our criticism of the Government now.

"It would be so unjust, so wrong, a disaster, for a new country if all of a sudden the church lost its ability to be critical ..."

"We must think about this now so that we can be quite honest ... so that, brother and sister, when you are in government and you do something wrong we will be as honest with you as we are with the people in Parliament now.

"If we lose that we will be as irrelevant as the white Dutch Reformed Church is now, maybe even more so."

CAP TOWNS 3/9/84

# Priest was tortured, House hears

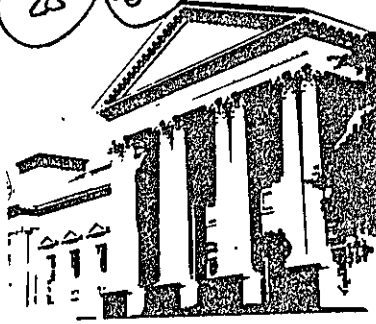
Political Staff

HOUSE OF ASSEMBLY. — Shock details about the "outrageous" torture in detention of a senior Roman Catholic priest, Father Smangaliso Mkhathshwa, secretary-general of the Southern African Catholic Bishops' Conference, were given in Parliament last night.

The PFP MP for Johannesburg North, Mr Peter Soal, said Catholics were "outraged" by the treatment of Father Mkhathshwa.

Father Mkhathshwa was a senior priest in the Catholic Church and was "regarded with a great deal of affection by many, many Catholics both inside South Africa and outside the country."

"Catholics have a special re-



gard and respect for their priests as they are men who have dedicated their lives and their bodies to the glory of God."

In an affidavit, Father Mkhathshwa said: "I was left

standing on the same spot for at least 30 hours — with blindfold and handcuffs always on.

"My genitals and buttocks were left exposed for at least 29 hours.

"A watery substance was smeared on my legs and thighs — this together with the cold air caused much discomfort.

"Twice during the interrogation shots were fired from behind and just above the back of my head. I have no idea what instrument was used.

"A creepy creature or instrument was fed into my backside. From there it would crawl up and down my legs, thighs and invariably ended up biting my genitals. When I cringed with pain they would laugh."

CAPE TOWN 3/18/78

## Top cleric is refused passport

PRETORIA. — Father Smangaliso Mkhathshwa, secretary-general of the Southern African Catholic Bishops' Conference (SACBC), has been refused a passport to speak at venues overseas and to receive an honorary degree, the SACBC said yesterday.

After "weeks of waiting", he had received a letter of refusal from the Department of Home Affairs, an SACBC statement said. He was to have received the award at a special convocation at Manhattanville College, USA, and also planned to visit bishops in the UK, Belgium and the Netherlands. — Sapa



(28)

(28)

Sometu 3/9/87

# PASSPORT IS REFUSED

**FATHER Smangaliso Mkhathshwa**, secretary general of the Southern African Catholic Bishops' Conference, has been refused a passport to speak at venues overseas and to receive an honorary degree, the SACBC said yesterday.

After "weeks of waiting" for his passport, he had received a letter from the Department of Home Affairs in which the regional representative wrote he did not see his way clear to authorise the issue of the passport, an SACBC statement said.

Father Mkhathshwa was invited to speak at functions at universities in the United States, to visit the United States Catholic Conference, bishops in the United Kingdom, and Catholic organisations in Belgium and the Netherlands, the



**FATHER Mkhathshwa**  
... honorary degree.

statement said.

He was to be awarded an honorary degree at a special convocation at Manhattenville College.

He was also refused travel documents to visit his brother-in-law, ill in Swaziland, the statement added.

The application for the extension of Father Mkhathshwa's passport was refused even after Archbishop Denis

Hurley of Durban, former SACBC president and now chairman of the Commission for Justice and Peace, made representations directly to Mr Stoffel Botha, Minister of Home Affairs.

Reacting to the refusal, Father Mkhathshwa said yesterday:

"The refusal by the Pretoria regime to grant me a passport comes as no surprise. Of late there has been much church-bashing.

"Some priests have been accused of unpatriotic behaviour. But worst of all they are feared as enemies of apartheid.

The Government's reaction is completely irrational, as well as unchristian. A regime that prides itself in being Christian denies church officials the right to go the whole world to preach the gospel," he said. — Sapa.

# Pope shuns SA violence

WINNIE GRAHAM

The Southern African Catholic Bishops Conference (SACBC) says that the major factors mitigating against a papal visit to South Africa are the endemic violence, the extreme polarisation in South African society, the brutal repression and the state of emergency along with the resentment it evokes.

Pope John Paul is to visit five southern African countries — Lesotho, Swaziland, Botswana, Mozambique and Zimbabwe — between September 12 and 20 next year. The advance party from the Vatican will arrive in January 1988.

The *Diocesan News*, a publication of the Catholic Church in Johannesburg, reports that the refusal of the Pope to visit South Africa during his tour has created "interest, misunderstanding and bitterness".

The paper quotes the president of the SACBC, Bishop Wilfrid Napier, as refuting allegations that the SACBC urged the Pope not to come. The conference had considered inviting him to South Africa but decided the time was not opportune.

The bishop said that, when the SACBC delegation met President Botha in Pretoria on November 17 last year, it was subjected to insulting treatment. He did not know

## A 'devastating blow to Botha' say the bishops

whether this was a factor in the Vatican decision not to visit South Africa.

There was also hostile reaction when the Pope granted an audience to Mr Botha and his wife during their 1984 tour.

Bishop Napier said that 80 per cent of South Africa's two million Catholics were black and they were suffering terrible repression at the hands of the security forces who would be asked to guard the Pope.

"More important than increasing the attention on South Africa is the need to make the South African authorities more aware of the abhorrence with which their method of government is regarded," he said.

The refusal of the Pope to visit South Africa — even though he had been to other conflict areas such as Latin America and Poland (incidentally, countries with Catholic majorities) — was a much more devastating blow to Mr Botha than if the Pope had come and denounced apartheid here.

"We continue to live in the hope

of a papal visit and our invitations made in 1982 and 1984 still stand. The Vatican took the decision not to visit here without explicit consultation with the SACBC," the Bishop added.

He listed several reasons why the SACBC would have liked the Pope to come. Among these were:

- Unity of the church.
- Authority in presenting the church's teachings. ("We would have looked forward to the Pope's presence in South Africa to state, together with us, clearly and unambiguously the church's teaching that promoting social justice is not an optional extra — it is part and parcel of preaching the gospel.")
- An occasion for inner conversion.
- Solidarity with the poor and oppressed.

"A prominent feature of the Pope's visits is the special importance given the poor and oppressed. He makes sure to bring them the message that the Church is deeply concerned about them," the bishop said.

"If we want a visit we must do something to rid ourselves of apartheid which has been declared as evil by the Holy Father as well as the bishops.

"The aim and purpose of a papal visit is pastoral — to help the local church become truly what it is meant to be."

CAPE TOWN 5/19/87 (28)

# Tutu: Whites as well as blacks oppressed in SA

GEORGE. — The Archbishop of Cape Town, the Most Rev Desmond Tutu, on Thursday night criticized the government for moving people around "like sacks of potatoes" after he visited a community in George threatened with forced removal.

The archbishop was speaking at a church service here after visiting the Lawaai kamp settlement, whose inhabitants face removal to the nearby Sandkraal township.

The visit to the threatened community and to Sandkraal took place in a tension-filled atmosphere. Local clergymen told the archbishop's party Casspirs had been sent from Oudtshoorn for the visit and two foreign television crews were expelled from Sandkraal during his tour of the township.

Archbishop Tutu told the church that whites as well as blacks in South Africa were repressed.

"All these people in their Casspirs — if they were free they would be sitting at home with their wives and children," he said.

People travelled from Knysna and other outlying areas to attend the service in St Paul's Church at which prayers were also offered for four Oudtshoorn men facing death sentences.

Archbishop Tutu spoke under a ban-

## The Facts

A REPORT that three youths distributing pamphlets advertising a service conducted by the Archbishop of Cape Town, the Most Rev Desmond Tutu, at Lawaai kamp near George were arrested on Tuesday, was completely untrue, Major Mike Lombard, the police liaison officer for the South-Western Districts, said yesterday.

On Wednesday, the George Civic Association made the allegation that they had been held overnight and told to "return to the police on Monday".

"In connection with a report on Wednesday that three youths were detained, it did not happen. No people were held in connection with the distribution of pamphlets in or near Lawaai kamp or anywhere else in the South-Western Police District," Major Lombard said. — Sapa

ner carrying the names of the four men.

He said white South Africans had spent so much time defending what they thought were their privileges that they had virtually no opportunity to enjoy them. "When we say we are concerned with the liberation of black people, we are also concerned for the liberation of white people."

He said God was not neutral in a situation of injustice and oppression. "When you are downtrodden, when some seek to turn you into their doormats, then God takes your side.

"We say to those who support an evil system such as apartheid: 'You have already lost'.

"We are not going to say, baas I want to be free. Our freedom is an inalienable right that has been given by God."

— Sapa

3-11-87

South  
3-9/9/87

"I WANT to believe that I have fully recovered from my time in detention, but I am sure there are certain mental and psychological factors that have not yet surfaced.

"Only through with time will I fully recover," he said.

While in detention Mkatshwa filed an urgent application in the Pretoria Supreme Court for an order to restrain the security police from "torturing and assaulting him".

In his application, he told the court he was tortured and assaulted for more than 30 hours, while naked and blind-folded with his hands tied behind his back.

Six of the security policemen alleged to have been responsible for torturing Mkatshwa, have now paid R200 admission of guilt fines and have been absolved of the charges.

In spite of his traumatic experience, Mkatshwa was still as determined as ever to continue with the struggle for "justice, liberty and freedom".

# Trauma of a priest

28

THE secretary general of the Southern African Catholic Bishops Conference, Father Smangalis Mkatshwa, who was recently released from detention after being held for almost a year, is still recovering from his traumatic experience.

Banned, placed under house-arrest and detained three times during June 1976 and March 1984, Mkatshwa, 48, told MARIMUTHU SUBRAMONEY it was going to take some time for him to fully recover mentally and physically.



Father Smangalis Mkatshwa

## Strategies

"I don't think one has the choice of either opting out or staying in the struggle. When one thinks that the system of apartheid is immoral, completely diabolical and that it has to be changed for a better society, then one cannot at any stage say that. We just have to go on and, if need be, change our strategies to advance.

"While in the past we have been able to reach our people through mass meetings and funerals, we now have to change to other strategies because of the State of Emergency".

The Catholic leader, who was banned for five years in 1977, said the State President, PW Botha, would not be able to crush the present struggles against white minority rule. In the short term Botha might succeed in crushing certain structures and eliminating certain people.

"But I don't think it will be physically possible in the long term. He is dreaming if he thinks he can crush, cripple and smash all the organisations that are fighting for a full say in the land of our birth."

Botha would be able to win over the black people if he allowed for free political activity by unbanning political organisations, releasing political prisoners, allowing exiles to return home, lifting the State of Emergency and releasing detainees.

## Apartheid

"If Botha were to do that — and even if he does not find a solution tomorrow — he would have allowed a very healthy process to get underway. Once that happens he is going to generate trust among the people who are critical of apartheid and the present regime.

"They will say that he really means business. He cannot be seen as saying that he is involved in the process of dismantling

apartheid, but at the same time he allows non-viable entities such as KwaNdebele to claim so-called independence.

"This is a contradiction in terms. We would expect him to put a stop to the bantustanisation of this country if he expects us to take him seriously.

"But he must also accept that he no longer calls the tune and that he must allow other voices to be aired and to prepare the programmes."

But, Mkatshwa said, although he was a dyed in the wool optimist, he really believed that this country was in big trouble. "The present regime does not seem to be very serious about trying to enter into genuine dialogue with the authentic leaders in this country."

Mkatshwa said he was working for true liberation and not the kind of freedom

offered by the Pretoria Government in the bantustans and urban councils.

"I definitely want a free South Africa, liberated in the fullest sense of the word. I want the workers, the women, the young people, the students, intellectuals, in other words all the people of this country — I want them to live in one united country where there is justice, equality, fraternity and peace for everybody.

"This is the only way that we will be able to ensure that people of South Africa to survive together.

"If this is done, this country will be a happy and great country," Mkatshwa said.

He said the Bantustan leaders, the coloureds and Indians in the tricameral parliament and the urban town councillors were obstructing the struggle for

freedom and liberation because they were dissipating the energies of people and sowing confusion.

"As far as I'm concerned, there's no way you can dismantle apartheid without dismantling all the undemocratic structures and institutions that were imposed on people," Mkatshwa said.

## Freedom

If they remained one could not talk about freedom.

"You are not talking about the true liberation of a country if you allow institutions and structures that are responsible for the suffering of millions of people to continue.

"I don't think there is any doubt about that. The writing is on the wall. The only question I cannot answer is when the victory is going to come about — after how many months or after how many years. But I can predict that victory is certain."

# MYM to challenge exhumation

THE Muslim Youth Movement (MYM) has condemned the City Council's decision to allow the exhumation of human remains at the High Level Cemetery in Cape Town to make way for a white residential area.

According to Shariah (Islamic Law), the sale of Waqf property — a charitable endowment — is not permitted.

The cemetery has been in the spotlight since secret plans for its sale were discovered by the Schotsche Kloof Civic Association in 1973.

The MYM said: "Mr Clive Keegan, head of the Town and Planning Com-

mittee, was no doubt more concerned about allowing a more aesthetically pleasing development for the whites than the desecration of a Muslim cemetery and the Muslim community's feeling and sentiment.

"The cemetery was acquired by Muslims in 1806. After decades of slavery, the Muslims gave their lives to acquire land for a mosque and a burial site."

Prominent Muslim community leaders like Gatiep Kamaroedien, an assistant Imam of the Palm Tree Mosque in Long Street, and "Jan" van Boegies, the founder of that mosque, are buried there.

"The High Level cemetery was not just another sale of a cemetery. It was a subtle scheme to remove a Muslim "black spot" in a so-called white area. The authorities were only too pleased to find the Muslims to do their dirty work," the MYM said.

The cemetery was reportedly sold to the owner of High Strand Investments, Mustapha Raad, for the sum of R60 000.

"However, the sale was confirmed without the knowledge of the Muslim public," according to the MYM.

The MYM has drawn up petitions to protest against the exhumation.

Handwritten initials: G, Y

Handwritten initials: S, J

**But appeals against death sentences are delayed**

# PRAYERS FOR THE

Priest  
breaks  
down  
and  
weeps

# 6

By NAT DISEKO

MORE than 500 people crammed the Methodist Church in Sharpeville, Vereeniging, yesterday to pray for the "Sharpeville Six" on a day when their appeal against the death sentence was to be heard by the Appeal Court in Bloemfontein.

The prayer service, which ended without incident, was organised by the Vaal Council of Churches.

But the appeals of the "Sharpeville Six" were not heard in Bloemfontein because counsel for the six, Mr J Unterhalter SC, is seriously ill.

The appeals will now be heard in the first week of November on a date to be fixed.

The police, in various vehicles including an armoured personnel carrier, took up positions at vantage points not far from the church.

One policeman was seen cracking a whip. But the contingent was content to keep a low profile. With no sign of anything untoward taking place, the police contingent left.

## Force

They returned about 30 minutes later in greater force and took up a position directly in front of the church. Apart from other vehicles, there were now four yellow police buses specially adapted for riots.

A few policemen entered the church, observed the proceedings for a while and left without interrupting the service.

The service was a solemn and purely religious affair.

The Rev Thomas Leepile presided and appealed to those present to behave in an orderly manner. The sermon was

• To Page 4



DEAN David Tebogile of the Anglican Church was overcome by emotion and wept as he prayed for the "Sharpeville Six" sentenced to death for the murder of a Lekoa town councillor in 1984. The service was held in Sharpeville yesterday and coincided with the appeal hearing against the sentence. The Rev Thomas Leepile led the service.

Pic. LEN KUMALO

**Pick n Pay**  
TRANSVAAL SUPERM.  
**FRESH N**  
**CENT**  
SATURDAY  
DISCOUNT

## Priests

• From Page 1

read by the Rev Daniel Modisapodi, chairman of the VCC.

Afterwards, six priests took turns to offer prayers for each of the six who are on death row. In between the prayers, a period of silence was observed.

The death sentence on the six arises from the death of community councillor Mr Kuzwayo Jacob Dlamini in Sharpeville on September 3, 1984. His house and car were set alight and he was disarmed, stoned and burned.

The six are Mojalefa Reginald Sefatsa, Reid Malebo Mokoena, Oupa Moses Diniso, Theresa Ramashamola, Duma Joshua Khumalo and Francis Don Mokgesi.

(A)
(B)
(C)
(D)
(E)
(F)
(G)
(H)
(I)
(J)
(K)
(L)
(M)
(N)
(O)
(P)
(Q)
(R)
(S)
(T)
(U)
(V)
(W)
(X)
(Y)
(Z)
(AA)
(AB)
(AC)
(AD)
(AE)
(AF)
(AG)
(AH)
(AI)
(AJ)
(AK)
(AL)
(AM)
(AN)
(AO)
(AP)
(AQ)
(AR)
(AS)
(AT)
(AU)
(AV)
(AW)
(AX)
(AY)
(AZ)
(BA)
(BB)
(BC)
(BD)
(BE)
(BF)
(BG)
(BH)
(BI)
(BJ)
(BK)
(BL)
(BM)
(BN)
(BO)
(BP)
(BQ)
(BR)
(BS)
(BT)
(BU)
(BV)
(BW)
(BX)
(BY)
(BZ)
(CA)
(CB)
(CC)
(CD)
(CE)
(CF)
(CG)
(CH)
(CI)
(CJ)
(CK)
(CL)
(CM)
(CN)
(CO)
(CP)
(CQ)
(CR)
(CS)
(CT)
(CU)
(CV)
(CW)
(CX)
(CY)
(CZ)
(DA)
(DB)
(DC)
(DD)
(DE)
(DF)
(DG)
(DH)
(DI)
(DJ)
(DK)
(DL)
(DM)
(DN)
(DO)
(DP)
(DQ)
(DR)
(DS)
(DT)
(DU)
(DV)
(DW)
(DX)
(DY)
(DZ)
(EA)
(EB)
(EC)
(ED)
(EE)
(EF)
(EG)
(EH)
(EI)
(EJ)
(EK)
(EL)
(EM)
(EN)
(EO)
(EP)
(EQ)
(ER)
(ES)
(ET)
(EU)
(EV)
(EW)
(EX)
(EY)
(EZ)
(FA)
(FB)
(FC)
(FD)
(FE)
(FF)
(FG)
(FH)
(FI)
(FJ)
(FK)
(FL)
(FM)
(FN)
(FO)
(FP)
(FQ)
(FR)
(FS)
(FT)
(FU)
(FV)
(FW)
(FX)
(FY)
(FZ)
(GA)
(GB)
(GC)
(GD)
(GE)
(GF)
(GG)
(GH)
(GI)
(GJ)
(GK)
(GL)
(GM)
(GN)
(GO)
(GP)
(GQ)
(GR)
(GS)
(GT)
(GU)
(GV)
(GW)
(GX)
(GY)
(GZ)
(HA)
(HB)
(HC)
(HD)
(HE)
(HF)
(HG)
(HH)
(HI)
(HJ)
(HK)
(HL)
(HM)
(HN)
(HO)
(HP)
(HQ)
(HR)
(HS)
(HT)
(HU)
(HV)
(HW)
(HX)
(HY)
(HZ)
(IA)
(IB)
(IC)
(ID)
(IE)
(IF)
(IG)
(IH)
(II)
(IJ)
(IK)
(IL)
(IM)
(IN)
(IO)
(IP)
(IQ)
(IR)
(IS)
(IT)
(IU)
(IV)
(IW)
(IX)
(IY)
(IZ)
(JA)
(JB)
(JC)
(JD)
(JE)
(JF)
(JG)
(JH)
(JI)
(JJ)
(JK)
(JL)
(JM)
(JN)
(JO)
(JP)
(JQ)
(JR)
(JS)
(JT)
(JU)
(JV)
(JW)
(JX)
(JY)
(JZ)
(KA)
(KB)
(KC)
(KD)
(KE)
(KF)
(KG)
(KH)
(KI)
(KJ)
(KK)
(KL)
(KM)
(KN)
(KO)
(KP)
(KQ)
(KR)
(KS)
(KT)
(KU)
(KV)
(KW)
(KX)
(KY)
(KZ)
(LA)
(LB)
(LC)
(LD)
(LE)
(LF)
(LG)
(LH)
(LI)
(LJ)
(LK)
(LL)
(LM)
(LN)
(LO)
(LP)
(LQ)
(LR)
(LS)
(LT)
(LU)
(LV)
(LW)
(LX)
(LY)
(LZ)
(MA)
(MB)
(MC)
(MD)
(ME)
(MF)
(MG)
(MH)
(MI)
(MJ)
(MK)
(ML)
(MN)
(MO)
(MP)
(MQ)
(MR)
(MS)
(MT)
(MU)
(MV)
(MW)
(MX)
(MY)
(MZ)
(NA)
(NB)
(NC)
(ND)
(NE)
(NF)
(NG)
(NH)
(NI)
(NJ)
(NK)
(NL)
(NM)
(NN)
(NO)
(NP)
(NQ)
(NR)
(NS)
(NT)
(NU)
(NV)
(NW)
(NX)
(NY)
(NZ)
(OA)
(OB)
(OC)
(OD)
(OE)
(OF)
(OG)
(OH)
(OI)
(OJ)
(OK)
(OL)
(OM)
(ON)
(OO)
(OP)
(OQ)
(OR)
(OS)
(OT)
(OU)
(OV)
(OW)
(OX)
(OY)
(OZ)
(PA)
(PB)
(PC)
(PD)
(PE)

# Tutu: circumstances surrounding priest's arrest were weird

WINDHOEK — A Walvis Bay Anglican Church priest, the Reverend Michael Yates, was still in custody yesterday after being arrested on Tuesday evening in circumstances described as "weird".

Mr Yates's wife said she had visited him yesterday, but said there was no indication whether he would be released or appear in court today, as stipulated by law.

Archbishop Desmond Tutu, the head of the Anglican Church in South Africa and SWA/Namibia, presently visiting parishes in Walvis Bay and Swakopmund, described Mr Yates's arrest as weird.

An anti-apartheid activist, Mr Yates was reported to have mailed a parcel at a post office on Tuesday, at the request of a parishioner. He was arrested later that day after police said they had found two uncut diamonds in the parcel.

Archbishop Tutu, questioned the police's knowledge of the contents of that particular parcel.

He declined to comment further at this stage, his press secretary, Mr John Allen, said.

Meanwhile, the hoax parcel bomb delivered to the Manzini Post Office in Swaziland last month and addressed to Archbishop Tutu was posted in South Africa.

This was revealed by a Swazi Post Office spokesman yesterday.

The spokesman said investigations by Swaziland postal officials and the police had determined that the parcel had been posted in Cape Town.

The spokesman said South African authorities had now been asked to help identify the sender. — Sapa



ARCHBISHOP TUTU

DD 11/9/87

28



*Cape Times 12/9/87*

# Church-state clash over Tutu looming

## Political Staff

A CHURCH-STATE confrontation is looming, following what appears to be an attempt by the SABC to place itself in a position to censor Archbishop Desmond Tutu, head of the Church of the Province of South Africa.

Currently, while the Afrikaans church services on Radio Suid-Afrika are pre-recorded, those on the English service of Radio South Africa are not, and the services have been broadcast live for many years.

That, however, is to change.

An edict has gone out from Auckland Park that from October 1, English church services will be pre-recorded, except on major feast days, and the first recording sessions are already under way.

## Decision

And almost the first church affected is St George's Cathedral, in Cape Town, from where morning service was due to have been relayed on October 11, when Archbishop Tutu was due to preach.

The celebrant is the Rev Dallas le Page.

Archbishop Tutu is currently in Namibia, and it is understood that no decision on whether the service will be pre-recorded will be taken till after the Dean of the Cathedral, the Very Rev Ted King, has consulted him.

Dean King has, however, already been informed he has to pre-record, but the SABC is expecting that Archbishop Tutu will demand that the service be live.

13/9/87 C/Press



28

# Kaiser's abortive bid to play God in church

By STAN MZIMBA

A BIBLICAL passage telling us how Jesus Christ whipped people who turned his father's holy place - the church - into a bazaar, was relived with a difference in Umtata this week.

Insults and benches flew and two policemen began cocking their firearms when trouble started inside the United Methodist Church of Southern Africa at Ngangelizwe last Sunday.

Former Transkei president Kaizer Matanzima, who led the rival Methodist Church of Transkei in his black Mercedes Benz, disappeared during the scuffle.

The hour-long commotion brought the Tembu Road traffic to brief a halt and also attracted specta-

tors from the nearby Rotary Stadium as youths excitedly shouted: "Kuyaliwa ecaweni" (There's a fight in the church).

Trouble started after the KD Matanzima group occupied the church an hour before the usual time and started a service.

When some Umcsa church stewards arrived and asked Colonel Moni of the Umtata security police, who was in church at the time, what was taking place he said he was on duty and had accompanied KD Matanzima.

Also present in the church was Chief Zodwa Mtirara of the Tembus,

who had accompanied KD Matanzima, and about 20 other people. The stewards allegedly told Moni "they had no information" that KD Matanzima was supposed to be at this church. Moni "insisted" they keep quiet.

Church steward Memeza told *City Press* that Moni took out his 9 mm pistol and began cocking it while they were arguing at the vestry.

"Moni left for a while and returned to church accompanied by a uniformed policeman armed with an R1 rifle.

"He ordered the uni-



Kaiser Matanzima

formed policeman to cock his rifle and wait for his instructions," Memeza said.

At the time the situation was already chaotic inside.

KD repeatedly tried to call the congregation to order to no avail.

Two policemen who are Umcsa members also arrived and warned their colleagues against brandishing firearms in church.

It is not known exactly when KD Matanzima left, but he left in Zodwa's car, leaving him behind.

Lay preacher Ntathu Junior, who was in the pulpit, was allegedly slapped with an open hand when he refused to leave after being ordered out.

Police confirmed that the Umcsa group has laid charges of trespass, pointing of firearms and assaults against the KD Matanzima group.

In another incident of violence at the weekend, stones and missiles were thrown at the people attending the Stimela-Black Mambazo show at the Independence Stadium by irate radicals who could not manage the R10 entry fee and stood outside throughout the show.

Several people were baton-charged and later arrested by the police. No casualties were reported from inside the stadium.

CAPE TIMES 14/9/87

# Tutu peace call in <sup>28</sup> operations area

TSUMEB. — The Archbishop of Cape Town, the Most Rev Desmond Tutu, called for peace during a visit to the Operational Area in Namibia yesterday.

During his visit he said: "Let us resolve that next year — the tenth anniversary of United Nations Security Council Resolution 435 — we will see peace and freedom coming to this country."

After flying to Oshakati on Friday, the archbishop, Mrs Leah Tutu and a church delegation travelled on Saturday on sand roads through the bush to St Mary's Church, Odibo, a short distance from the Angolan border.

He inspected a hospital and a school before presiding at a service in the church building.

The archbishop also preached in St Thomas's Church in the black residential area of Oshakati, close to a military base. — Sapa

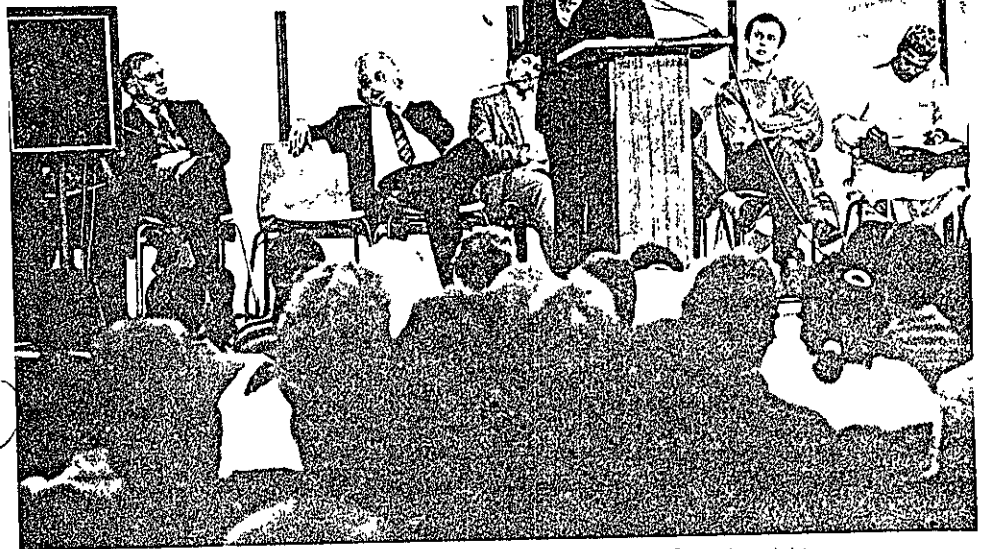
CAPE TIMES  
FIRST FLEET  
COMPETITION 4

# Naude calls on religions of the world to unite

South 10/16/1987  
28

## WCRP

## 3RD. ANNUAL PEACE LECTURE



Dr Beyers Naude addresses the audience at UCT on Saturday night

THE South African Chapter of the World Conference on Religion and Peace held its third Desmond Tutu Peace Lecture at the weekend. Dr Beyers Naude delivered the lecture.

AS NAUDE stood, the crowd of hundreds in the Molly Blackburn Hall at the University of Cape Town, rose in unison to honour him.

The crowds packing the hall also sang a praise song for the man described as "truly a giant".

Naude is the son of a founder member of the Broederbond and was himself a former member of the organisation. He turned his back on racism and orthodox Afrikanerdom, became director of the Christian Institute in Johannesburg, and later rose to the position of general secretary of the South African Council of Churches.

His work made him clash with the Government on crucial issues and he was banned and silenced for several years. He was a member of the Dakar delegation which held talks with the ANC recently.

By his very existence, Naude "is the source of tremendous hope for our people," said Maulana Faried Esack, a vice-president of the WCRP.

In his lecture entitled "Response of the Inter-faith Movement in South Africa to the Issue of Conflict and Peace," Naude traced the tradition of suspicion, prejudice and conflict between different faiths and emphasised the importance of inter-faith unity in the struggle against apartheid.

"Throughout history the major religions of the world have either displayed an unwillingness or a helplessness to deal adequately with the issue of violence and non-violence, or war and peace," he said.

"The WCRP in South Africa has set itself to proclaim namely that the centuries-long enmity, suspicion, distrust and rejection of the one religion by the other is a violation of its own beliefs, a negation of its authentic goals and makes a mockery in the eyes of the world of what religion is supposed to strive for and to achieve — peace.

"When will the religions of the world discover that without deliberate combined concerted action on a worldwide scale they will never be able to achieve the justice and peace they so ardently claim in subscribing to and seeking?"

"Unless we are able as adherents of a specific faith to make a decisive contribution to this use, the credibility of our faith will increasingly be questioned and the validity of our claim that we believe in a God of peace and justice will increasingly lose its power of conviction.

### Divisions

"Equally, just as racism, injustice and exploitation of the poor by the rich has become a worldwide phenomenon, religions of the world will have to discover that unless they operate in much closer mutual consultation and concerted action, they will never be able to obtain any worthwhile results as long as they remain divided," Naude said.

"God is also reminding those of us who are Christians to solve our confessional differences, and those of us belonging to a specific faith to find

adequate ways and means to act in much greater unison to achieve our common goals — including the goal of justice and peace."

He suggested seven steps to achieve the goal of solving conflicts and abolishing apartheid to create a better society.

Naude said: "We as religious groups and forces should express a greater solidarity, especially in concrete forms, with the masses of people who suffer as victims of the apartheid regime: The students and the youth, the people in detention, the thousands of workers, the victims of bombings and burning of homes and of vigilante action. In some small way each one of us can make some contribution as a concrete expression of solidarity and support."

He urged that "we exert much greater and sustained pressures for peace by challenging our own religious communities to become more actively involved as well as by monopolising world opinion and world concern about apartheid much more effectively than we have done until now."

There was little hope at present of obtaining the active support of the three major Western powers, the United States, Great Britain and West Germany, in the struggle to end apartheid rule, but this should not discourage or deter people from mobilising those groups and communities which had proved their active opposition to apartheid.

"Our concern for peace with justice

should also include our responsibility towards those in the white community who continue to support government policies but whose minds could possibly be reached to take up another attitude," Naude said.

"However difficult and at times unrewarding, we should never cease in our efforts to bring those over to our side who show signs of unhappiness, confusion or distress with the political status quo.

### Clarity

"We also need to obtain greater clarity and unanimity regarding the nature of the post-apartheid society, especially as far as its political, economic and educational dimensions are concerned. But such clarity can only be obtained in the regular exchange of minds between intellectuals and workers, between theorists and activists, between believers and humanists who do not profess to subscribe to a specific faith. In addition it will require regular consultation with the movements in exile.

"To achieve our goal of removing apartheid and obtaining peace with justice there will have to be much closer co-operation between the like-minded religious and secular bodies in South Africa. Without combining our forces much more consciously we will never make any meaningful headway.

"In criticising and condemning the policy of apartheid as evil and immoral we should at all times be aware

of our lack of unity, yes, our own selfish goals and unwillingness to sacrifice more in order to achieve lasting peace.

"A prerequisite for demanding that South Africa should put its house in order is that our own house should receive our constant critical attention. The challenge of the moat and the beam is as valid as ever.

### Despair

"If we claim that we are genuinely concerned about world peace we have to be aware of the fact that in many respects we are helpless to contribute directly to peace in other parts of the world. The problem sometimes seems so massive that we tend to sit back in despair.

"We often argue that there is very little that we can do with regard to peace in the Middle East or in Nicaragua — and in a certain sense that is true. But there is very much that we can do with regard to peace in South Africa and Namibia.

"Our contribution to world peace starts by seeking and creating peace with justice in our own region, our own country, our own community.

"We know that apartheid is crumbling and that it is only a matter of time before the whole present system collapses. We know that we have truth on our side and that truth will prevail. We also know that victory is certain. But we also know that the people in power will resist the forces of fundamental change with all their might."

of our own failures, our shortcomings,

(28) 17/9/87

## Tutu meets ANC for more talks

LUSAKA — Anglican Archbishop Desmond Tutu flew unannounced to Zambia yesterday for fresh talks with the African National Congress and the Zambian government.

Bishop Tutu said on arrival: "The political situation in South Africa is explosive and most likely to worsen unless all parties involved agree to a round-table conference."

Zambian officials said the main object of Bishop Tutu's visit was to persuade the ANC that a dialogue with Pretoria would be the best way to solve South Africa's problems.

They also said he hoped to persuade Zambian President Kenneth Kaunda to put pressure on the ANC to talk with South Africa.

He held a first round of talks with ANC leader Oliver Tambo and Mr Kaunda in Lusaka last March. — Sapa.

CAP 6 Times  
17/9/83

## Tutu in 28 Lusaka for talks with ANC leaders

LUSAKA. — The Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, flew unannounced to Zambia yesterday for fresh talks with the African National Congress and the Zambian government.

"The political situation in South Africa is explosive and most likely to worsen unless all parties involved agree to a round-table conference," Archbishop Tutu said on arrival.

He refused to answer questions, but promised to brief the press on the outcome of the talks, whose duration he did not disclose.

Immediately afterwards he was whisked away by officials of the ANC.

Zambian officials said the main object of the archbishop's visit was to persuade the ANC that a dialogue with Pretoria would be the best way to solving South Africa's problems.

Diplomatic sources also said Archbishop Tutu hoped to persuade Zambian President Kenneth Kaunda to put pressure on the ANC to talk with South Africa.

Mr Kaunda plays a key role in Southern African affairs in his capacity as chairman of the front-line states, bordering South Africa, as well as of the Organization of African Unity.

Until now, the Zambian leader and the ANC have insisted that talks with the South African government could take place only after all South African political prisoners were freed, apartheid dismantled and a 27-year-old ban on the ANC lifted. — Sapa-Reuter

# Tutu and ANC talk on SA's future

LUSAKA — Archbishop Desmond Tutu and other religious leaders from South Africa's Hindu and Moslem communities held talks with the African National Congress (ANC) here on South Africa's future yesterday.

Archbishop Tutu, Miss Yasmine Sooka of the Hindu community and Miss Malanaa Farid Esaak of South Africa's Islamic group, flew into the Zambian capital on Wednesday for the meeting with ANC national executive committee members Miss Ruth Mompanti, Mr. Anthony Mongalo, Mr. James Stuart and Mr. Mack Maharaji.

No details were immediately available on the talks in a Lusaka hotel but the Nobel Prize winning Anglican archbishop said earlier yesterday that the international community should back initiatives to bring about negotiations.

"I am hopeful that the meeting we have come to attend will create room to promote understanding of the existing situation in South Africa," he added without elaboration.

The ANC said only that the aim of the talks was to find a solution to the country's political problems.

This was Archbishop Tutu's second meeting with the ANC. He met with ANC president Oliver Tambo here in March.

The archbishop and his colleagues were also expected to meet the Zambian President, Dr. Kenneth Kaunda, late yesterday. — Sapa-RNS

LUSAKA — South African religious leaders, including the Anglican Archbishop Desmond Tutu, and the African National Congress called on the Commonwealth and the world to impose tough economic sanctions against South Africa to force political change.

The clergymen's pledge came in a joint communique issued with the ANC after two days of talks here.

The communique urged comprehensive, mandatory economic sanctions because of South Africa's policy of apartheid.

The Commonwealth already applies a limited sanctions package against South Africa.

Archbishop Tutu, Imam Solomon of the

19/9/87

# Tutu and ANC urge tougher SA sanctions

Moslems and the Hindu's Yashmini Sook signed the communique along with a four-member ANC delegation.

"We urge the international community to take prompt and strong measures aimed at isolating the Pretoria regime," the statement said.

On his return, Archbishop Tutu said "the onus lies very much with the international community".

"If they apply ineffective measures then it may very well be for us

that it is the last time for a chance of a peaceful solution."

The religious leaders said the South African Government remained the main obstacle to a negotiated solution to the country's problems.

They praised the ANC for exercising "tremendous restraint in this struggle" and said the black group was "not committed to uncontrolled violence".

Archbishop Tutu defended their meeting with the ANC saying: "We need to give church

ministerism to both sides in the conflict."

"How can you minister to one side? Are you going to persuade people that we need reconciliation if you are not able to meet them?"

The archbishop, however, rejected the use of armed violence to remove apartheid, which he called a crime against humanity.

"Anyone who has seen violence in South Africa cannot say easily, let us unleash a full scale civil war," he said.

He said the overwhelming impression of the ANC was their "incredible humanity".

They had a "deep longing to be back home" and were not the monsters depicted by the media, he added. — Sapa



10  
Tutu tells

of ANC  
SAPC 7-25-1987  
humanity,

28  
longing'

JOHANNESBURG. —  
Members of the ANC  
were not the monsters  
depicted by the South  
African media, the An-  
glican Archbishop of  
Cape Town, the Most Rev  
Desmond Tutu, said yes-  
terday.

On his return from  
Lusaka, where he and a  
South African delega-  
tion of the World Confer-  
ence on Religion and  
Peace held talks with  
the ANC executive,  
Archbishop Tutu said:  
"Our overwhelming im-  
pression was of the in-  
credible humanity of  
those we met, who have a  
deep longing to be home.

"When we left there  
was deep sadness on our  
part that our fellow  
South Africans cannot  
meet to resolve their dif-  
ferences."

Earlier yesterday, in  
Lusaka, the South Afri-  
can religious leaders  
called on the world to  
impose economic sanc-  
tions against Pretoria. —  
Sapa-Reuter

# Tutu spurns PC recommendations

The recommendations by the President Council Committee are of "no interest", Archbishop Desmond Tutu said yesterday.

He was speaking at a press conference on his return from Lusaka where he and nine other delegates attended a meeting of the inter-faith body the World Conference on Religion and Peace (WCRP).

An African National Congress delegation also attended the WCRP meeting and later met Archbishop Tutu, Pretoria's Bishop Richard Kraft and Johannesburg's Bishop Duncan Buchanan.

19/9/87  
**CARINA LE GRANGE**  
Religion Reporter

Asked for comment on the recommendations that the local option be introduced for residential areas, Archbishop Tutu asked: "Did the report say the Group Areas is to be scrapped? No? Then it is not interesting."

Muslim Maulana Faried Esack, also on the delegation, said the talks in Lusaka centred much on the role of the church in post-apartheid society.

CMC 1978 2/9/87

## Churchmen 'insulated'

THOSE who have the power and influence to narrow the gap between privileged whites and oppressed blacks were effectively shielded from the brutal reality of apartheid, the annual conference of the South African Council of Priests heard recently.

In his address to the conference, Bishop Wilfred Napier, president of the South African Catholic Bishops Conference, said church leadership was also insulated from the "reality of the Third World in our country".

(28) S/MC 24/9/87

# ANC believes 'church must side with poor'

By Carina le Grange,  
Religion Reporter

The African National Congress (ANC) believed ecumenical relations within the churches had now gone beyond military chaplaincy, and ministry to "both sides" was no longer enough. The time had come to take the side of the poor, the Presbyterian Assembly was told in Pretoria yesterday.

During the tabling of a report on military chaplaincy, it was suggested that like other mainline English speaking churches, the Presbyterian church had become concerned in recent years that not only the South African Defence Force members had to be ministered to, and had investigated the possibility of sending chaplains to external political organisations like the ANC and the Pan.Africanist Congress (PAC).

## CHAPLAIN 'WELCOMED' CONTACT

According to the report, personal contact was made by the Presbyterian church with the chaplain of the ANC who ministers to refugees in Zimbabwe. The PAC had not replied to an offer to hold similar discussions.

The ANC chaplain "welcomed" the contact and encouraged further contact and ongoing dialogue, the report said. The committee responsible for the report said it would like to "complete its work in respect of contact and dialogue with the ANC and PAC".

Proposals dealing with military chaplaincy using words seemingly referring only to the SADF were all amended and expanded to cover "military service of any nature" in order to include people serving in other military movements — such as the ANC and PAC.

The proposals approved included a direction that all ministers wishing to serve as military chaplain should go through an orientation course and that all members entering military service should attend a one-day retreat.

28

~~28~~

NO 24/9/87

# Delegates discuss SA, church crises

**PRETORIA** — Delegates from about 20 churches met at the Nederduitse Gereformeerde Kerk's (NGK) offices in Pretoria yesterday to discuss the crises facing South Africa and its churches.

An NGK spokesman, Dr Pierre Rossouw, said after the closed conference — held to discuss the "polarisation between South African churches" — that no date had been set for further talks.

But he envisaged that churches would, within fraternal structures, continue the talks initiated yesterday.

Father Bonaventure Hinwood of the Catholic Church, said at a news conference afterwards,

that the NGK's gesture to organise the meeting had been heroic.

Dominee Grey of the Hatfield Christian Church said yesterday had been a "great day" and that a foundation had been laid for future discussion.

Dominee Z. Banda from the Nederduitse Gereformeerde Kerk in South Africa said more black Christians should become involved in order to solve the country's polarisation problem.

Mr A. Louw of the Sinodale Suidland Gereformeerde Kerk said he regretted that so few black Christians had attended yesterday's meeting.

Delegates at the meeting said they valued the opportunity they had had to discuss religious matters with fellow clergymen.

Dominee I. J. Mentor of the Nederduitse Gereformeerde Sendingkerk attended in a personal capacity. —Sapa

# REV MOGGBA IN TOP POST

28  
L

THE Reverend Stanley Mogoba, chief executive officer of the Methodist Church of Southern Africa and a former Robben Island prisoner, has been elected unopposed as the new president of the South African Institute of Race Relations, the SAIRR said in Johannesburg yesterday.

He succeeds Dr Stuart Saunders, vice-chancellor of the University of Cape Town, who completed his two-year term on September 19.

Mr Mogoba was elected during the annual council meeting of the SAIRR in Johannesburg at the weekend, a news release said.

The new president said his election "could not have come at a more historic or challenging moment in the life of South Africa".

He added the SAIRR had a vital

role to play in providing a platform for polarised groups in South Africa to share their vision of the future.

Mr Mogoba, (54), is strongly committed to dialogue in South Africa as a means of resolving the country's problems, according to the release.

## Occasions

He has represented the South African Christian community on a number of occasions in talks with government, opposition, and "exiled organisations," it added.

He was the first black minister to be appointed to the influential post of secretary of the Methodist Church in 1981.

His call to the ministry came while serving a six-month term in solitary confinement during a three-year prison sentence on Robben Island. Mr Mogoba was

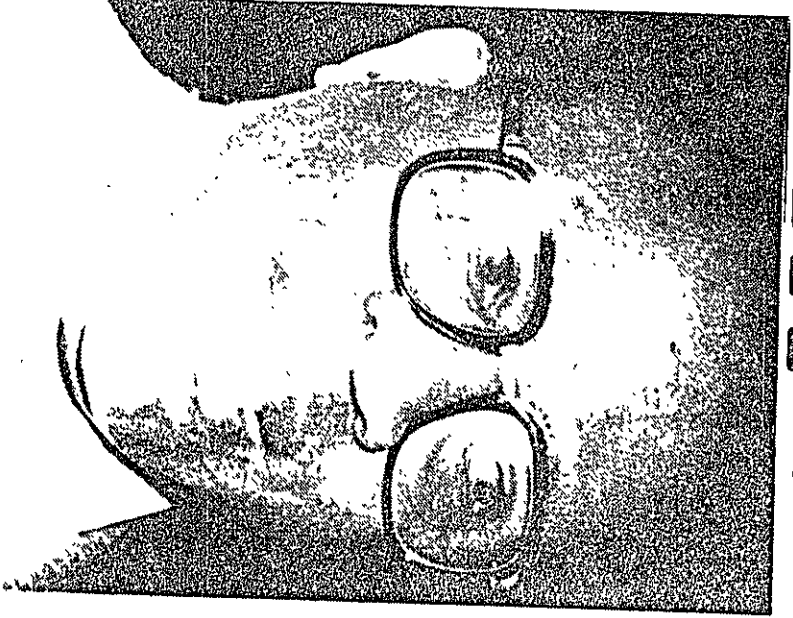
detained for three months in 1963 and subsequently sentenced to three years on Robben Island for furthering the aims of the Pan Africanist Congress (PAC).

He has written widely and has travelled extensively in America, Europe and Australia, the release said.

He is a member of a number of international ecumenical bodies, including the World Methodist Council. He is married and has four children and lives in Kwamashu, Natal.

In keeping with tradition, Dr Saunders was elected as one of four vice-chancellors of the Institute.

Professor Wiseman Nkulu, vice-chancellor of the University of Transkei, was also elected as a new vice-president. The other two vice-chancellor-presidents were Professor Lawrence Schlemmer and Sir Richard Luyt.



REV STANLEY MOGGBA.

(S) Jonathan 25/9/87

# Tutu silenced

**ARCHBISHOP Desmond Tutu has refused to bow to possible censorship by the South African Broadcasting Corporation.**

As a result, the October 11 St George's Cathedral morning service, at which the Archbishop of Cape Town is to preach, will not be broadcast.

The SABC announced this month that from October 1 services on the English service would be pre-recorded. Those on Radio South Africa have been pre-recorded for several years.

The refusal to allow the service to be broadcast was announced by the Dean of Cape Town, the Rev Ted King, this week.

In a statement in Cape Town Dean King said the service at the Cathedral would go ahead with the Archbishop preaching.

Archbishop Tutu was not happy in principle with pre-recording, he said.

"We do not find the new system an acceptable one and reject it. We do not want to be involved in applying for any special permission and for an exception to be made in this case.

The SABC had suggested that the church might apply for exemption from the pre-recording stipulation. Dean King said his personal feeling was that "we do well to distance ourselves from the SABC". — Sapa.

WE are meeting during times of uncertainty and despair because most people do not know what the future has in store for them. Because in a sense, the turn of daily events is beyond our control.

Brothers and sisters in Christ, as you are gathered here, do you know who you are as part of the visible church of Christ in South Africa?

On the occasion of this rally, the message will take the form of a little exercise of looking into ourselves as a Lutheran Church in the South African context.

We are "The Evangelical Lutheran Church in Southern Africa".

In English the word "evangelical" is confusing because it is very often associated with Pentecostalism and American television evangelistic ministry. As part of our title, "evangelical" is used to point to one of the marks of the church, namely, that the church is both a creature and servant of the gospel.

I have to point out also that the phrase "Evangelical Lutheran" is a German part of our heritage. In Germany "evangelical" is used more or less as an equivalent of what we would label "protestant".

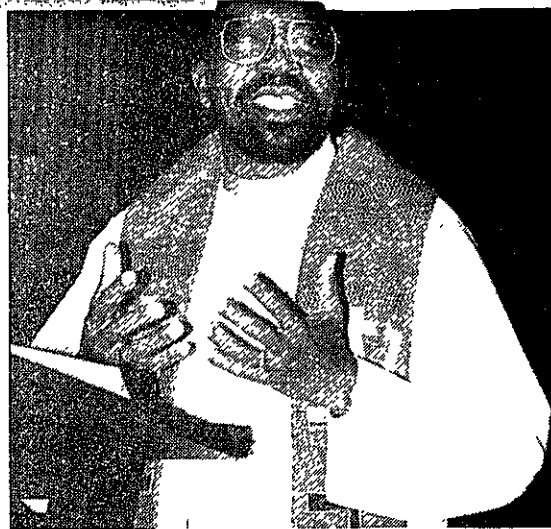
There are two main protestant confessional traditions in Germany, and "Evangelical church", without qualification, refers to a union church embracing Lutheran and Reformed congregations.

ELCSA is a church of the poor, in terms of the nationality of the people who belong to the lowest class. In a way unparalleled in any of the historical main line churches, the total leadership of ELCSA is from the ranks of the poor themselves. It is a case of the poor leading the poor.

There is no ELCSA member in the legislative and administrative centres of the land.

There is no ELCSA member who is an editor of any significant and influential newspapers in the country; no ELCSA member features in the

# ELCSA: where poor, lead the poor



**DR Manas Buthelezi is president of the South African Council of Churches, and was re-elected as president at a recent conference in Johannesburg. He is also a minister of the Lutheran Church in Soweto. These are excerpts of a speech he delivered at the fifth diocesan rally in Soweto last month.**

"Who's Who" list of the financial magnates of the land.

We are the church of the poor and the marginalised classes of the South African society. As a church we are not just doing ministry among the poor, we are the poor themselves.

ELCSA has black leadership to a degree not found in any major denomination.

Black leadership in ELCSA is not just cosmetic or here and there, but authentic and truly reflects the composition of the membership of the church.

I am fully aware of the fact that black leadership is operating from a position of historical and psychological disadvantage. The historical disadvantage is that, in this country, leadership when it comes to important things has always been in white hands.

The point I am stressing is the place and lead-

ership of ELCSA in carrying the banner of Lutheranism in this southern tip of Africa. The least that is expected of us, is to invest our talents and resources in our church, so that when we make demands from it, it may be able to give back to us what we have ploughed in. This leads me to the next point.

Our tradition avoids two theological and organisational extremes. On the one hand, there is the extreme of thinking of the ministry in terms of the laity with an indistinct place for the ordained ministry.

The other extreme is that of seeing the ministry of the church in relation to the ordained, clear with very limited participation of the laity. This is how we avoid the two extremes.

We teach the priesthood of all believers. Namely, that all baptized members have the responsibility to witness

about their faith and thus lead others to Christ.

I would like to emphasize the need to observe the provisions of the Constitution and regulations of the church. The freedom to exercise our ministry in the church is protected only when we observe the Constitution and rules of procedure.

The problem we constantly encounter in the parishes and in the church in general, is that people find it difficult to acknowledge the authority of what is written on a piece of paper.

Yet democracy in the church and in society cannot work properly if our congregations do not observe the ground rules of its operation.

Earlier I spoke of a theology of investment. If you want to see the fruits of the spirit, you must put in more spiritual fertilizer. In order that something may come out,

something must go in first.

As in the case of a starving congregation, an undernourished cow cannot produce desirable milk.

Sermons which are not backed by a systematic teaching program, are not enough material for building a living congregation. We need teaching, teaching and more teaching. An informed laity is the hope and foundation for a living church.

What then is our future? Do we have hope for the future of our church given the fact that ELCSA is a church of the poor? Do the poor have a future?

We have a future and we have a hope, because God, through the church, has made and investment in us. As trained and ordained ministers of the gospel, we have been furnished with skills for equipping others.

Brothers and sisters, you also are the instruments of the future and hope we envisage for our church and the kingdom of God.

CPress

(28)

27/9/87



28  
MS  
28/6/82

## Whites must be involved, says Chikane

Blacks had retained their humanity in spite of being brutalised, the general secretary of the South African Council of Churches, the Rev Frank Chikane, said in Johannesburg yesterday.

Addressing a meeting at the University of the Witwatersrand attended by about 1 000 people, Mr Chikane said it was up to whites to involve themselves in the struggle against apartheid so that blacks did not become racist to whites in return.

"No one can guarantee a future for whites in a post-apartheid South Africa, but what will guarantee a future for all of us depends on what we do now."

He was the final speaker at a weekend conference convened by the Five Freedoms Forum to explore the role of whites in a changing South Africa.

Mr Chikane, who cut short his attendance at a conference in Harare on the detention of children to speak at the meeting called on whites to involve themselves actively in the struggle against apartheid.

● See Page 11.

# Anglican leaders to meet in SA

ARCUS  
27/9/82  
28

Staff Reporter

ANGLICAN leaders from 10 countries are to meet in South Africa in November for a top-level consultation on the Anglican church in the region.

The leaders — more than 20 from Africa, the Americas and Britain — will visit dioceses of the Church of the Province of Southern Africa in Lesotho, Mozambique, SWA/Namibia, South Africa and Swaziland before attending a Partners-in-Mission Consultation in the eastern Free State from November 9 to 14.

According to a statement from the office of Anglican Archbishop Desmond Tutu, 22 Southern African bishops, seven bishops from other countries and more than 50 priests and lay people will meet under his chairmanship to discuss the church's priorities for the future.

Canon Winston Ndungane, provincial executive officer of the church said: "The Anglican communion is a family of 27 provinces, with 70 million members, spread throughout the world. The Anglican Church in Southern Africa is one such province.

"We hold these consultations periodically so that as a sharing family we can help one another to identify priorities for mission in each of our provinces."

Representatives from nine other countries will attend the November meeting, he said, and leaders will travel from countries including Kenya, Uganda, Chile, Britain, Canada and the United States.

Canon Ndungane said the November meeting had been preceded by a series of consultations in each of the dioceses in Southern Africa. Many dioceses had identified as their main future priorities the issues of spirituality, training, communications and youth work.

The priorities selected by the November consultation would be submitted the following week to the annual meeting of the CPISA's top executive body, the provincial standing committee, the statement added.

Members would travel to Maseru the weekend after the meeting to take part in the consecration of two new bishops, Canon Ndungane said.

The foreign visitors will include Archbishop French Chang-him, Archbishop of the Province of the Indian Ocean, Bishop Stewart Payne of Canada, Bishop Eustace Kamanyire and Bishop Yoramu Bamunoba, both of Uganda, Bishop Jonathan Siyachitema of Zimbabwe, Bishop Furman Stough of Alabama, USA, and Bishop Keith Sutton of the Church of England.

# ANC reject Tutu peace plan

Argus Africa News Service

Argus 1/19/87 (128)

LUSAKA. — The African National Congress has rejected a package of proposals for a negotiated settlement in South Africa presented by Archbishop Desmond Tutu during a recent trip to Lusaka.

The package included a call for the cessation of acts of violence but the ANC said it had differed with Archbishop Tutu on the question of violence.

The ANC confirmed yesterday that the request had been turned down because of what it said was South Africa's continued acts of violence and oppression under the state of emergency which did not create conditions conducive to political negotiation.

City Press  
4/10/87

# KD 'rebels' in new row

By STAN MZIMBA

FOR the third time this week, Chief KD Matanzima's rebel church group has been accused of causing a disturbance, this time at Ncise, outside Umtata.

The rebel group calls itself the Methodist Church of Transkei and has broken away from the United Methodist Church of Southern Africa.

28

City Press learnt that about five members of the rebel group interrupted a service at Ncise. A quick-thinking chief of the area proposed that the service be closed promptly and, even before the closing prayer was said, violence had flared up.

Last month violence flared at Ngangelizwe in the

presence of KD Matanzima who had accompanied a group of 20 rebels. Charges were later laid at the police station for pointing of a firearm, trespassing and assault.

## Hubby pays

MARIA Eaton, of Kriel, whose husband allegedly eloped with their domestic servant, has claimed money owed to him by his former employer in the Pretoria Supreme Court.

The court has forbidden Matla Coal Ltd to pay monies to Desmond Eaton, and ruled that Eaton and Marthinus Davel pay the woman R1 979 and R1 600. - Sapa.

BE R  
BY



Now you can  
sagging with  
with the Am  
range of the  
health prod  
From your  
Chemist or  
Multi-shop

ARM  
IT KEEP



ARM  
IT KEEP

ENC 7113 7/10/87

# SADF questioned detained cleric

By BARRY STREEK

SIX members of the Defence Force interrogated the secretary-general of the Southern Africa Catholic Bishops' Conference, Father Smangaliso Mkhathswa, while he was in detention under the emergency regulations, the Minister of Law and Order, Mr Adriaan Vlok, said yesterday.

The six Defence Force members were later charged with crimen-in-juria but the charges were dropped against five of them after one paid a R200 admission-of-guilt fine.

Last month Mr Peter Soal (PFP MP Johannesburg North) read an affidavit by Father Mkhathswa in Parliament in which he said he was left standing on the same spot for 30 hours, blindfolded and handcuffed.

Father Mkhathswa also said his genitals and buttocks were exposed for 29 hours, a watery substance was smeared on his legs and thighs, two shots were fired behind him and "a creepy substance or instrument was fed into my backside".

Yesterday Mr Vlok said in reply to a question by Mr Jasper Walsh (PFP Pinelands) that the six accused were members of the Defence Force who in terms of the emergency regulations formed part of the security forces and "were as such, assisting the South African Police in the interrogation of emergency regulation detainees".

The police had not held an investigation into their actions "but the South Africa Defence Force held a Board of Inquiry".

In a statement, Mr Walsh said: "I was amazed and shocked to be told that six soldiers interrogated a senior Catholic priest, Father Mkhathswa,

while he was being detained under the emergency regulations.

"Since when has this been the role of our Defence Force?"

"It has been the concern of the PFP that the Defence Force is being politicized and performing a police function instead of defending our borders and all our citizens ...

"There remain many unanswered questions in this affair. For instance, did the use of Defence Force personnel to interrogate detainees have the approval of the Minister of Defence?"

"What was the outcome of the board of inquiry into their behaviour? Have national servicemen been involved in this sort of activity?"

In reply to another question by Mr Walsh, the Minister of Justice, Mr Kobie Coetsee, said he had been informed that the matter was the subject of a civil suit.

Mr Walsh had asked what specific acts had been alleged, but Mr Coetsee said the contents of statements in police dockets were confidential and "should not be made public except in a court of law".

Asked on what basis the Attorney-General had decided that if one of the accused pay an admission-of-guilt fine, charges would be dropped against the other five, Mr Coetsee replied: "Attorneys-General are not obliged to give reasons for such decisions.

"This is a sound convention because had they been required to do so they would in most cases have had to publish information that could be detrimental to individuals whilst that information had not been tested and weighed in a court of law."

# Tutu wants SA out of Angola

SOUTH AFRICA should withdraw its troops and military hardware from Angola as it had "no business" in the country, the Archbishop of Cape Town, the Rt Rev Desmond Tutu, said yesterday.

In a message to an End Conscription Campaign meeting yesterday, Tutu said General Magnus Malan had confirmed that SA was in Angola "yet again".

"Where is the public outcry?" he asked in the message.

"When I called for sanctions as a means of forcing the government to the

Own Correspondent

negotiating table, many opposed it on the grounds that sanctions would cause suffering to black people.

"When some of those who are trying to end apartheid turn to violence, they are condemned by people claiming to be opposed to violence.

"Where are all these people now? South Africa has no business in Angola. It must withdraw its troops and military hardware from Angola," Tutu said.

8/10/87  
B/day 8/10/87

h e a m

*AP & News Staff*  
**Troops must  
withdraw**  
— **Tutu**

Staff Reporter *[initials]*

SOUTH AFRICA had "no business" in Angola and must withdraw its troops and military hardware from the area, the Archbishop of Cape Town, the Most Rev Desmond Tutu, said yesterday.

In a message to an End Conscription Campaign meeting yesterday, Archbishop Tutu asked: "Where is the public outcry?"

"When I called for sanctions as a means of forcing the government to the negotiating table, many opposed it on the grounds that sanctions would cause suffering to black people.

"When some of those who are trying to end apartheid turn to violence, they are condemned by people claiming to be opposed to violence.

"Where are all these people now? South Africa has no business in Angola," he said.

# Bilal deported

JOHANNESBURG. — A muezzin of the Nur-ul-Islam Mosque in Lenasia is being held in police custody pending deportation to Malawi.

Mr Nasrodeen Abdulla is being held at Diepkloof Prison in Johannesburg after Home Affairs inspectors raided Lenasia mosques two weeks ago, according to a mosque spokesperson.

Several other mosque employees in Lenasia are said to be in hiding in the wake of a government hunt for foreigners living illegally in South Africa.

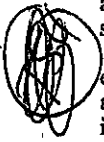
According to a Home Affairs spokesperson a "lot of people" living illegally in the Lenasia area have been arrested, but he could not estimate the figure.

## Secure release

Abdulla's lawyer said he would be held in custody until documents were received from the Malawian Embassy after which he would be put on the next flight out of Johannesburg.

"We have proposed that to secure his release from detention, we buy an air ticket for Mr Abdulla and send him home on the next flight after his documents are received," said the spokesperson.

Asked if the Lenasia arrests were part of a crackdown, the Home Affairs spokesman said: "We are just going out to see if there are people who entered the country illegally."



AS-2/11087 South

28





# I'll defy Govt and talk to the ANC, says Tutu

Staff Reporter *Mu Mofokeng*

ARCHBISHOP Desmond Tutu said today he would continue to travel out of South Africa to talk to the African National Congress.

He was reacting to a threat by Minister of Home Affairs Mr Stoffel Botha to confiscate the passport of anyone the Government knew was travelling to talk to the ANC. Mr Botha is reported to have

said at the Natal congress of the National Party in Amanzimtoti yesterday that "people must understand that it is just not done to talk to your enemy".

Archbishop Tutu said: "If what is reported in the Press is correct, Mr Botha must be repudiated in the most explicit terms."

"For most inhabitants of this country it is just not true to say the ANC are the enemy."

They consider the apartheid system and its perpetrators to be the enemy.

"As church leaders concerned for reconciliation, it would be quite intolerable for a secular authority to prescribe to us how we carry out our Christian mandate to be peacemakers."

"It must be obvious that you need to speak to both sides involved in strife if you are to succeed in your efforts at

bringing about a peaceful settlement.

"I will continue to meet the ANC, as I am required to by the Gospel of our Lord Jesus Christ and by my church."

"I will have to accept the consequences of reprisals from a government which is straying more and more away from the rule of law and from the Christian faith: it professes to uphold."

weather 2, Letters 10, Women 12, Finance 14-16, Sport 17-20, Racing 18, TV — Page 3 of Tonight.

ANC 17/10/87

# Tutu will 'continue to meet ANC'

ARCHBISHOP Desmond Tutu has said he will continue to travel to talk to the ANC despite a government warning that it would withdraw the passports of those who spoke to the organization.

In a statement yesterday he said: "As church leaders concerned for reconciliation, it would be quite intolerable for a secular authority to prescribe for us how we carry out our Christian mandate to be peacemakers."

He was reacting to a report that the Minister of Home Affairs, Mr Stofel Botha, had told the National Party Congress in Natal that the government would confiscate the passport of anyone it knew was travelling to talk to the ANC.

The archbishop said: "I will continue to meet the ANC, as I am required to by the gospel of our Lord Jesus Christ and by my church."

"I will have to accept the consequences of reprisals from a government which is straying further and further from the rule of law and the Christian faith it professes to uphold."

The Most Rev Desmond Tutu also responded sharply to Mr Botha's reported comment that "people must understand that it is just not done to talk with your enemy".

The archbishop said that if Mr Botha had been reported correctly, "he must be repudiated in the most explicit terms". — Sapa

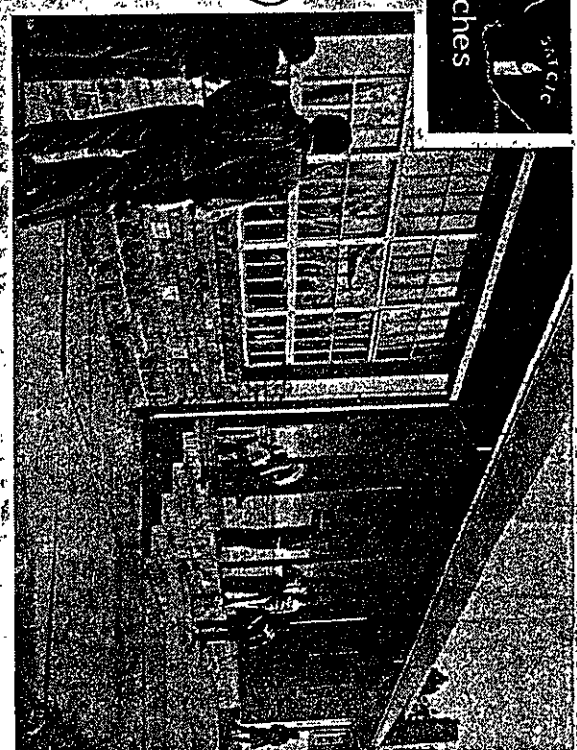
of-  
tor  
an-  
be  
ed  
ng  
ap-  
as  
n a  
it  
me  
on-  
ara  
?  
nti-  
um-  
be  
ni-  
on  
172  
er a  
en-  
mp  
afe-  
en-

C  
f  
r  
e  
t  
l  
e  
d  
u  
J  
t  
f  
d  
S  
H  
h  
y  
t  
l  
I  
i  
n  
o  
C  
w  
h  
s  
h  
t  
t  
s  
r

Southern Africa  
Theological College  
For Independent Churches



(Left) Students relax in a hostel room resembling the dormitory rooms of migrant workers in the townships and (right) students stand outside their classrooms during a break. **Peter ANDRIES KCM, EXA**



# LET THE PUPILS EAT CAKE

**HIGHLY** controversial Bishop Isaac Peter Mokoena, presently on a tour of the United Kingdom and the United States, is under the spotlight once again.

This time the flamboyant bishop has left behind a group of starving students who claimed that they sometimes have only tea and bread for supper.

Conditions at the Southern Africa Theological College for Independent Churches, which houses about 150 pupils, are appalling.

Teachers, parents and some priests who are disgruntled by the conditions at the school resented the school rebranded "Sodom and Gomora" where kids lived in squalor while there was no effort from management to better the situation. A source told *City Press* that Bishop Mokoena, who in

March, battled against Winnie Mandela for the chancellorship of Glasgow University, gave the administrators only R800 for meals and the running of the school for the period of his absence. He left on October 3 and is expected any

day after October 19. On entering the school, contrary to our expectations, there was nobody on guard as the Press car drove into the yard. There were no preventive measures against intruders of students who sneaked out of school at night.

It was alleged some students slept out while cars picked up girls from the school. Some pupils openly smoked dagga.

A teacher told *City Press* the rate of pregnancies at the school was alarming. Two pregnant students were recently expelled while a third was likely to be sent home soon, she said.

The meals leave much to be desired. Students were served a daytime meal comprising brown beans and dry bread. And administrator, Pastor Badenhorst, had bought three trays of eggs believed to be for supper.

An angry parent, who did not wish to be named, alleged that there were "enough funds" to improve conditions at the school. She accused the bishop, who claims he is leader of a 4.5-million church membership, of being "extravagant often making unnecessary trips abroad."

A source told *City Press* the KwaNdebele government wanted to throw out Mokoena early this year. He explained that the school accommodated theology and circular education pupils. The school received substantial financial assistance from the Kwa-Ndebele homeland.

Teachers claimed they were being paid meagre salaries, ranging from R150-R300 a month. They were not paid for almost a year until the KwaNdebele Department of Education saved the situation, they alleged.

The boarders pay a quarterly fee of R75, and the rest is provided by the Re-

formed Independent Churches of Africa. Sithole, who has had to calm down possible rioting at the school, said his staff was living in fear. "Our main problem is a shortage of food. The pupils cannot take this anymore and they nearly burnt down the school recently," he said.

# The church has played role as midwife of apartheid — Mgojo

By Carina le Grange,  
Religion Reporter

There was no separation between evangelism and the socio-political witness of the church, the new president of the Methodist Church of Southern Africa, Dr Khoza Mgojo, said this weekend.

He was speaking at his induction on "God's dream for our land" — his theme for the 105th annual conference of the church in Benoni this week.

Dr Mgojo spoke critically of the role of the church in South Africa through the centuries and said the church had "played its role as a midwife of apartheid".

"The church was not being true to its calling — namely to emphasise that all believers are one in Christ ... If it had emphasised spontaneous development instead of forced separation, the church would have made a positive impact. At present, however, the church seems on balance to have failed in its mission."

In another address at the weekend, Dr Mgojo said to talk about reconciliation in South Africa before the church had faced the land issue, was a "farce".

"When one takes another's land through violence without his permission, he is a thief. There has been much of this thieving in South Africa and the church should address itself to this ... Peace and reconciliation can only happen when the land has been returned to its previous owners.

"No reconciliation is possible in South Africa without justice."

Dr Mgojo also criticised the church for not always supporting non-violent strategies such as labour strikes, bus boycotts, stay-aways and non-cooperation with Government-appointed functionaries.

The church can no longer afford to confront the oppressed with the middle-class religion which makes it an opiate for the people in the doctrine of progress," he said.

7/8/01  
19/10/87

# Church worker detained again

Daily Dispatch  
Reporter

EAST LONDON — A Border Council of Churches worker, Mr Boyce Soci, whose immediate release from detention was ordered by the Ciskei Supreme Court in Bisho on Monday, has been re-detained by the Ciskei Police under the Criminal Procedures Act.

This was confirmed by the Ciskei Police yesterday.

Mr Soci was initially detained in Mdantsane on his way to work in King William's Town in July and held without being charged, in terms of the Ciskei National Security Act.

Earlier this month, his wife, Mrs Anita Soci, filed an application to the Ciskei Supreme Court to have his detention declared unlawful.

On Monday, Mr Justice, Pickard, ordered that Mr Soci be released immediately after counsel for Mrs Soci argued that he could not be held longer than 30 days without the written authority of the Minister of Justice, Police, and Prisons, which had not been obtained.

Yesterday, a lawyer representing the Soci family, Mr John Smith, said Mrs Soci had come to their offices and informed them that her husband had not returned home after the court order was issued.

Mr Smith said it was established that Mr Soci had immediately been re-detained after his release and had been charged under the Criminal Procedure Act.

He said Mr Soci was scheduled to appear before an Mdantsane magistrate today in connection with allegations of terrorism.

9) it r- nt as id a 1d 10 3- n 1- 11/1/83

## Man re-detained

EAST LONDON. — A Border Council of Churches worker, Mr Boyce Soci, whose immediate release from detention was ordered by the Ciskei Supreme Court in Bisho yesterday, has been re-detained by the Ciskei police under the Criminal Procedures Act.

This was confirmed by Ciskei police today. — Sapa.

# Service focuses on plight of Potsdam people

Daily Dispatch Reporter

EAST LONDON — Bishop David Russell, of Grahamstown, said here yesterday that it could not be easy to pray consistently without losing heart in the case of the Potsdam people who have been "denied the right to peaceful living in a land of their own".

Bishop Russell was addressing a prayer service which was held for a peaceful solution to the Potsdam crisis at the St Saviours Church in St Peters Road.

He said that it was ironical that when the group moved from Potsdam because they wanted to be with their families in South Africa, the authorities moved them back into Ciskei.

One of the Potsdam people, Mr David Ndama, said in prayer that he hoped through praying they would get land in South Africa.

He said even the children were no longer attending their schools.

The plight of the Potsdam people dates back to February when about 1 000 of them fled Ciskei after a police crackdown in the area.

Then they squatted on the Berlin/Fort Jackson roadside until the South African ambassador to Ciskei, Mr C. van Aardt and President Lennox Sebe assured them they could return to their shacks.

In September they fled the area again claiming vigilante attacks on their families and property.



Bishop David Russell, of Grahamstown, at the prayer service held in East London for the Potsdam people yesterday.

Here, he said, they were not wanted and many were living in bushes and already at least five have been killed by vigilantes.

He said to tell the Potsdam people to stay with prayer and never lose heart would be another cross bearing for them.

Bishop Russell asked the mixed congregation if it was subversive or political for groups of families to ask that they be allowed to leave in peace.

He prayed for the communities of East London and Mdantsane to find a way either through the church or organisations to break their silence while there were people being denied the right to stay in the land of their own.

When they settled on a farm on the Mdantsane road, they were taken back to Potsdam in South African Police trucks.

They were "dumped a distance away from their shacks", they said.

They did not stay because they claimed to have been attacked and chased away by vigilantes whom they said were backed by the Ciskei Police.

A spokesman for the Black Sash said the Potsdam people had written letters of appeal to various embassies.

Black Sash had also appealed to the South African Government for land on their behalf.

They were still awaiting for a response, the spokesman said.

# Tutu hails synod, has reservations

By ANDREW DONALDSON

THE Archbishop of Cape Town, the Most Rev Desmond Tutu, has welcomed — “although with reservations” — the “positive sounds” that came from the Western Cape Synod of the Ned Geref Kerk this week.

In a statement yesterday, Archbishop Tutu said several synod resolutions were encouraging. In particular the:

- Declaration that “apartheid, as a political and social system which causes injustice towards people and which unjustly favours one group above another, cannot be accepted on Christian ethical grounds...”

- Resolution supporting a single NGK, united across racial barriers.

- Decision to seek observer membership of the Western Province Council of Churches and to urge the NGK's General Synod to do the same in respect of the

South African Council of Churches.

- Call to extend conscientious objector status to those who for moral reasons believe a particular military conflict to be unjust.

- Opposition to detaining people involved in peaceful protest and its condemnation of torture.

## Qualifications

“These resolutions give cause for hope that the NGK may yet play a role in the establishment of justice in our country,” Archbishop Tutu said.

But he was disappointed at the “sometimes confusing qualifications evident in the synod's pronouncements — qualifications which regrettably make it impossible for us to welcome the synod's decisions unequivocally”.

It was of concern that the synod still found it necessary to speak of “differentiation” being acceptable “where the principle ... is

mutually and voluntarily accepted ...”, he said.

Also of concern was the synod allowing “in its resolution on church unity for a situation in which most church members would in practice be grouped in racially-separate church structures up to the level of an ‘umbrella’ or ‘ecumenical’ synod”, he said.

“I also deplore the synod's refusal to condemn the principle of banning and detention without trial and its approval of military service in support of an unjust system.”

Perhaps “most disappointing” was the synod's apparent failure to “clearly and explicitly” show penitence for the NGK's role of promoting apartheid in the past.

“The church played an instrumental role in the adoption of the political policy of apartheid and, not until the church expresses repentance fully and properly, will we be able to move forward with it.”



CAME TRIPS 28/10/87

ES  
780

## Lutheran churchmen refused SA visas

GENEVA. — South African authorities have refused to issue visas to two groups of Lutheran clergymen who planned "pastoral visits" to South Africa and Namibia, the Lutheran World Federation (LWF) reported yesterday.

The groups, led by Bishop Andreas Aarflot of Norway and Bishop Gunnar Weman of Sweden, had been scheduled to leave yesterday for their week-long visits to this country, an LWF press release said.

They were to inform themselves on the steps taken by the Evangelical-Lutheran Church in Southern Africa "to eliminate all traces of apartheid from the life of church and society", it said.

The visits were planned in preparation for next year's executive committee meeting of the Federation, which is to review the situation of the Lutheran Church in Southern Africa, including the suspension of two all-white member churches in Namibia and South Africa.

The suspension had been decided on at the Federation's general assembly in 1984, citing apparent failure to show solidarity with black Christians. — Sapa-AP

ETIS WAITS

# Peace bid in townships war

CHURCH groups and organised commerce were frantically trying to set up peace talks this weekend to stop the carnage between the warring Inkatha and United Democratic Front forces in Natal.

Stabbings, stone-throwing and arson continued unabated this week, leaving another nine people dead and bringing the official death toll in the past month's violence to at least 56.

Police have increased patrols in the Maritzburg townships, calling in reinforcements from other parts of the province.

But as refugees from strife-torn Maritzburg continue the feud, violence is threatening to spill over into other Natal townships. Unrest killings outside Amanzimtoti and Umkomaas on the Natal South Coast have been linked to the trouble in Maritzburg.

Meanwhile, the Maritzburg Chamber of Commerce is attempting to bring Inkatha and the UDF to the negotiating table to start peace talks.

Church organisations are also trying to get the two sides together. And the Rev Athol Jennings, director of the Buleka Trust, is chairing talks between Maritzburg residents.

The trust, backed by the Anglican, Catholic and Methodist churches, has for some time provided a forum for talks between warring factions in troubled areas.

"We were approached by several Maritzburg residents and a series of discussions is taking place.

"The next meeting is on



LETHAL . . . police show some of the weapons wielded in Natal

## By DENYSE ARMOUR

Wednesday," Mr Jennings said.

In a dramatic peace move today, an interdenominational mass prayer service for peace is being held at the Edendale Ecumenical Centre in Maritzburg.

### Rejection

Church leaders at the meeting include the Archbishop of Cape Town, Archbishop Desmond Tutu, the Catholic Archbishop of Durban, the Rev Denis Hurley, the president of the Methodist Church of Southern Africa Dr Khoza Mgojo and the Methodist Church's presi-

dent-elect, the Rev Stanley Mogoba.

While the organisers of the service expect about 3 000 people to attend, the Maritzburg chairman of Inkatha, Velaphi Ndlovu, has rejected the service.

"Although individual members are welcome to go and pray, as they do every Sunday, I will not be going," he said.

"Tutu is a patron of the UDF, the organisation we are at war with. How can we go and listen to what he tells us?"

"Anyway, we need peace talks — not prayer. A ceasefire won't fall from the heavens. We must sit at a table

together and resolve the issue."

Mr Ndlovu said it was imperative for the two sides to reach a ceasefire before the end of this month — when students will have written their end-of-year examinations.

"We can communicate with and control our members now, but we must have a ceasefire before the students start their holidays.

"We in Inkatha are trying our best, but the UDF leaders will not come to the table."

Mr Ndlovu added that Inkatha recognised the Chamber of Commerce efforts at peace-making as the only forum for negotiations with the UDF.

Mr AS Chetty, Midlands chairman of the UDF, said the UDF was ready to negotiate.

"We're not stalling. We believe in the democratic process. But we have an enormous constituency that we must go to for mandates," he said.

### Support

"It's easy for leaders to sit down and talk but they must have grassroots support if lasting peace is to result from those talks.

"We are consulting our members now.

"We want to go to the talks set up by the Chamber of Commerce with all our facts correct.

"There have been so many accusations and counter-accusations since the violence started in 1985. We must now establish our points of difference."

Mr Chetty said he would be attending today's prayer service.

"Prayer is the best way of getting people together."

The Rev Benson V Nsimbi, one of the organisers of the prayer meeting, said: "All Christians and concerned people are invited to attend."

# Methodists expel 8 'Matanzima ministers'

IN the aftermath of the recent upheavals in the Transkei, an offshoot of the Methodist Church in the territory had decided to expel eight dissident ministers who support retired State President Chief Kaiser Matanzima.

Developments in the Methodist Church in the Transkei have long mirrored developments on the political front.

Soon after Kaiser Matanzima accepted Pretoria-style independence, he set up a separate Methodist Church in the homeland.

When the fortunes of the Matanzima brothers began to wane, tensions developed between them and the church's hierarchy as well. And when the brothers finally fell from political power, the church expelled their supporters.

The decision to expel the "dissident" ministers for their "failure to honour their ordination vows" and "insubordination" was taken at the recent annual conference of the United Methodist Church of Southern Africa.

When Kaiser was edged out of power in the Transkei National Independence Party he had founded with his brother, George, he formed a new party, the National Party of Transkei.

It now seems possible he will also form a splinter Methodist Church on the same principle.

The feud between the church hierarchy and Kaiser has been marked by great bitterness.

In early September, an attempt by Matanzima supporters to hijack a service in Ngangelizwe township, Umtata, turned into a brawl between opposing factions.

Kaiser was among 20 people who occupied the church, and started their own service while hundreds of regular churchgoers were kept outside.

Ironically, it was Kaiser who, in 1978, created a separate Methodist Church of Transkei by banning the South African body.

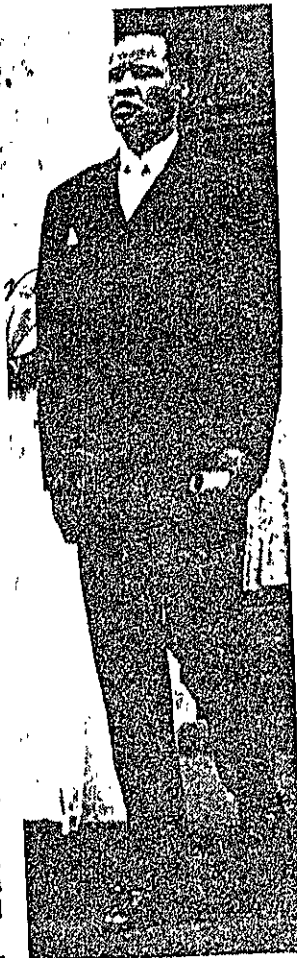
The ban followed a resolution by the church's conference in 1977 to stop

sending greetings to the SA State president.

As the largest Christian church in the Transkei, with almost a quarter of the population as members, the Methodist Church is a powerful institution in the territory.

The banning was not popular with Methodists in the homeland. A church meeting rejected the move by 70-40 votes.

However, once it was a fact, there were elements who found it advantageous. The local hierarchy suddenly had new status, control over their affairs and assets worth millions which the South African church



**Kaiser Matanzima**

was forced simply to hand over.

UMCSA soon had no qualms about going into direct competition with the South African church, and soon had congregations in most big urban centres.

The schism between Kaiser and the hierarchy came to a head late last year when he banned the Rev Ezra Mselezi from Western Tembuland.

Matanzima is believed to have issued the ban out of personal differences with Mselezi. However, the minister took the order to court and was backed by the church.

Speculation is now widespread that Kaiser is planning to form his own splinter group. — Elnews.

**CP Correspondent**

Two more are killed in Maritzburg violence

# CALL FOR CEASEFIRE

2/11/87  
Junction  
[Handwritten initials and scribbles]

**ARCHBISHOP** Desmond Tutu yesterday called for a ceasefire between the warring United Democratic Front and Inkatha factions in Maritzburg's black townships.

Addressing journalists after a prayer meeting in the area, Archbishop Tutu said the killings that had occurred in several weeks of fighting in battles for territorial advantage were "horrendous, barbaric and un-African".

The service was led by Archbishop Tutu, Archbishop Denis Hurley of the Roman Catholic Church and Dr Khoza Mgojo of the Methodist Church.

Two people were killed in incidents of violence in the strife-torn townships



**ARCHBISHOP Tutu.**

near Maritzburg at the weekend.

A young man was seriously injured when a group stabbed him with sharp objects at the Mphophomeni township near Howick outside Maritzburg. The security forces dispersed the group with shotgun-fire and tear-smoke and arrested a man in connection with the incident.

At Caluza also near Maritzburg, a shot was fired at security forces from a group that had gathered illegally. The security forces answered with shotgun-fire, fatally wounding a man.

## Gumede

Among the crowd of more than 1000 who attended, was Mr Archie Gumede of the UDF and supporters of both organisations.

At the time of going to Press it could not be established if Inkatha's leadership had attended after weekend reports that the organisation felt it had not been officially invited.

More than 60 people from both sides have died in fighting that has horrified everything decent in man. Children as young as 13 have been involved in heavy fighting.

By SOWETAN Reporter

Clergymen in bid to stop bitter power struggle in Natal

# End the killings, pleads Tutu

Maritzburg

Nobel Peace Prize winner Archbishop Desmond Tutu made an impassioned plea yesterday for an end to one of South Africa's worst internecine power struggles.

In a hard-hitting address at a peace service in Edendale, the sprawling township complex near Maritzburg, he told blacks they were setting back the anti-apartheid struggle by brutal political feuding.

"God wants us to be free," the Archbishop said. "And we say: 'Not yet — we have not suffered enough.'"

The Anglican archbishop pleaded: "We appeal (for peace) on behalf of God to those involved in the carnage, in this bloodletting."

About 700 people of all races crowded into a church hall at Edendale for the service.

As Archbishop Tutu, Catholic Archbishop Dennis Hurley, and the Rev Khoza Mgojo, head of the Methodist Church in southern Africa, prayed, the police reported more deaths.

The fighting stems from a bitter power struggle between supporters of the United Democratic Front (UDF) and the Inkatha movement led by Chief Mangosuthu Buthelezi.

Archbishop Tutu said violence made it harder to argue the major case of the seas. "We have 99,9 percent of the world on our side, but they say: 'Why are people doing this kind of thing?'"

Three men were killed in continuing fighting between rival groups at the weekend, pushing the death toll to well over 150 — with more than 70 people killed in the past six weeks.

## Reinforcements

Police have sent reinforcements, including helicopters, to the area but policing the area's townships had been complicated by the recent floods in Natal, said Brigadier Leon Mellet, press secretary to the Minister of Law and Order.

Another factor was that much of the violence in the area was committed by gangs of children, he said.

According to the latest police unrest report, a man was stoned and hacked to death by a mob at Sinathingi near Maritzburg.

At Kaluza also near Maritzburg a shot was fired at security forces from a group that had gathered illegally.

The security force patrol opened fire with shotguns, fatally wounding a man, according to the report.

A youth was seriously injured when a group stabbed him with sharp objects at the Mphophomeni township near Howick.

At Edendale a shop was extensively damaged by arsonists and a nightwatchman stabbed and killed. Six youths and a man were arrested. — Reuter and Staff Reporter.

9/10/87 2/11/87

# Tutu pleads for end to gang wars

## Own Correspondent

MARITZBURG. — The Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, yesterday made a plea for peace to the people of the troubled Maritzburg townships.

He said killings in the area were "delaying liberation".

Addressing a prayer meeting convened by the Maritzburg Council of Churches and attended by more than 1 000 people, Archbishop Tutu said the church was appealing on behalf of God to those who were engaged in carnage and evil blood-letting to stop.

Most of the people present appeared to be UDF supporters. Much of the violence has been ascribed to fighting between them and Inkatha members.

Before the service a group of people carried a banner saying "UDF is not responsible for the violence, we want peace".

Archbishop Tutu said: "We are not here as a Terry Waites, as some have suggested. We have nothing to offer to the world except spiritual resources. We are fellow workers with God to change evil injustice and to change chaos."

The service was also addressed by Durban Roman Catholic Archbishop

Denis Hurley, who called upon all people and parties involved in the conflict in the area "to reflect on the terrible contradiction between what they are preaching and what they are practising".

The chairman of Inkatha in the Maritzburg district, Mr Velaphi Ndlovu, said Inkatha supporters had stayed away from the meeting because they had not received an official invitation.

He also said it would have been better if Archbishop Tutu had stayed away because "one must remember that he called for sanctions against South Africa".

● Meanwhile, police reported three more deaths in the area at the weekend.

A nightwatchman was stabbed to death in Edendale, another man was stoned to death in Sinathing and a third man shot dead by security forces in Kaluza.

A youth was seriously injured when a group stabbed him with sharp objects at the Mphophomeni township, near Howick. The security forces dispersed the group with shotgun fire and tearsmoke and arrested a man in connection with the incident, police said.

At Edendale a shop was damaged by arsonists. Six youths and one man were arrested.

28

# Tutu appeals for end to town killings

(28) 2/11/87

**DURBAN — Archbishop Desmond Tutu of Cape Town made a passionate plea yesterday for peace to the people of the troubled Pietermaritzburg black townships saying that killing each other was "delaying liberation".**

Addressing a prayer meeting convened by the Pietermaritzburg Council of Churches and attended by more than 1 000 people, Bishop Tutu said the church was appealing on behalf of God to those who were engaged in carnage and evil bloodletting to stop.

He rejected charges that he was seeking to be a peace negotiator.

"We are not here as Terry Waites as some have suggested. We have nothing to offer to the world except spiritual resources.

"We are fellow workers with God to change evil injustice and to change chaos," Bishop Tutu said.

In his prayer presented in three languages, he asked those

engaged in fighting to give peace to mothers, fathers and children who were already suffering under the abnormal system of apartheid.

"How can it be that we are under fire from the apartheid system and we also find that we're also being hit from the other side.

"And please for God's sake "Phezani" (Stop)," he appealed.

Bishop Tutu said nowhere he had travelled had he found people who were against South Africa or whites.

"But everywhere I go I find people who are against the apartheid system, not liberation and not freedom.

"Ninety-nine comma nine per cent of the world is on our side. But many of them would ask

why are we doing this.

"We are getting tired of explaining to overseas people why for instance there are 30 deaths in Pietermaritzburg. Please help us, stop it."

Bishop Tutu concluded his prayer, which received a standing ovation, by telling people, black and white, that they were members of one family, God's family.

The service was also addressed by the Catholic Archbishop of Durban, Archbishop Denis Hurley, who called upon all people and parties involved in the conflict in the area "to reflect on the terrible contradiction between what they are preaching and what they are practising.

"When we observe the divisions between the people of this area that are the cause of the conflict, we notice that there are divisions between all who claim to

pursue the same objectives - liberation.

"By liberation I mean the process for the conditions of a fairer system in which human rights are respected, in which human freedoms are upheld: freedom of conscience, expression, association and participation in the political process...

"To enjoy those freedoms is the political goal of all black South Africans and a growing number of white South Africans."

Archbishop Hurley said the tragedy was that people claiming commitment to the process of achieving a situation of freedom and respect for human rights were "now engaged in a disastrous struggle in which they are disregarding the very freedoms for which they say they are struggling, disregarding human rights including the right to life itself".

The Archbishop spoke of the supreme value of all — love: "To love your neighbours as yourself is to respect their humanity, their dignity and their freedom.

"We call upon them to reflect on this contradiction and we pray that they may realise the folly and the obstacles it is creating to the very purpose that they wish to pursue."

The convenor of the meeting, the Rev Lizo Jafta, said the service was the church's act of solidarity with those who had suffered in the violence. — Sapa

APR 4 1967  
**Methodist clergyman  
released by police**

PRETORIA. — The General-Secretary of the Methodist Church of South Africa, the Rev Stanley Magoba, who was detained by police at his home in Durban on Monday night, has been released.

A statement by the police public relations branch said Mr Magoba was detained for questioning after police had received certain information. He was released late last night. — Sapa.



CAPE TIMES 4/11/77  
Tutu protests  
at detention

DURBAN. — The Most Rev Desmond Tutu, Archbishop of Cape Town, protested to President P W Botha yesterday over the detention of a leading anti-apartheid clergyman, black Methodist leader the Rev Stanley Mogoba.

Archbishop Tutu described the detention as "an act of political suicide" by the government.

"Nothing could be more calculated to show its contempt for negotiation and peacemaking."

Foreign Methodist leaders were due to meet Mr Botha next week. Detaining Mr Mogoba at this time was "a blunder of major proportions", the archbishop said. — Sapa-Reuter

# SA trade with China urged

25

*Roblaa* DIANNA GAMES *4/1/87*  
THE People's Republic of China could become an important new trading partner for SA businessmen, say the organisers of a seminar on trade with the PRC held in Johannesburg this week.

Ralph Roblaa of international trading company Mutex said there had been a mixed response to the seminar, partly because it dealt with a communist country, but there had been much private sector interest.

Everyone was looking east, he said, as Europe was a saturated market and trade with it could still be affected by sanctions.

It was important for South Africans to look for new markets, and to take advantage of the new open policy on international trade adopted by the PRC, he said.

But trading would have to be done via middlemen because of delicate political relations.

## Eglin, Suzman<sup>25</sup> meet top Chinese

PEKING. — Mrs Helen Suzman and Mr Colin Eglin of the Progressive Federal Party are meeting Communist Party officials today as part of a landmark visit to China.

Party leader Mr Eglin and Mrs Suzman, the first South African MPs officially to visit communist China, are to meet Jiang Guanghua, deputy head of the Communist Party's international liaison department.

Mrs Suzman said they had already discussed South African politics with Chinese academics since arriving on Saturday.

"We have told them what we stand for," she said. "They have listened with great interest."

China maintains close links with the outlawed African National Congress and frequently backs its calls for the overthrow of apartheid.

Premier and party leader Zhao Ziyang told visiting Mozambican Prime Minister Mario Machungo yesterday that China "firmly supports the struggle of the South African and Namibian people ... and the struggle waged by Mozambique and other frontline countries", the official New China News Agency said.

Mrs Suzman, who has also visited the Soviet Union, said she and Mr Eglin had no plans to meet the Mozambican delegation.

The South Africans, hosted by China's international exchanges association, are due to go to Shanghai tomorrow. — Sapa-Reuter.

# Race Relations president released

The president of the South African Institute of Race Relations (SAIRR) and a high-ranking official in the Methodist Church of Southern Africa, Mr Stanley Mogoba, was released from detention after he was questioned about giving monetary aid to anti-Government guerillas, police said today.

Mr Mogoba admitted in a statement that he had handed over R100 to somebody, but he denied he had known it was to

be given to terrorists," a police statement said. 4/11/87

Mr Mogoba, secretary of the Methodist Church of Southern Africa and a senior member of the World Council of Churches, was detained on Monday night at his kwaMashu home near Durban.

He was released last night but several other people were still being held in connection with the incident while investigations

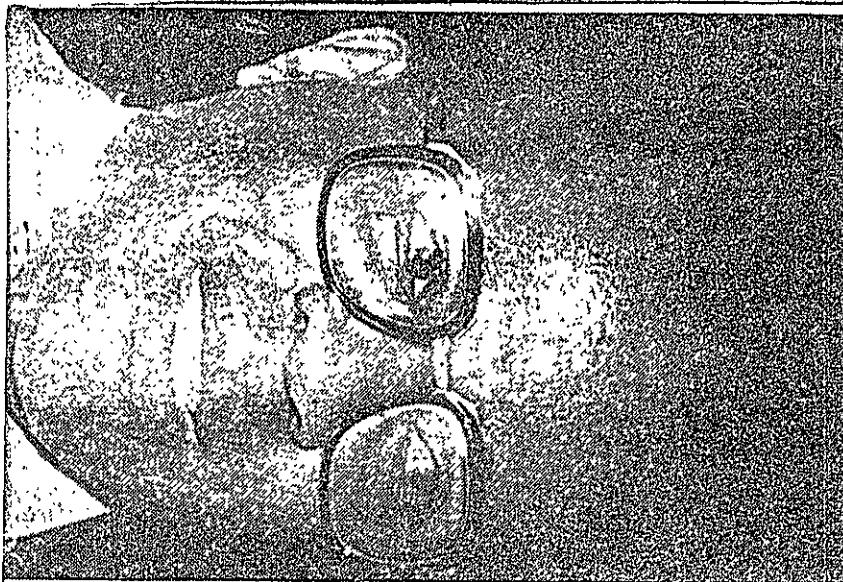
continued, police said.

Nobel Peace Prize winner Archbishop Desmond Tutu, earlier protested to President Botha about Mr Mogoba's detention, calling it an "act of political suicide" by the Government.

Mr Mogoba was jailed for three years in the 1980s for promoting activities of the African National Congress. He was a founder of the ANC's youth league. Reuter.

# THANKS FOR THE PRAYERS - PRIEST

28



**SOWETAN**  
Reporter

**PRESIDENT** elect of the Methodist Church of South Africa, Rev Stanley Mogoba who was detained in Durban on Monday night, has been released.

Yesterday a relieved Mr Mogoba said he was grateful to all the people here and abroad who prayed for him and individuals and organisations who petitioned the authorities for his release.

He said it was most probably due to the efforts of these individuals and organisations that he was released speedily.

The SAP Directorate for Public Relations said yesterday Mr Mogoba had apparently given aid to insurgents. The statement said

according to information received by the police, Mr Mogoba had handed over the amount of R100 to a person who in turn had to hand over the money to insurgents.

**Police**

In his statement to the police, Mr Mogoba had admitted that he had given R100 to the person

concerned but denied he had known it was to be given to insurgents, the police said.

They said according to Mr Mogoba's statement, he had lent R100 to the person concerned but had not thought it necessary to ask for a credit note. He had also not come to any agreement as to the payment of the money.

Police said several other people were still being detained in

connection with the incident while investigations were continuing.

He has been secretary of the conference of the Methodist Church for the past three years and at the conference this year was elected president of the church for 1988, the highest office in the Methodist Church.

This year he was also elected president of the South African Institute of Race Relations (SAIRR).

**MORE** than 40 black tenants were evicted from their Hillbrow block of flats yesterday, a spokesman for a community organisation said.

Treasurer for the Transvaal Indian Congress, Mr Ashwin Shah, said at least 45 tenants were forcibly evicted from Ansol Court in Kotze Street.

He said tenants had their possessions removed and dumped on the street and were not allowed access to the building.

Those who were not present had their apartment locks broken to gain access.

**Black tenants kicked out**

SA <sup>can't</sup> gov't <sup>5/11/87</sup> shares blame for carnage'

DEVELOPMENTS in Mozambique led to an inescapable conclusion that the SA government shared responsibility for the carnage there, Archbishop Desmond Tutu said yesterday.

"Developments in Mozambique are forcing more and more rational observers to the inescapable conclusion that the South African government shares responsibility for the dreadful carnage in that country," Cape Town's Anglican Archbishop said in a statement.

"The latest response from the South African Department of Foreign Affairs to allegations of South African complicity in the violence in Mozambique is to take the 'strongest exception' to them."

But the government's outraged protests cut no ice, he said.

"For myself, I cannot believe that the bandits of Renamo could be operating in Mozambique without — at the very least — having the use of South African airfields.

"If the South African government disputes my conclusion, then let it reveal some of the information to demonstrate from where, and how, Renamo is getting its logistical support." — Sapa

57/1/87  
DD  
28

# Mogoba to join group to meet State President

Daily Dispatch Correspondent

JOHANNESBURG — A Methodist Church leader, the Reverend Stanley Mogoba, who was detained for 24 hours in Natal this week, will meet the State President next Tuesday.

Mr Mogoba, general secretary of the Methodist Church and president-elect of the South African Institute of Race Relations (SAIRR), was held for questioning on Monday night. He was released 24 hours later.

Mr Mogoba will join a delegation of World Methodist Council leaders, including its chairman, Bishop Lawi Imathiu from Kenya, who will meet President P. W. Botha on November 10 in Cape Town. The meeting was described as a "courtesy call" by a spokesman for the church.

Mr Mogoba, who was detained in 1963 and jailed for three years for "furthering the aims of an unlawful organisation" (which he identified as the Pan Africanist Congress) said he had met Mr Botha before. The delegation would discuss "church concerns, including the political situation".

The six international church leaders will be accompanied by Mr Mogoba and the president of the Methodist Church of South Africa, Dr Khoza Mgoga, and the former president, the Reverend John P Scholtz.

The SAIRR, the Methodist Church and other church leaders, including Anglican Archbishop Desmond Tutu, demanded Mr Mogoba's release on Tuesday night.

T  
n  
f  
T  
U  
jo  
w  
es  
h  
ti  
B  
n  
  
n  
T  
C  
M  
  
in  
R  
li  
re  
ce  
tu  
fa  
v  
!

*Cape Times*  
Eglin 6/11/87  
reports  
from China

**Political Staff**

CHINESE people desire to learn about the South African situation but they also stress their opposition to apartheid, Mr Colin Eglin, leader of the Progressive Federal Party, said yesterday.

Mr Eglin, who is visiting the Peoples' Republic of China with PFP frontbencher Mrs Helen Suzman and a party researcher, Mr James Selfe, said the PFP hoped their trip was "making a positive contribution towards a greater understanding of South Africa and its people".

In a statement released in Cape Town, Mr Eglin said their visit had been fascinating from a cultural and historical view while information on the Chinese social, political and economic systems was both interesting and valuable.

"Our Chinese hosts have certainly not spared themselves to make our visit both interesting and informative."



# Why Rev Buti lost out

28  
9/11/87  
Suntun

THE Rev Sam Buti's Liaison Committee wanted to redevelop Alexandra Township and run the affairs of the residents, a Rand Supreme Court judge heard on Friday.

The committee was opposed to the Government's Black Local Authorities Act and wished that no resident be moved from the township or be arrested for being there without a permit, the judge heard.

These promises were made to residents, but when the committee later accepted the Black Local Authorities Act and failed to keep up its promises, the residents revolted, the judge heard.

This was said in the trial of trade unionist, Mr Moses Mayekiso (38), general secretary of the National Union of Metalworkers of South Africa and civic leaders, Mr Obed Bapela (28), Mr Mzwandile Mayekiso (22), Mr Paul Tshabalala (38) and Mr Richard Mdakane (29), all of Alexandra township.

They are charged with treason, alternatively subversion and sedition. The State alleges they committed the offences between January 1985 and June last year in Alexandra Township. They have pleaded not guilty and the case is in camera.

The evidence was given by a State witness who may not be identified because of a court order. He said this when cross-examined by advocate Mr David Soggot, SC, counsel for the defence.

The witness agreed that Mr Buti and his group were against the councils and that Mr Buti had said: "My people are against apartheid".

The witness said the people who were eventually moved from their 300 stands, did so reluctantly and were later temporarily placed in old buses and shacks. He

agreed that 90 percent of the people in the township lived under unfavourable conditions.

The liaison committee and later the council lost their image when they failed to keep their promises. Some councillors resigned having said it was because the system had been rejected

throughout the country. The others said it was because of pressure from members of their church and families. The Rev Buti, said the witness, resigned because the councillors he had remained with could not form a quorum. He was not intimidated, said the witness.

# Church calls for boost in fight against apartheid

The Star's Foreign News Service *21/1/81*

MUNICH — The leadership of the German Evangelical Church (EKD) has been urged by a special synod to engage itself even more in the fight against apartheid.

The synod, held in West Berlin, urged the church council to impress on representatives of the Government, banks, business and industry the importance of "calculated sanctions" against South Africa.

It also said that church funds should not be invested in ways that would help support apart-

heid.

In a final resolution on South Africa — passed after keen debate and with four contrary votes and a number of abstentions — the synod said: "It is a scandal that oppression, torture and killing occur still among Christians."

The synod also appealed to the German Evangelical-Lutheran Church in Namibia to reverse its decision to withdraw from the Namibian Council of Churches. The withdrawal had damaged the special community of Lutheran churches, the synod said.

# SA whites want to keep apartheid, says archbishop

The Star's Foreign News Service

ROME — Archbishop Denis Hurley, the Roman Catholic Archbishop of Durban, has expressed pessimism in an interview on Vatican Radio about the immediate future in South Africa, and called for "new forms of opposition".

"Most of the white population has still not reached the point of accepting the principle that apartheid must be abolished," he said.

The archbishop's words were broadcast worldwide by 24-hour Vatican Radio, which transmits in more than 30 languages.

He was interviewed soon after news of the release of Mr Govan Mbeki and other ANC members.

## INFLUENCE

Asked if this would influence the situation in South Africa, he said: "It is not easy to predict its importance. The state of emergency makes it practically impossible to carry out any political activity."

"I think that if the South African Govern-



Archbishop Denis Hurley ... no sign of hope.

ment has decided to free prisoners such as Govan Mbeki, it evidently feels able to keep the situation under control.

"I ask myself if it would be ready to act in the same way with Mandela, whose liberation would provoke mass rallies."

The archbishop said he saw no sign of hope for the immediate future. "I still cannot see growing among the white population the conviction that the complex legislation regulating apartheid must be abolished."

"I think this situation will last for a long time still, and the liberation movement must find new forms of opposition."

Argus 10/11/87  
**Mbeki is  
catching  
up, taking  
it easy**

Argus Bureau

28  
PORT ELIZABETH. Mr Govan Mbeki is taking it easy after his tumultuous welcome here and in Johannesburg after his release from Robben Island on Thursday.

A source close to Mr Mbeki said he was going to catch up on some reading, plan for the future and take things easy for the next few days.

Mr Mbeki did not want any publicity, he just wanted to relax and find his feet.

The source would not say where he was staying but confirmed he had not moved into a flat made available by the Dependants Conference of the South African Council of Churches.

Mr Mbeki was given a hero's welcome on Sunday when he first returned to his former home in New Brighton.

#### PROCESSION

His car, driven by the Rev Mcebisi Xundu, was at one stage leading a procession of about 100 cars as youths did the toyi-toyi in the streets, shouted and sang.

The Anglican Bishop of Port Elizabeth, the Right Rev Bruce Evans, who spent more than two hours with Mr Mbeki on Friday, said he found the former African National Congress chairman to be a man of tremendous calibre, mature, well-balanced and magnanimous.

Questioned on why he met Mr Mbeki, who during the Rivonia trial refused to take the oath saying he did not believe in the existence of God, Bishop Evans replied that he did not know whether Mr Mbeki was a Christian, but his family were.

He said Mr Mbeki's family had asked the church "to take care" of him.

Mr Mbeki had been brought up an Anglican and had maintained contact with the church during his imprisonment, he said.

*B/day 10/11/87*

A 10-MEMBER international delegation of Methodist Church leaders will present a policy statement to President P.W. Botha in Cape Town today calling for the unconditional release of Nelson Mandela and other political prisoners; and the return of SA exiles.

# Methodists will present a policy document to PW

SOPHIE TEMA

The policy statement calls for the dismantling of apartheid and the repeal of the Population Registration Act.

It also includes calls for the immediate lifting of the state of emergency, the withdrawal of the SADF and an end to violence and loss of life in the townships.

The church delegation will call for a plan to provide integrated educational opportunities for all people.

The group — which met former ANC leader Govan Mbeki at the weekend —

consists of four Americans, one English and four South Africans, and will be led by Bishop Lawi Imathiu, presiding bishop of the Methodist Church in Kenya and president of the World Methodist Council (WMC).

It will also discuss the recent detention of executive secretary of the church Rev Stanley Mogoba.

# Methodist leaders to appeal to PW to scrap apartheid

JOHANNESBURG — An international delegation of Methodist leaders, saying they are speaking as clergymen rather than politicians, will appeal to the State President, Mr P. W. Botha, today to abandon apartheid.

The 10-member international delegation had come to South Africa not as politicians, but as Christians, members of the family of God and that was how they would appeal to the State President at their meeting in Cape Town today, the delegates said.

"We are nothing, but God is on our side," said the leader of the delegation, and the presiding bishop of the Methodist Church in Kenya, the Reverend Lawi Imathiu.

If Mr Botha still practiced as a Christian, he must be brought back home, the president of the Methodist Church of Southern Africa, Pietermaritzburg, Reverend Khosa Mgojo, added.

Today's meeting follows a year of communication with the South African government and the World Methodist Council.

Among other appeals to the State President, the Methodists will request the government to release Nelson Mandela and other political leaders and detainees, lift the state of emergency, withdraw troops from the townships.

A stop to the occupation of neighbouring states, the abolition of the apartheid system and a start to negotiations with representatives of all South African people will also be made.

The delegation consists of three Americans, a Briton and a bishop from Lesotho.

Three South Africans — including the Reverend Stanley Magoba detained for 24 hours last week prior to the international members' arrival — are part of the delegation.

The delegation, which represents 54-million Methodists in 90 countries, arrived in South Africa on Friday and met Govan Mbeki, recently released after 23 years on Robben Island for ANC activities. They also met Mrs Winnie Mandela and Mrs Alber-

tina Sisulu — wives of ANC leaders imprisoned for life.

"We hope that the government will be gracious and release other political prisoners," the Reverend Imathiu said.

Vice-Chair of the World Methodist Council, the Reverend Donald English, said the civic leaders, former detainees, activists from "alternative structures" and black Methodist ministers the group had met so far, had made an "enormous impression" with their "great resilience".

In 48 hours, the delegation had seen more of apartheid than most white South Africans had seen in their lifetime, the media liaison for the delegation, the Reverend Spurgeon Dunnam, said.

Apartheid cannot be compromised, as "it is a sin, it is evil, it is a heresy and should be done away with", he said.

It was the delegation's mission to "emphasise the need for change in the country", he added.

— Sapa

### Methodists meet PW

← From Page 1

- Unconditional release of all political prisoners, including Nelson Mandela;
- Provide equal education for all races; and
- Begin negotiations with representatives of all South African people for a political future in which all people, irrespective of colour, will have equal rights.

Bishop Imathiu said: "Apartheid is evil. Apartheid is a sin. Mr Botha and his government must do away with it. All the people in South Africa must have the right to vote."

## Assault a

A PAC trialist told a Pretoria magistrate yesterday that he was repeatedly assaulted and also tied to a tree when arrested in Bophuthatswana last year.

Mr Siyabulela Ndoda Gcanga of Transkei, said this before Mr J-H Bekker. He was being cross-examined by Advocate J P Pretorius, for the State, during a trial within a trial to determine the admissibility of a statement he made before a magistrate.

Appearing with him are six alleged members of the Pan Africanist

Congress and Muslim org who have guilty to 24 terrorism, defeating the justice.

The court Mr Gcanga accused, M Mathunjwa were tied to house below Mandy Mee Bophuthats. their arrest. ordered them floor where assaulted on, the accuse Mr Gcanga was slapped

28 10/11/87 Smetan

# Methodists meet PW

THE president-elect of the Methodist Church of Southern Africa, the Reverend Stanley Mogoeba, will be among a delegation of church leaders, who will meet the State President, Mr P W Botha, in Cape Town today.

Mr Mogoeba, who is also the president of the South African Institute of Race Relations, was detained by security police at his home in Kwamashu, Durban last week.

He was released a day later after questioning. Addressing a Press conference held in Johannesburg yesterday, the president of the World Methodist Church and the bishop of the Methodist Church in Kenya, the Right Reverend Lawy Imathiu, said they were going to demand, among other things, that Mr Botha dismantle apartheid. Bishop Imathiu is the leader of the delegation. He said that they will also demand that Mr Botha should:

- Lift the state of emergency immediately.

To Page 2 →

CAC Trent 4/11/87

28

# 'Depressing' meeting for church leaders

Staff Reporters

THE leader of a group of World Methodist Council delegates said yesterday after more than two hours of talks with the State President, Mr P W Botha, that he had never experienced such a "tough, difficult and depressing meeting".

However, Bishop Lawi Imathiu of Kenya said that his delegation had left "with hope".

According to the president's office, the talks took place in "a good spirit" and ended on "a friendly note".

The statement said President Botha emphasized that South Africa would oppose communism in all its forms "with everything in its power".

Bishop Imathiu said the delegation had been asked at the World Methodist Conference in Nairobi last year to express "our pastoral solidarity with those suffering in the present turmoil", and to convey a policy statement and Methodist concern to the South African government.

The delegates also asked that the government abolish apartheid, unconditionally release Mr Nelson Mandela and other political prisoners and detainees, lift the emergency, withdraw troops from the townships and neighbouring countries, plan and provide for integrated educational opportunities for all South Africans and begin negotiations with all South Africans.

The bishop said Mr Botha had not accepted any of the proposals and made it clear he did not wish to be pressured, particularly by the Americans and British.

## Colonialism

The president of the Methodist Church of Southern Africa, Dr Khoza Mgojo, said Mr Botha kept harping on points of the past such as colonialism and imperialism.

"We had no chance to put questions to him," he said.

Bishop Imathiu said that although he still had hope for change in South Africa, the talks "had not gone far".

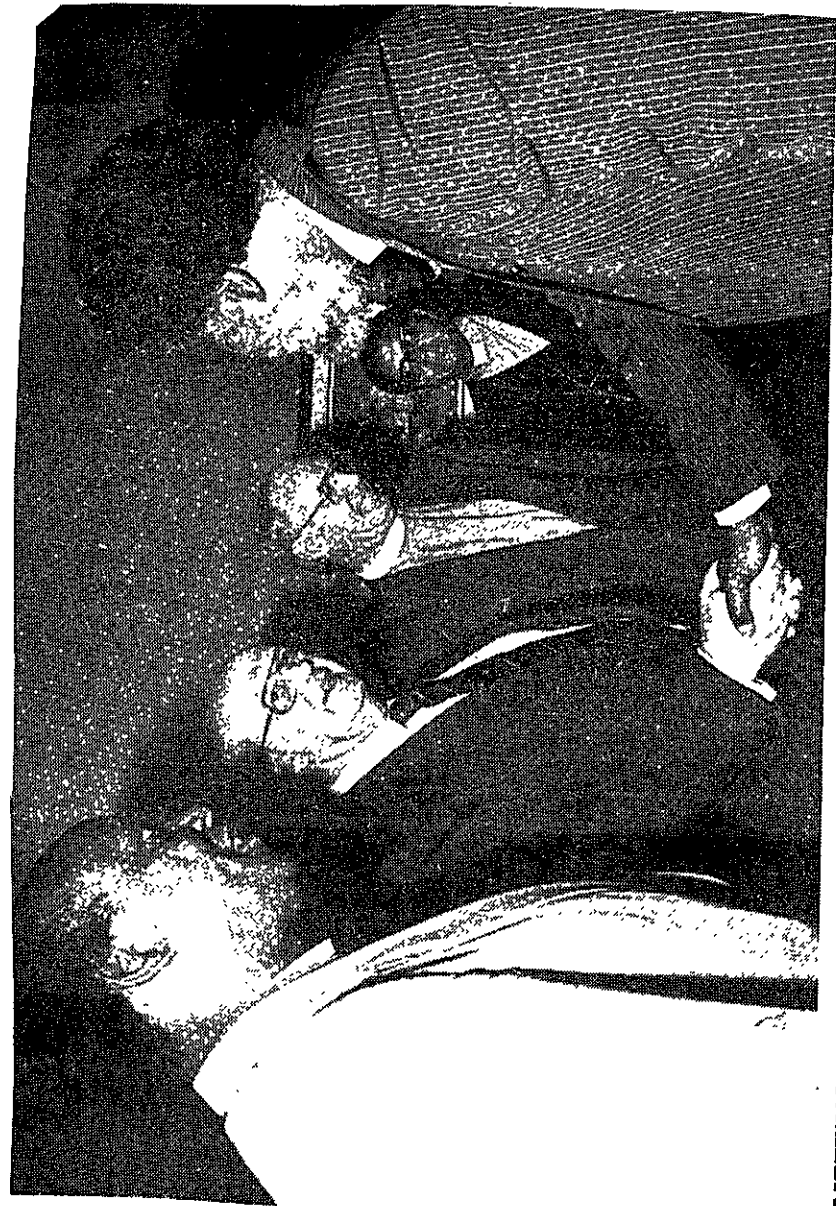
Mr Botha's statement said he had "pointed out to the delegation that freedom of religion and worship is being protected and maintained in South Africa."

"He made an appeal that South Africa should be allowed to solve its own problems without foreign interference," the statement said.

Members of the delegation said the subject of Mr Mandela's release had been mentioned, but Mr Botha had not responded to it. The delegation had been treated with courtesy and frankness, but Mr Botha had made it plain that he had his own timetable and did not intend to revise it.

The six international leaders included Bishop Imathiu, president of the World Methodist Council, the Rev Donald English, vice-chairman of the WMC, the Rev Joe Hale, general secretary of the WMC, Bishop Harold Senatle, presiding bishop of the African Methodist Episcopal Church in South Africa, and the Rev Spurgeon Dunnan, editor of the United Methodist Reporter, Texas.

The leaders were accompanied by the secretary of the Methodist Church of Southern Africa, the Rev Stanley Mogoba, who was detained for 24 hours in Natal last Tuesday, the Rev Jack Scholtz, past president of the MCSA, and the Rev Dr Mgojo.



MEETING THE PRESIDENT . . . Mr P W Botha greets Dr Khoza Mgojo, a member of the World Methodist Council. On the left is the leader of the delegation, Bishop Lawi Imathiu. Picture ANNE LAING



# PW rejects requests of Methodists

CAPE TOWN — The president of the World Methodist Council, Bishop Lawi Imathu, said after a two-hour meeting with President Botha yesterday: "I've never been in such a tough, difficult, depressing meeting in my life."

Bishop Imathu, of Kenya, was one of nine high-ranking officials — representing 54 million Methodists round the world — who presented Mr Botha with a list of five requests at Tuynhuys in Cape Town.

Formulated at the World Methodist Council (WMC) conference in Nairobi last year, the requests were for the:

- Unconditional release of Nelson Mandela and other political

prisoners, and that South Africans in exile to be allowed to return.

- Lifting of the state of emergency, withdrawal of the SADF from townships, an end to violence in townships, and an end to the "occupation" of neighbouring countries.
- Provision of non-racial education for all.

- Abolition of the Group Areas and Population Registration Acts.

- Initiation of negotiations by representatives of all South Africans for "a political and ec-

onomic future in which all will participate with equal rights".

At a press conference later, delegates said the meeting ended in deadlock, with Mr Botha not acceding to the requests.

He had denied there were political prisoners in South Africa. "He called them security prisoners," said one delegate.

A spokesman for Mr Botha said the President had told the delegation about the treatment of offenders and prisoners under the South African legal system, and the method used in consid-

ering their release.

Mr Botha had also given an "exposition" of reforms taking place in the economic, social and constitutional fields.

He had emphasised that South Africa would oppose, "with everything in its power", communism in all its forms.

The President's spokesman said the suffering of inhabitants of some neighbouring states had also been brought to the attention of the delegation, and Mr Botha had told them these conditions could be attributed partly to the fact that the region was

paying the price for interference by the superpowers.

Bishop Imathu said Mr Botha made it clear he did not want foreigners to "pressure" him.

"I liked him for his frankness. It's good that we have agreed to disagree," Bishop Imathu said he and his delegation had left with hope.

The president of the Methodist Church of Southern Africa, the Rev. Dr. Khoza Mgojo, said Mr Botha kept harping on points of the past, such as colonialism and imperialism. — Own Correspondent, Sapa, Associated Press and Reuter.



President Botha and Bishop Lawi Imathu, chairman of the World Methodist Council, at Tuynhuys yesterday.

# Methodists see PW: 'Tough, depressing'

Staff Reporter

THE President of the World Methodist Council (WMC), Bishop Lawi Imathiu, said after a two-hour meeting with President Botha: "I've never been in such a tough, difficult, depressing meeting in my life."

Bishop Imathiu of Kenya was one of nine high-ranking Methodist Church officials who handed Mr Botha a list of five requests at Tuynhuys yesterday.

The requests, formulated at last year's WMC conference in Nairobi, Kenya, were:

- The unconditional release of Nelson Mandela and other political prisoners, and the return of South Africans in exile;

- The lifting of the emergency, the withdrawal of the SADF from townships, an end to violence in townships and an end to the occupation of neighbouring countries;

- The provision of non-racial education for all;

- The abolition of the Group Areas Act and the Population Registration Act; and

- The initiation of negotiations by representatives of all South Africans for "a future in which all will participate with equal rights".

Members of the delegation said the meeting ended in deadlock, with Mr Botha not acceding to any of the requests and continuing to deny that there were any political prisoners in South Africa.

"He called them security prisoners," said one delegate.

Bishop Imathiu said: "I liked him for his frankness. It's good that we have agreed to disagree".

The Rev Stanley Magoba, secretary of the Methodist Church in Southern Africa, said Mr Botha had been "brutally frank".

Other members of the group were the Rev Dr Norman Dewire, chairman of the WMC social and international affairs committee; the Rev Dr Donald English, WMC vice-chairman; the Rev Dr Joe Hale, WMC general secretary; the Rev Dr Khoza Mgojo, president of the Methodist Church of Southern Africa; the Rev Jack Scholz, former president of the Methodist Church of Southern Africa; Bishop Harold Senatle, presiding bishop of the African Methodist Episcopal Church in South Africa; and the Rev Dr Spurgeon Dunnan, editor of the United Methodist Reporter.

market there for R650 000.

Picture: ANNE LAING

Seeff Property Organization, S

## SA, China can boost casual ties — Emlin

*Cape Times 12/11/87 25*

BEIJING. — Visiting PFP MPs said here yesterday that South Africa and China could expand unofficial relations despite China's bitter opposition to Pretoria's racial policies.

"The reality of the situation is that as long as there is apartheid in South Africa, there are unlikely to be formal government-to-government relationships," said Mr Colin Emlin, the leader of the PFP.

"But there seems no reason (that) while governments can't talk to one another, people can't talk to one another," Mr Emlin said.

He said he believed there should be increased exchanges between China and those people in South Africa working to change the system of racial segregation.

Mr Emlin and two other members of the PFP, Mrs Helen Suzman and Mr James Selfe, the party's deputy director of research, leave China tomorrow after a two-week visit.

"Our presence here is making history," Mr Emlin told a news conference. The three are the first members of South Africa's Parliament to visit China.

Mr Emlin and Mrs Suzman said they would like Chinese people to visit South Africa, but were unsure whether Beijing would permit such visits or whether Pretoria would grant visas.

"We would be delighted if they could come," said Mrs Suzman. — Sapa-AP



# Catholic bishops to brief Pope on SA

By RENEE MOODIE

ROMAN CATHOLIC bishops from Southern Africa will spend two weeks from Sunday at the Vatican on their five-yearly official visit to the Pope and will brief him fully on the political situation in South Africa.

A statement issued yesterday by the Southern African Catholic Bishops' Conference (SACBC) said the bishops' visit would last from November 15 to 30 and would involve their meeting the Pope and visiting as many Vatican departments as possible.

The trip is believed to include all 32 Southern African bishops.

According to the statement, former SACBC president Archbishop Denis Hurley of Durban said the SACBC felt it needed two weeks to make its visits to the departments and to give Pope John Paul II the opportunity to meet each bishop individually.

"We normally cover all the ongoing activities of the church in South Africa, which, of course, include the main concerns that come up for discussion at plenary sessions of the bishops' conference," Archbishop Hurley said.

"Obviously, we shall discuss the political and social situation in South Africa and bring the Holy Father and the heads of the various congregations and departments up to date on the more recent developments."

Archbishop Hurley said the SACBC would only decide in Rome whether to raise the issue of the Pope's refusal to come to South Africa on his visit to Southern Africa next September and whether to request from the Pope a document on the church's involvement in politics.

# WMC wanted a sign of hope from meeting

Religion  
Reporter

The World Methodist Conference (WMC) delegation met the State President, Mr P W Botha, earlier this week to "try and get him to look ahead and take the nation with him", the president-elect of the Methodist Church, the Rev Stanley Mogoba, told The Star.

Mr Mogoba was a member of the nine-member international delegation which put several major demands to Mr Botha. The demands included the release of Nelson Mandela and other political prisoners and detainees and the immediate abolishment of apartheid. All the demands were turned down.

Mr Mogoba, who was detained briefly last week, said the leader of the WMC delegation, Bishop Lawi Imathui of Kenya, raised the issue of his detention during the consultation. Bishop Imathui told Mr Botha that he was shocked that a church leader could be detained and said that he "wondered what had happened".

Mr Botha did not reply to this issue. "He said nothing. He might have forgotten," Mr Mogoba said.

Asked for his own impressions of the meeting, Mr Mogoba said: "We had hoped we would achieve more, at least come up with some sign of hope, because the nation is waiting for signs of hope. People in South Africa are tired of the stalemate in the national crisis and are looking forward to the beginnings of a new age.

"This visit should have provided such an opportunity. Our mission was to try and get the president to look ahead and to take the nation with him."

Mr Mogoba said that "as a man of the church and of God", he would attend similar meetings in the future — even "a thousand times if necessary".

(28) SPAC 13/11/87

News in Brief

*Cape Times 17/11/87*  
**Priest had illegal gun** *(28)*

JOHANNESBURG. — SA Catholic Bishops' Conference general secretary Father Smangaliso Mkhathshwa, 48, was found guilty yesterday of illegally possessing a 0,38 special revolver and 50 bullets and sentenced in Pretoria Regional Court to a fine of R500 or 150 days' jail.

*Cape Times 17/11/87*  
**Four die at Maritzburg** *(76)*

PRETORIA. — Four people died violently over night in continuing unrest in the Maritzburg area. The SAP yesterday said security forces shot dead two of the four, while the other two were stabbed to death by mobs.

# Bishop's mission: To unite races

28

**THE first black Anglican Suffragan-bishop of Johannesburg West, the Right Reverend Mfaniseni Ndwandwe, believes he was called to priesthood to reconcile racial groups in South Africa.**

Bishop Ndwandwe (58), who was lost to the Roman Catholic Church because of its insistence on celibacy, said he was involved in the affairs of the community and identifies with the people, their needs and aspirations.

"Even among blacks, I have a mission to reconcile black with black. This will enable them to stand on their own," he said.

He said he believed the church could play a far more pronounced role in the deepening crisis in the country if it were to regain its credibility.

He also warned that a catastrophe of major proportions was in the making, but said it could still be avoided with goodwill and a sense of urgency.

Since being appointed the Bishop-Suffragan of Johannesburg, Bishop Ndwandwe has had several confrontations with the police, for his involvement in civic matters.

Last year, Bishop Ndwandwe was detained for 108 days. He was first detained under Section 54 of the Internal Security Act. He appeared in the Klerksdorp Magistrate's Court on a charge of inciting people to violence.

The charge was later withdrawn.

He was then detained under the emergency regulations.

The day before he was detained for the second time in June last year, Bishop Ndwandwe had called on young

**By MZIKAYISE EDOM**

whites to band together to speed up the process of change in South Africa.

He also said that majority rule should be "an inescapable dispensation" in all true democracies.

During his detention, local and international organisations, the head of the worldwide Anglican community, the Archbishop of Canterbury, the Rt Rev Dr Robert Runcie and the Archbishop of Cape Town, then bishop of Johannesburg, the Rt Rev Desmond Tutu, wrote letters to the South African Government calling for his release.

After his release, Bishop Ndwandwe said he was made to strip down to his underpants at the Klerksdorp prison in full view of about 100 other detainees.

He said he was ordered to strip by a warrant officer who told him that it was necessary to conduct a body search.

In August this year, he was refused a passport to travel to Israel and West Germany.

No reasons were given for the refusal.

He was due to spend a week in Israel in a pilgrimage in September and a further two months in West Germany visiting friends. He said he was "mystified" by the Government's refusal to grant him a passport.

"I cannot think of any reason for the refusal. I will make another application. Maybe this time the Government will grant me a passport," Bishop Ndwandwe said.

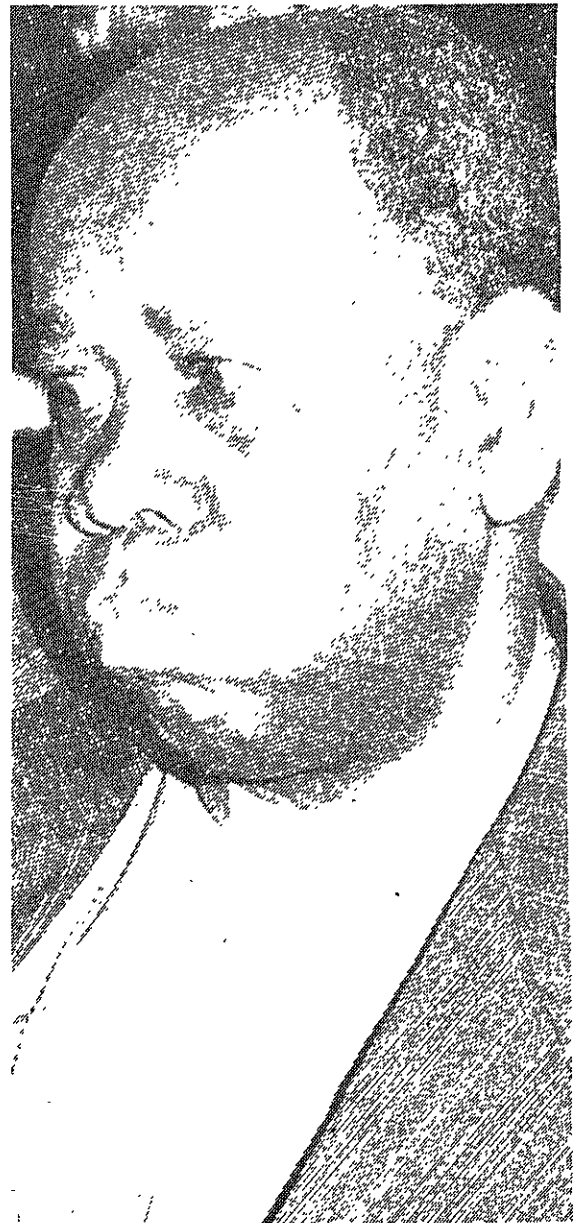
Bishop Ndwandwe was born, educated and worked in Natal until, as a young Roman Catholic priest, he was sent to Rome to study in 1958.

After graduating in canon law in three and a half years he returned to Natal and then to Ermelo.

He left the Roman Catholic Church so he could marry and joined the Anglican Diocese of Johannesburg in 1968. In 1978 he was elected the first black Anglican bishop in Johannesburg.

He is in charge of black and white churches in the West Rand, including Soweto.

He is at present rector of Holy Family Anglican Church in Jouberton, near Klerksdorp and has a wife, Dorcas and four children.



**BISHOP Mfaniseni Ndwandwe of the Anglican Church.**

# A bugging device in a church

*20/11/87 Sowetan*  
*28*

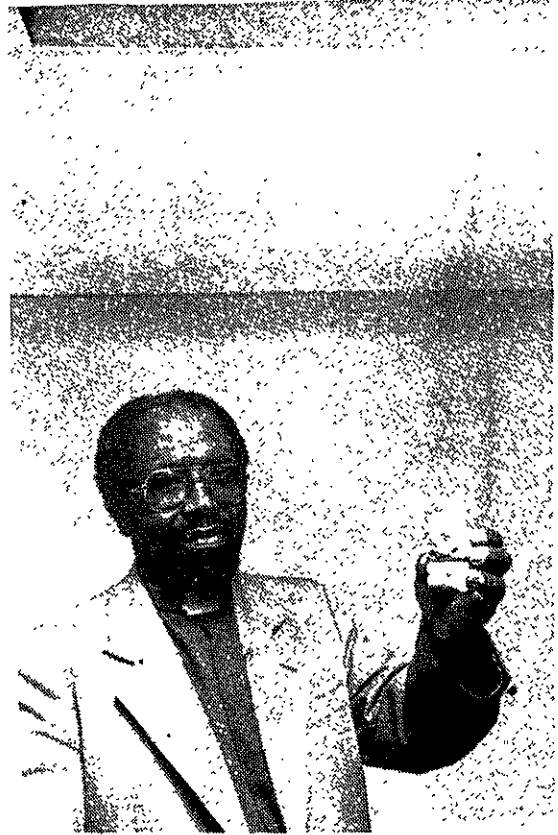
A BUGGING device, believed to be usually used by agents of apartheid, was this week found hidden in the ceiling of the Evangelical Lutheran Church conference centre in White City Jabavu, Soweto.

The device was found in the ceiling of a boardroom which church members use to hold meetings.

Bishop Manas Buthelezi, president of the South African Council of

Churches (SACC), and leader of the Lutheran Church in the Transvaal, said although he could not speculate who was responsible for hiding the device, it was not surprising for buildings to be bugged.

He said the centre was apparently bugged last Thursday night while he was abroad. Most local anti-Government organisations hold conferences and seminars at this centre.



**BISHOP Manas Buthelezi holds a bugging device.**



# Govt hampers critics' moves - Mkhathshwa

By SOL MORATHI

THE South African government does not want its critics to enjoy freedom of movement.

So said Father Smangaliso Mkhathshwa, secretary-general of the Southern African Catholic Bishops' Conference shortly before he left for Italy to visit the Vatican.

Mkhathshwa said he found it scandalous that the government had initially refused to give him a passport.

"It makes a farce of their claim to be Christian and to allow religious liberty, as they are restricting a minister of religion to follow the Gospel demand to go out to the whole world and preach the good news.

"No reasons are given for the refusal of a passport. But if you look at those who are refused passports, they tend to be prominent people fairly critical of apartheid.

"I hazard the opinion that the government does not want their critics to enjoy freedom of movement. This makes a farce of the often-made government claim that it does not detain or harass people simply because they criticise apartheid," he said.

"I hope in future the government will allow bona fide citizens the freedom to travel unfettered," he said.

Mkhathshwa also announced that the Ciskei government had agreed to pay him R14 000 damages for unlawful arrest and detention.

## Top SA priest is found guilty

CP Reporter

FATHER Smangaliso Mkhathshwa, 48, general secretary of the Southern African Catholic Bishops' Conference, was this week found guilty of possessing a .38 special revolver and 50 rounds of ammunition without a licence.

He was sentenced to R 00 or 150 days.

Charges of possessing a banned book and dangerous weapons were withdrawn. All the charges were also withdrawn against co-accused Sam Mkhabela.

Police found the items when they raided Mkhathshwa's presbytery on May 6 last year.

In a statement handed to the court Mkhathshwa said he was holding the firearm and ammunition in safekeeping for a friend who was overseas.

He said he had been unaware that he had to report he was holding the firearm and ammunition in safekeeping and at no time did he use or propose to use the firearm.

Advocate Edwin Cameron, for Mkhathshwa, said it was a purely technical contravention.

He had been arrested on October 30, 1983, after addressing students at a prayer meeting at Fort Hare University in Alice.

He was kept in solitary confinement for nearly five months before appearing in court on charges of sedition, subversion and addressing an illegal meeting.

In March 1984, he was acquitted on all charges in the Regional Court in Zwelitsha outside the Ciskei capital of Bisho.

Mkhathshwa said for him the out-of-court settlement by the Ciskei government was extremely important.

"It proves my innocence beyond any shadow of doubt," he said.

About being sentenced by the Pretoria Magistrates' Court R500 or 150 days for the illegal possession of a firearm and ammunition, Mkhathshwa said it made a good newspaper headline.

"I wish to make it clear that this was a purely technical offence akin to being found guilty of a traffic offence.

"There is no question of a contravention of morality or of ethics being involved.

"What bothers me is that less responsible people are walking the streets with firearms and because they are white, they have a little difficulty in gaining a licence," he said.



Father Mkhathshwa

23/11/87

# 'This isn't our government'

By Montshiwa Moroke

The general secretary of the South African Council of Churches, the Rev Frank Chikane, yesterday said blacks were without a government because the present Government had been voted in by a minority and was there to serve that minority.

He was speaking in Soweto at a day of prayer called by the Ministers United for Christian Co-responsibility. He also warned against the army's presence in the townships and called on the international community to end its support of apartheid.

# Honour for former city archbishop



Dr Selby Taylor

## Religion Reporter

THE CHURCH had a much deeper social conscience than 20 years ago, Cape Town's new Anglican Archbishop Emeritus, Dr Robert Selby Taylor, said today.

This was a healthy development, he said.

Anglican bishops yesterday honoured the former leader of the Church of the Province of Southern Africa with the honorary title at the annual meeting of its executive body, the provincial standing committee, at Modderpoort in the Free State.

It is the first time a retired archbishop has been honoured in this way.

In an interview at his Wynberg home today, Dr Selby Taylor said: "The crisis in South Africa is the church's crisis too, because the church is the Christian response.

"If the church doesn't accept the challenges which the crisis produces it is failing in its work. I believe the church is deeply conscious of its responsibility in this regard."

## New insights

Dressed in shorts for a hike on the mountain, Dr Selby Taylor, 78, said the church was meeting the challenge and constantly seeking new insights into how it could serve the people of God in South Africa.

"I appreciate very much and I am humble that the archbishop and bishops have decided to confer this unique honour on me," he said.

Dr Selby Taylor has been a bishop in Central and Southern Africa since 1941. He was Archbishop of Cape Town from 1964 to 1974.

The Archbishop of Cape Town, the Most Rev Desmond Tutu, said Dr Selby Taylor was being named archbishop emeritus for his "enormous, continuing contribution to the life of the church. He is a caring person but a self-effacing man".

Referring to previous Archbishops of Cape Town, Archbishop Tutu said: "Can you imagine what it is like for me, a township boy, to step into the shoes of such great men?"

"Dr Selby Taylor played an important role in the founding of the church unity commission, which is trying to promote unity between different churches, and was the moving spirit in the establishment of the federal theological seminary, an important institution for the training of priests.

"He is an honorary life president of the South African Council of Churches."

# Peace talks began today

THE two warring factions in Maritzburg hope that today's crucial meeting will bring to an end the killings in the area. Scores of people have died in the past few months.

Representatives of the United Democratic Front and Inkatha, led by Mr Archie Gumede and Chief Mangosuthu Buthelezi respectively, will meet at a hotel in the city this afternoon.



**ARCHBISHOP Tutu.**

Archbishop Desmond Tutu, head of the Anglican Church in South Africa, who is playing a major role in restoring peace in the trouble-torn area, is also expected to attend the meeting.

The Pietermaritzburg Chamber of Commerce is behind today's peace talks.

Mr Paul van Uytrecht, the chamber's general manager, said: "We have an open agenda with no specific points to be raised. We see our role as that of peace makers. Our aim is to get the two factions together and we will do everything in our power to ensure that the talks are a success."

The chamber is extremely concerned about the political killings in the area. We hope that after the peace talks, the killings will come to an end," Mr. Uytrecht said.

28  
24/11/87  
Sowetan

By BARRY STREEK  
Political Staff

THE top executive body of the Anglican Church in Southern Africa said yesterday that it understood the pressures that lead 'liberation movements' to respond to violence with violence.

It also voted to "accept" the Lusaka Document — the statement issued in May this year which recognized that liberation movements were "compelled" to use force.

But the church's Provincial Standing Committee (PSC), which is meeting in Modderpoort in the Free State, qualified its acceptance of the document by imploring its members to use "the non-violent way to change, despite the high cost of this".

In a statement, issued by the church, Archbishop Desmond Tutu of Cape Town was quoted as saying that violence was "a defection from the Christian norm".

"The Christian norm is non-vio-

# Church body 'understands' violence

lence, and all of us who say we are not pacifists have to say it with a great deal of shame."

He added: "All war is evil and wrong. It is those who go to war who should have to justify it.

"But in South Africa it is the other way around — it is those who don't want to go to war but want to choose Jesus' way who are put on the spot."

The PSC, on which all the church's dioceses are represented by bishops, priests and lay members, unanimously adopted the resolution on the Lusaka Document.

DD  
25/11/87  
29  
Union, Samcor agree on equity trusts

Daily Dispatch Correspondent

JOHANNESBURG — An agreement was reached yesterday about Ford's disinvestment from South Africa, five months after the proposed move was announced.

Ford Canada is to donate a 24 per cent equity interest in Samcor to a trust controlled by Samcor employees. Dividend income accruing to the fund will be used for community welfare and development activities.

The rest of Ford's 42 per cent stake in Samcor will be held by Anglo American, Amic and associates — who presently hold the remaining, and majority, interest in the company. Anglo was unwilling to say what the 24 per cent amounted to in monetary terms.

The employee trustees will nominate three of their number — two representing hourly-paid employees and one representing salaried employees — to serve on Samcor's board.

The agreement was concluded between Ford, Amic, the National Union of Metalworkers of South Africa (Numsa) and Samcor.

Ford will continue to supply vehicles, components, service parts, management and technical assistance, as well as licensing the use of the Ford trade mark.

In addition, Ford will establish and fund two community trusts, one in the Pretoria area and one in the Port Elizabeth area, with an equal number of employee and community representatives as trustees.

Ford will contribute \$2 million to each of the trusts, with the trustees having complete autonomy over the disposition of the trusts' funds.

The head of Numsa's motor section, Mr Fred Sauls, expressed satisfaction with the accord.

He said while it was a small step — in that only a portion of Ford's total interests had been given to the trust — it came the closest to complying with Cosatu's position on disinvestment, that the assets and wealth should be retained in South Africa and used in the interests of the people of the country.

Mr Sauls said a critical aspect of the agreement was that dividends accruing to the employee trust would not benefit workers personally.

Mr Sauls said at this stage it was not envisaged that employee directors would directly participate in the running of the company.

Rather, they would aim at gaining an understanding of how the company was being managed, and at collecting information which would be of use and interest to workers.

CHIEF TIMES 25/11/87 28

## SACBC chairman collapses in Rome

Staff Reporter

A DELEGATION of 34 South African Roman Catholic bishops visiting the Pope have had an eventful stay in Rome — four of them have been pickpocketed and, in an unrelated incident, the delegation leader collapsed from nervous exhaustion.

Mr Noel Bruyns, the press officer for the South African Catholic Bishops Conference, said yesterday that SACBC chairman Bishop Wilfred Napier collapsed in the Vatican and was rushed to the Salvator Mundi Hospital.

He was initially believed to have suffered a heart attack, and his companions were allowed to visit him only briefly.

The bishops who were pickpocketed, virtually simultaneously in the streets of Rome, were Archbishop Denis Hurley of Durban, Bishop Paul Nkhumishe of Lydenberg-Witbank diocese, Bishop Zolile Brook of Umtata and Bishop John Mindler of Keimoes.

I  
C  
C  
f  
E  
I  
H  
i  
V  
I  
I  
E  
I  
V  
E  
I

28 SMC 25/11/87

## Anglicans 'recognise force is necessary'

# Lusaka Document accepted by church

MODDERPOORT — The top executive body of the Anglican Church in southern Africa yesterday voted to accept the Lusaka Document, the declaration issued earlier this year which recognises that liberation movements are "compelled" to use force.

However, the church's Provincial Standing Committee (PSC) qualified its acceptance of the document by making a powerful plea to church members to develop non-violent strategies for achieving change in South Africa.

All the church's dioceses in southern Africa are represented on the PSC by bishops, priests and lay members. The resolution on the Lusaka Document was adopted with no one voting against it.

A key section of the document, issued in Zambia in May this year, says: "While remaining committed to peaceful change, we recognise that the nature of the South African régime which wages war against its own inhabitants and neighbours compels the (libera-

tion) movements to the use of force along with other means to end oppression."

The SA Council of Churches adopted the statement in July and referred it to member churches, including the Anglican Church.

Yesterday's resolution said the church understood the pressures "which have led the liberation movements to respond to violence with violence".

It also said the church recognised the commitment to peaceful change laid out in the Lusaka Document.

The PSC said in a three-point declaration that it:

- "Accepts the Lusaka Document and stresses the need for further meetings with the ANC and PAC to discuss the nature of the 'South Africa-beyond-apartheid' to which we are committed."

- Implored members to explore fully ways in which they could demonstrate Jesus's way of non-violence.

- Appealed "in the strongest possible way" to members to pledge change. — Sapa.



D/D 26/11/87

# Kaunda: Angola right to refuse talks

LUSAKA — The Zambian President and the Organisation of African Unity (OAU) chairman, Dr Kenneth Kaunda, said yesterday that Angola was right to refuse to talk peace with South African-backed rebels.

He was asked whether he foresaw a military or negotiated solution to the 12-year-old war between the Marxist Angolan government and the right-wing National Union for the Total Independence of Angola (Unita) rebels.

"How can we begin to talk of peace when, with that talk of peace, we would encourage other dissidents to rise up," Dr Kaunda said.

He called for international support, including military aid for the Angolan government whose forces have been battling Unita, which is being backed by South Africa.

Dr Kaunda said the example of the Unita rebels, whom he called "bandits", could encourage other South African-backed dissident groups to threaten governments in the region, including his own.

The Unita leader, Dr Jonas Savimbi, has offered to negotiate with

the Soviet- and Cuban-backed Angolan government. He appealed earlier this month to Kenya, Nigeria and other African nations to help find an "African solution" to the conflict in Angola.

Luanda refuses to negotiate with the rebels.

Dr Kaunda, who is also chairman of the frontline states, condemned South Africa and the US for their support of Unita, which has fought to topple the government since Angola's independence from Portugal in 1975.

He said South Africa had already backed a dissident group in Zambia which had been led by a rebel game ranger, Adamson Mushala, who was killed by government troops in a gun-battle in 1982.

He accused South Africa of currently training and arming other dissidents and of infiltrating them into Zambia. At least six of these had been caught and were being interrogated, he added.

Dr Kaunda, who was leaving for a visit to the Soviet Union, said he would be discussing the question of apartheid with the Kremlin leadership. — Sapa-RNS

DID 26/11/87

## Church stresses need for meetings with ANC, PAC

JOHANNESBURG — The Church of the Province of South Africa (CPSA) has accepted the "Lusaka Document" and "stresses the need" for further meetings with the African National Congress (ANC) and the Pan African Congress (PAC) "to discuss the nature of the South Africa beyond-apartheid to which we are committed," the Church said yesterday.

It said an earlier statement had been "widely misrepresented" by media and has asked that the full resolution be quoted in full.

It reads: "The matter arose when the provincial standing committee of the CPSA was considering resolutions of the 1987 annual conference of the South African Council of Churches (SACC), which had been referred to the member churches of the SACC."

The resolution of the Provincial Standing Committee (PSC) of the CPSA is as follows: "With regard to

SACC resolutions 6, 8 and 9, the PSC, understanding the pressures which have led the liberation movements to respond to violence with violence;

"Aware that there is at present insufficient factual evidence on the effects of disinvestment to make an informed resolution on this issue or to use this issue as grounds for rejecting the Lusaka document;

"Recognising the commitment to peaceful change laid out in the Lusaka document, and acknowledging the urgent need to correct the Church's failure to bring about meaningful change and an end to aggression;

"Implores its members to explore to its fullest, means by which it can show Jesus' 'third way' as a positive non-violent way to change, despite the high cost of this way.

Editorial opinion page 20

28

# Anglicans accept the Lusaka document

28  
Sowetan  
26/11/87

THE top executive body of the Anglican church in Southern Africa has voted to "accept" the Lusaka Document, the declaration issued earlier this year which recognises that liberation movements are "compelled" to use force.

However, the church's provincial standing committee (PSC), qualified its acceptance of the document by making a powerful plea to church members to develop non-violent strategies for achieving change in South Africa.

All the church's dioceses in Southern Africa are represented on the PSC by bishops, priests and lay members. The resolution on the Lusaka Document was adopted with no one voting against it.

A key section of the document, issued in Zambia in May this year, says: "While remaining committed to peaceful change we recognise that the nature of the South African regime which wages war against its own inhabitants and neighbours compels the (liberation) movements to the use of force along with other means to end oppression."

The SA Council of Churches adopted the statement in July and

referred it to member churches, including the Anglican church.

The resolution said the church understood the pressures "which have led the liberation movements to respond to violence with violence."

It also said the church recognised the commitment to peaceful change laid out in the Lusaka Document.

It continued that the PSC acknowledged "the urgent need to correct the church's current abysmal failure to bring about meaningful change and an end to aggression ..."

Against this background, the PSC said in a three-point declaration that it:

- "Accepts the Lusaka Document and stresses the need for further meetings with the ANC and PAC to discuss the nature of the 'South-Africa-beyond-apartheid' to which we are committed."

- Implored members to explore fully ways in which they could demonstrate Jesus' way of non-violence, despite the high cost of using this way.

- Appealed "in the strongest possible way" to members to pledge change ... — Sapa.



# Dismay at adoption of Lusaka Document

D/D 26/11/87

28

JOHANNESBURG — Anglicans Concerned for Truth and Spirituality (Acts) have expressed "dismay" at the decision of the Church of the Province of Southern Africa (CPSA) to endorse the World Council of Churches' (WCC) Lusaka Document.

It said in a statement yesterday that "Acts views with dismay the decision taken by the Provincial Standing Committee (PSC) of the CPSA at Modderpoort endorsing unanimously the Lusaka statement issued by the WCC Programme to Combat Racism in May 1987.

"It will be recalled that this statement asserted firstly "the illegitimacy of the South African regime" and secondly the justification of the "liberation movements" in the use of violence to "the oppressive system".

"The PSC consists of the metropolitan Archbishop Desmond Tutu, the diocesan bishops and one priest and one lay representative from each diocese elected by their respective orders at their diocesan synods.

"The committee therefore consists of approximately 60 people representing a membership

of 1,6 million souls.

"Under the constitution and canons of the CPSA, the committee has very wide functions, but it is the view of Acts that the resolution taken at the Modderpoort meeting, — even if within the letter of the canons — goes far beyond the competence of that body as an expression of the mind of the CPSA on so controversial a subject as the Lusaka statement.

"It is an example of how the true governance of the CPSA — which lies in diocesan synods which comprise the lay and clergy representa-

tives at parish level as well as the bishops of the diocese — is being subverted by a small leadership group bent on politicising the church for its own ends.

"Acts challenges the PSC to seek a truly democratic test of opinion of the laity of the church by a referendum at parish level which it believes will overwhelmingly reject its support of the Lusaka statement.

"Acts can only see one sure and tragic outcome of this foolish and contentious decision — an exodus of members and further pressure on the Church's already hard hit finances.

"Acts appeals to Anglicans to join it and to resist this unacceptable politicisation of the Church," the statement said. — Sapa

## Anglicans dismayed

ANGLICANS Concerned for Truth and Spirituality (Acts) have expressed "dismay" at the decision of the Church of the Province of Southern Africa to endorse the World Council of Churches' Lusaka statement.

It said yesterday: "Acts views with dismay the decision taken by the provincial standing committee of the Church of the Province of Southern Africa at Modderpoort endorsing unanimously the Lusaka statement issued by the World Council of Churches Programme to Combat Racism in May 1987.

"It will be recalled that this statement asserted firstly 'the illegitimacy of the South African regime' and secondly the 'justification of the liberation movements' in the use of violence to 'the oppressive system'." — Sapa.

CAPE TIMES 28/11/83

# Churches look at Lusaka Document

Own Correspondent

JOHANNESBURG. — Three mainstream churches affiliated to the South African Council of Churches (SACC) said yesterday they had received the controversial Lusaka Document, following the Anglican Church's acceptance of it on Monday.

The Methodist, United Congregational and Presbyterian churches have all received the document for "further study", and are looking at it as a "means to political change in South Africa".

The Rev Joseph Wing, general secretary of the United Congregational Church, said that the church was taking the document "very seriously".

Leaders of the Anglican church have met with severe criticism from other churches since they accepted the document at Modderpoort, in the Orange Free State, on Monday, because of the document's views on violence.

The document, which was issued earlier this year, recognizes that liberation movements are "compelled" to use force.

Bishop Duncan Buchanan, the Anglican Bishop of Johannesburg, reacted to the criticism by saying that the church in no way condones violence, and severely criticized SABC TV news yesterday for implying in a news broadcast that it does.

"Although we do understand why people have met violence with violence in the past, we reject violence," he said.

The SABC said that the broadcast was a direct reflection of the statement issued by the Anglican Church, and that it would broadcast the new statement as soon as possible.

The Ned Geref Kerk was one of the churches which condemned the Anglican church for accepting the document, and Dr Pierre Roussouw said that it was not any church's place to "side with a violent attitude towards change".

12665 27/11/87 28 3189

## Freeing children the best Christmas gift — Tutu

### Religion Reporter

THE best Christmas present would be the release of children and other detainees, Archbishop Desmond Tutu said in a Christmas message.

Writing in his monthly journal *Good Hope*, he said Christmas, which was sometimes romanticised, was about a God who came down to identify with those He wanted to redeem.

"He was born of a village lass betrothed to the village carpenter. They did not carry a lot of clout and so He was born in a stable because there was no room in the inn. He identified with the many who have nowhere to put their heads, who are shunted about by bureaucracy.

"His home country was ruled by a foreign power greatly resented.

"Our world is not much different. It is deeply polarised, with glaring differences that separate people and communities from one another.

"Our God who became a frail, vulnerable human baby does not give up on His world. He enlists us to be His fellow workers, to make His world less hostile to goodness. He asks us to work for His kingdom of justice, peace, reconciliation, compassion, caring and sharing of laughter and joy — a kingdom where people are free to be human.

### EMERGENCY

"It can't happen in South Africa when you have a state of emergency, when the security forces are in our black townships, when black political organisations are banned, when children and others are in detention.

"What a wonderful Christmas it could be if all the children and others who are detained were to be released. It would be the best Christmas present for their families.

"I pray that God will heal our land and He will change us and begin with me," he said.



By GUGU KUNENE

FEMINISM was certainly not the driving force behind the decision of six women to take theology studies at the Lutheran Theology College at Maphumulo near KwaZulu.

This was the view of the rector of the college, Rev R. Asseng, who spoke on behalf of the female students who "refused to talk about their chosen career to the media."

The rector thinks that for the church it is just an opportunity to serve the church and help people, rather than to use their acquired skills as a weapon to fight with the male among the sexes.

But the question of whether these women are aware of the hostile confrontation that they might

# In a small KwaZulu college six women are quietly revolutionising the church

encounter when they start to work in the parishes that they will be assigned to, is left unanswered.

Will the older, conservative members of the church be able to come to terms with the fact that their pastor is a woman?

And what about the rural areas where male supremacy exists more than anywhere else?

Even in the townships, are the older members going to accept this easily? If a male chauvinist loses a

member of his family, will he be able to bear the thought of allowing his relative's funeral to be conducted by a woman?

If not, what will be his alternative? Will that cause any split in the church?

To these speculations, the rector replied: "The church might try to assign the woman pastors to parishes where they hope no confrontation will arise, because this is a serious case and it has to be dealt with

carefully."

But, according to him, the male students have accepted the female students and they identify with each other as pastors rather than their different sexes.

But from time immemorial women have been seen and treated mainly as church scrubbers and window-cleaners in the church.

Though the church has voiced its abhorrence of apartheid, nothing much

concerning the discrimination of woman in all walks of life has yet been said and done.

The step taken by the Lutheran Church to admit women as pastors is thus seen as a step forward.

Clergymen, especially those belonging to the "old school" of theology, cannot imagine themselves rubbing shoulders with women who will play the same role with them in the church.

But for most of the men-

folk, the women pastors will be seen as a challenge to their supremacy. It will be further proof that women are as much capable as males in any field of work. Thus this might dampen their egos a bit.

The college's policy is that they admit students whose age ranges from 19 to 35 years and their students are mostly in their late twenties.

But what excites the rector is that none among the students dropped out of the course so far. Five of them were doing their third year and will be serving their communities from next year.

Thus, next year, if with proof whether the same will be smooth for women.



# APARTHEID, VIOLENCE CONDEMNED BY POPE

30/11/87

28  
S. M. M.

VATICAN CITY — Pope John Paul II told Southern African bishops on Friday he shared their condemnation of racial discrimination. He also deplored violence as a way of redressing wrongs.

"The only adequate solution to the problem is the conversion of hearts," the pontiff told Roman Catholic bishops from South Africa, Botswana, Swaziland and Namibia, in an audience.

John Paul expressed "full solidarity" with his visitors.

"Year in, year out, you have stood with your people in their needs, and at the same time you have withstood much unjust criticism in transmitting to them the uplifting message of the gospel," he said.

He praised their struggle for human rights and "the fundamental equality of all people."

He repeated the words of Pope Paul VI, who spoke out against racial discrimination and urged

Sapa "the banishment of systematic discrimination."

"At the same time, reason itself still pleads that violence not be accepted as a solution to violence, but that it must give way to reason, mutual trust, sincere negotiations and fraternal love," he added.

The Pope also cautioned against alternative systems that might stifle religious freedom, saying:

"It is extremely necessary to make sure that when it is a question of dismantling these structures, they are not replaced by other structures that would perpetuate, in a different form, conditions unworthy of the children of God."

28 30/11/87 Sowetan

Ploy to woo moderates: Clerics

# 'Govt's policy short-sighted'

IF the Government was releasing political prisoners in order to persuade some "moderate" black leaders to negotiate, this was a short-sighted policy, Anglican Bishops cautioned at the weekend.

A negotiated future for South Africa needed the widest possible participation — including the liberation movements in exile — the Synod of Bishops said in a statement issued after their meeting at Modderfontein in the Free State.

Deputy Minister of

**SOWETAN**  
Correspondent

Information and Constitutional Planning, Dr Stoffel van der Merwe, confirmed after the recent release of Mr Govan Mbeki that one of the motives for his release was to remove a stumbling block in the way of moderate black leaders like Chief Mangosuthu Buthelezi taking part in the proposed National Council.

The Bishops welcomed

the release of Mr Mbeki and expressed hope that the Government would release other security prisoners.

"However, we believe that if the Government is releasing prisoners simply to try to get black political leaders other than those of the African National Congress and the Pan African Congress to take part in negotiations, it is a short-sighted policy, however welcome it may be as a humanitarian gesture," the statement said.

ANGUS 30/11/87 (28) (2005)

## Bishop rejects violence and criticises media 'distortion'

JOHANNESBURG. — Bishop Duncan Buchanan of Johannesburg said in a message to all his parishioners that he rejects violence.

In a letter read from every pulpit in his diocese he said: "I could not ally myself with anything which tries to legitimise violence in any way."

His letter was in response to Press reports that the Anglican Church had, by accepting the Lusaka Document at its Modder River meeting, advocated violence.

He said he was writing to say that "the information you have received through the media concerning a resolution on change in this country is largely distorted and therefore untrue".

### NEGOTIATIONS

He said: "In fact we made the strongest call for non-violence we have probably ever made. We did not endorse violence. We said we understood how violence begets violence. We did not endorse the Lusaka Document; we accepted it. That may sound like quibbling, but it does not commit anyone to every word or thought in it ...

"What we did do was call for negotiations between the various warring groups to build a better post-apartheid society, implore our church members to look at Jesus's ways for non-violent change and appeal to us all to learn of Jesus's ways for non-violence and pledge ourselves to them. Nothing more nor less.

"Let me assure you I reject violence in any form. I believe each of us has one life and I have no right to take another's. Very few people hold to that position. Most people believe in war and approve of violence done by armies and police forces. I do not.

"I reject any form of violence. I could not ally myself with anything which tries to legitimise violence in any way.



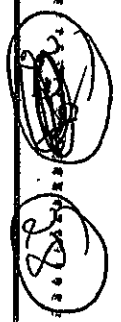
Bishop Duncan Buchanan

"Please hear these words and turn again this Advent season to Jesus our Lord and judge. In Him find the love to love our enemies and the generosity of spirit to be committed to those who think differently from ourselves.

"This is Jesus's way — it is a costly way — but it is the only way I know."

Preaching in St Martin's-in-the-Veld Anglican church here today, the Bishop Suffragan of St John's diocese, Bishop Geoff Davies, said the way the Anglican Church's decision had been reported was "an indication of the danger we are in as regards disinformation".

He said his personal reaction was so strong when he heard the SABC's reports of the matter that he telephoned them to complain. — Sapa.



THE best Christmas present would be the release of children and other detainees, Archbishop Desmond Tutu said in a Christmas message.

Writing in his monthly journal *Good Hope*, he said Christmas, which was sometimes romanticised, was about a God who came down to identify with those he wanted to redeem.

"He was born of a village lass betrothed to the village carpenter. They did not carry a lot of clout and so he was born in a stable because there was no room in the inn. He identified with

# 'FREEE DEETAINEES' FOR CHRISTMAS'

## Pleads Archbishop Tutu

the many who have nowhere to put their heads, who are shunted about the bureaucracy.

"His home country was ruled by a foreign power greatly resented. Things were on the boil. He came into a deeply polarised world — Jew, gentle, free, slave, rich,

poor, sarducee, pharisee, scribe, zealot, male, female.

"Our world is not much different. It is deeply polarised, with glaring differences that

separate people and communities from one another. There is a great deal of suffering, hunger, destitution. There is also much caring and compassion.

"Our God who became a frail, vulnerable human baby does not give up on his world. He enlists us to be His fellow workers to make His world less hostile to

goodness. He asks us to work for His kingdom of justice, peace, reconciliation, compassion, caring and sharing of laughter and joy — a kingdom where people

are free to be human. "It can't happen in South Africa when you have a state of emergency, when the security forces, when our black townships, when black political organisations are banned, when children and others are in detention.

"What a wonderful Christmas it could be if all the children and others who are detained were to be released. It would be the best Christmas present for their families.

"I pray that God will heal our land and He will change us and begin with me," he said.

# SACBC SLAMS GOVT WARNING

28  
Dunctan  
1/12/87

THE Southern African Catholic Bishops' Conference, publishers of *New Nation*, has slammed the

Government for threatening to act against the Johannesburg-based independent weekly paper.

The conference said in a statement yesterday that the warning to act on the *New Nation* — gazetted at the weekend by Minister of Home Affairs and Communication, Mr Stoffel Botha — was deplorable especially as it came at a time when all South Africans were searching for ways and means to improve communication among themselves.

The statement said the action would certainly not promote harmonious relations between the Government and the majority of the people,

many of whom appreciated the *New Nation* as an important vehicle for the struggle for democracy, justice, peace and reconciliation.

"To guillotine a free flow of information is to do a great disservice to all our people, especially whites. In a way, this action comes as no surprise," the statement said.

The newspaper says it submitted two sets of representations to Mr Botha. His response, the newspaper said, was vague and unsubstantiated.

(20) 9/10/87

3/12/87

# 'Apartheid killings' — plea to PW

GERALD REILLY

PRETORIA — The killing of people who were perceived to be collaborators with apartheid should be seen as politically motivated and not a criminal act in the current political climate.

This, said a Southern African Catholic Bishops Conference (SACBC) administration board spokesman, should be a mitigating circumstance, adding the SACBC appealed to President P. Botha to commute the death sentences imposed on the "Sharpsville Six".

The six were convicted for murdering a Lebo town councillor and deputy mayor in 1984. The Appeal Court has dismissed their appeal against the death sentence.

A final appeal has been made to Botha, "because we cannot condone the taking of life by the State either," the spokesman said.

He added: "Our intervention should be seen as a moral, not a political gesture."

This was in line with moral guidance of the Pope who had pleaded for worldwide abolition of the death sentence, especially in cases involving political offences.

### Game of words

The Anglican Church's endorsement of the "Lusaka Document" (LD), which accepts that the "liberation movements" are "compelled" to use force in their efforts to end apartheid, is a watershed decision.

Although it stops short of actual support for the "armed struggle," it goes further than a mere understanding of the ANC's reasons for violence.

It can be argued that without an equivalent acceptance that government is also "compelled" to use certain strategies to promote and defend its cause — no matter how repugnant it may be — the Church is taking sides in the conflict in the same way that the NGK has in the past accepted that SA's social system is basically "just" and therefore worthy of armed defence.

Anglican Archbishop Desmond Tutu acknowledges that the endorsement of the LD shows "a degree of understanding which the Church has not displayed before of the liberation movements' decision to resort to force to oppose apartheid."

But he denies that the Church is encouraging violence.

"I hope those who are upset at our decision condemn the violence of the SADF as much as the violence of the liberation movements. If they are saying — as they should — that violence is evil, then they must acknowledge that all violence is evil no matter who perpetrates it."

But it's a thin line that separates support for violence, and acceptance that organisations are "compelled" to use force. It is therefore not surprising that many critics of

*Continued on page*

FIN.

the Church's leaders have seen no difference.

The LD was adopted at a meeting of church, trade union and other "anti-apartheid" groups in Lusaka in May. It is essentially a reaffirmation of support for local and international efforts to end apartheid and to topple the Nat government. Commitment to peaceful change is a theme of the LD.

But a key section states: "While remaining committed to peaceful change, we recognise that the nature of the South African regime, which wages war against its own inhabitants and neighbours, compels the (liberation) movements to the use of force along with other means to end oppression."

The LD was endorsed by the SA Council of Churches in July, and referred to member churches. Last week it was adopted without dissent by the Anglican Church's top executive body, the Provincial Standing Committee (PSC), at Modderpoort in the Free State.

While expressing "understanding (for) the pressures which have led the liberation movements to respond to violence with violence," and endorsing the LD, the PSC again appealed for peaceful change and the development of "non-violent strategies."

It also resolved to seek further meetings with the ANC and the Pan African Congress to discuss "the nature of the SA beyond apartheid."

According to a Church spokesman, during the debate on the LD at Modderpoort Tutu said that violence is "a defection from the Christian norm . . . All war is evil and wrong. It is those who go to war who should have to justify it. But in SA it is the other way around; it is those who don't want to go to war, but want to choose Jesus' way, who are put on the spot."

Predictably, the SABC's version of the PSC decision did not quite tally with the facts, and has further complicated what is

already a confusing issue for Anglicans. One news broadcast reported that the Church had decided unanimously "that violence was justified to force change." It drew immediate reaction from the Church, and an appeal to Anglicans not to base their judgment on SABC news, but rather on factual information from their diocese.

KIM (28) 4/12/87

# Swedes attack Rhema for Govt support

By JEREMY BROOKS  
London

A ROW has erupted in Sweden over a church's ties there with the born-again Rhema Bible Centre in Johannesburg.

The Rev Ray McCauley has been accused of bolstering "apartheid" through passive support.

Swedish newspapers this week gave prominence to the views of Uppsala theologian Dr Ove Gustafsson. Dr Gustafsson was a recent guest in the 5 000-seat Rhema centre in Randburg, billed as "the biggest church in Africa".

"It is quite clear that Rhema is the most pro-government of all the churches in South Africa," he said.

## Passive

His views were backed by Lennart Rennfalt, secretary of a missionary youth movement, SMU: "Rhema appears to be a tool of the regime. It talks against apartheid but in practical terms it defends the system."

The issue is being treated as front-page news because of Rhema's ties with the powerful "Livets Ord" (The Word of Life) movement.

Its leader, Ulf Ekman, is a close friend of Mr McCauley. Mr McCauley was one of several international guests invited in July to the opening of Livets Ord's new R13,6-million centre in Uppsala.

The Stockholm newspaper Expressen said Rhema was "passive to the regime" and criticised enemies of apartheid such as Archbishop Desmond Tutu and Alan Boesak.

● A Rhema spokesman said in Johannesburg that Rhema "is not pro-government nor are we anti-government, but we are on God's side.

"We are preaching the Gospel and we don't want people to force us into any camp."

②  
③

1156  
6/12/79



(58) 00 7/12/87

# Bishop dismisses media reports as misleading

Daily Dispatch Reporter

EAST LONDON — The Bishop of Grahamstown, the Right Reverend David Russell, has dismissed as "highly misleading propaganda" media reports in which the Church of the Province of South Africa (CPSA) has been accused of supporting violence by accepting the controversial Lusaka Document.

Bishop Russell reacted to the church's decision for the first time yesterday in a pastoral letter which was read out in all Anglican churches during normal Sunday services.

In July this year the South African Council of Churches (SACC) adopted the Lusaka document — which recognises that liberation movements are "compelled" to use force — and referred it to member churches, including

the CPSA.

Bishop Russell said the church's Provincial Standing Committee (PSC) had unanimously passed a resolution in which they:

- Implored members to explore the Christian "Third Way" as a positive non-violent way to change, despite the cost.

- Appealed "in the strongest possible way" to members to pledge the Church to learning about and adopting the "Third Way" of vital and active non-violent change.

- Recognised "certain painful and deeply distressing realities in the fallen human condition".

"No one would deny that situations arise where people are effectively provoked by ill-treatment and cruelty into forceful self-defence. There are also



BISHOP RUSSELL

historical situations where it can be said that people are driven to the use of arms; for example the Allies in the war against Hitler," Bishop Russell said.

There could be no authentic debate on these "painful and divisive" issues until whites had made an attempt to find out how their black brothers and sisters in Christ were experiencing the present times in the land, he said.

"It is my hope that early in the new year we will be arranging a series of meetings throughout the diocese in which we can listen to one another and above all to the Lord, seeking His light on these matters," Bishop Russell said.

The Archbishop of Cape Town, the Most Reverend Desmond Tutu, said in the PSC debate that violence was "a defection from the Christian norm".

"All of us who say we are not pacifists have to say it with a great deal of shame. All war is evil and wrong. It is those who go to war who should have to justify it.

"But in South Africa it is the other way around — it is those who don't want to go to war but want to choose Jesus' way who are put on the spot," he said.

Because she had to

# Lively debate on violence

South 10-16/12/87 (28)

PROFESSOR Charles Villa-Vicencio has brought together a thoroughly ecumenical panel of contributors to a book which is timely, provocative and intensely challenging.

It is essential reading in present-day South Africa.

The contributors show that throughout its history the church has not been distant from the use of violence. It has, on occasion, condoned the use of violence to achieve defined objectives.

There are four sections to the book. In the first section the debate is examined from three South African historical perspectives. The dependence of English-speaking churches' growth on structurally violent colonial domination is well-documented and followed by an examination of the institutional debates within the

Theology and Violence: The South African Debate, edited by Charles Villa-Vicencio (Skotaville Publishers, 1987)

Dutch Reformed Church during three periods of war.

This section is concluded with an insightful review of black resistance which concluded that "clearly the South African Government has consistently failed to respond positively to non-violent action."

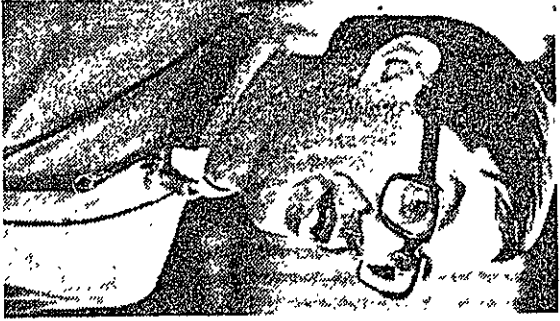
The second section engages the reader in the present-day debates among oppressed people. The brutality of State repression has engendered intense re-examination of resistance strategy. The scriptural and classical church history roots of the debate are portrayed in the third section. It is a period char-

acterised by lively debate between accepting "justifiable war" on the one hand and pacifism on the other. The major section contains seven essays which convey the substance of the contemporary debate from a range of perspectives, including the Roman Catholic perspective.

The critical chapter is the concluding one where the debate is put squarely into the experience of the majority of South Africans today — a reality filled with violence. This context demands action, not isolated theoretical reflection.

This is a highly readable volume which is recommended for use by individuals, groups and theological students. It introduces many vital aspects into the popular debate of a crucial subject, —  
*Lionel R Louw*

28



BISHOP DAVID RUSSELL

# Full accord says bishop

Daily Dispatch Reporter EAST LONDON — The Bishop of Grahamstown, the Right Reverend David Russell, has expressed his full support for the approach taken by his predecessor, the Right Reverend Kenneth Oram, in his handling of events this year at the St John the Evangelist Church in lower Oxford Street.

Bishop Russell said a report published in the Daily Dispatch yesterday concerning the appointment of an acting rector at the church could have been construed by some people to indicate conflict within the Church of the Province of South Africa on the issue.

The report revealed that Reverend Graeme Deas had been appointed in the place of the controversial rector of St John's, Reverend Eric Holder.

Mr Holder, who was involved in a confrontation earlier this year with some of his parishioners over the relationship between St John's and The Kafrarian Rifles, is on leave.

Mr Deas, who was assistant priest at St John's for three years and acting rector for nine months during that period, will continue as rector of The Church of the Good Shepherd in addition to his new duties.

Bishop Russell said he wished to emphasise that there were no areas of disagreement between his stance and that taken by Bishop Oram in a statement published in April, during the last days of his episcopate as Bishop of Grahamstown.

In the statement the Bishop described the term "garrison church" as "unfortunate" as "all church buildings are open to all, whether members of a particular regiment or not".

"Let us, while welcoming all men and women into God's church, never do anything which looks like glorifying war, and let us give God the priority due to him," the statement said.

# 'APARTHEID THE MAIN CULPRIT'



BISHOP Ndwandwe

BISHOP M S Ndwandwe of the Anglican Church said in an address that the ills of South African society were traceable in the main to apartheid.

He was speaking at the Human Rights Day meeting held at the Central Methodist Church in Johannesburg last week.

Bishop Ndwandwe said artificial walls of separation had been erected between South Africans in the pursuit of apartheid and that the end result was that South Africans on one side of the wall did not and could not know what those on the other side were thinking, planning and experiencing.

He said. "The tragic consequence of this is a deepening of mutual suspicion.

You don't need to strain your eyes to see the ravages of apartheid on God's people in our racialised society."

## To blame for SA's ills says bishop

Bishop Ndwandwe cited several examples of segregation like maternity homes, cemeteries, schools and residential areas.

He said apartheid was a misguided and extremely dangerous ideology and wondered how it could have been the product of the human intellect.

Bishop Ndwandwe said "the most horrifying aspect of apartheid is the incalculable psychological damage it has done to South Africans. There are many South Africans in our midst who believe that other South Africans are by birth inferior and should therefore be treated differently."

He said that instead of going all out to encourage change the Government seemed more determined than ever to meet dissent and the impatience of the oppressed with massive and unrelenting repression.

What the Government hoped to achieve by this stance was not altogether obvious because in the process the feelings of the oppressed were hardening all the time.

Bishop Ndwandwe said people with sensitive consciences should always respond with either rage, resentment or indignation when confronted by evil.

"Rage and resentment are destructive expressions of anger and are therefore never helpful. Indignation on the other hand, is a constructive and loving expression because it inflames hearts with passions of service," he said.

(28) 10/14/87

# African countries slated by Tutu

NAIROBI — Archbishop Desmond Tutu turned away yesterday from castigating South Africa for human rights abuses in order to upbraid black African countries.

"South Africa is noted, and rightly noted, for its vicious violation of human rights," he said, "but sadly for a black African, I have an integrity to say that very many times there is now less freedom in independent African countries than there was under the much-maligned colonial system.

"The church has to say something is wrong if it's wrong, whoever perpetrates that wrong," he told a news conference — without elaborating.

The archbishop arrived in Nairobi on Wednesday for a meeting of the All-Africa Conference of Churches.

He was elected president in August.

Archbishop Tutu repeated appeals for comprehensive mandatory sanctions against South Africa.

"We believe they provide us with a last chance for a reasonably non-violent resolution of the crisis," said the 1984 Nobel Peace Prize winner.

"If that fails, we have no option but to say we have tried everything, and the only thing that is available to us would be the method of a violent overthrow of an unjust system," he is reported as saying. — Associated Press.

*SA Times 12/27*  
Tutu yes

## to violence

**NAIROBI.** — The Very Reverend Desmond Tutu, Archbishop of Cape Town, said he would support violence to overthrow the government in South Africa if non-violent methods failed.

He told a news conference in Nairobi: "If that (sanctions) fails, then our people would have no option but to say we have tried everything and now the only method available is the violent overthrow of an unjust system."

Asked if he would support violence at that stage, he said: "If everything else fails. At the moment I do not believe that we have used all the non-violent options that are available." — Sapa-Reuter

# SA needs to be taught <sup>(18)</sup> Christian liberation — Pope

By Winnie Graham

South Africa's need for "a special kind of Christian education that teaches the full scope of Christian liberation and justice" has been emphasised by Pope John Paul II.

The message is contained in his address to the bishops of southern Africa during their recent ad limina visit to Rome. The full text of his speech will be published in *The Southern Cross*, the Catholic newspaper, this Sunday.

Pope John Paul II said that, in addition to "prophetic statements and appeals", it was more necessary than ever to mobilise the whole ecclesiastical community in the spirit of the Gospel "which is the spirit of conversion of individual hearts" to bring about the Christian transformation of society.

The Pope told the bishops he "expressed full solidarity" with them.

He said: "During these past years, you have borne witness to hope in many ways, thus showing your people the relevance of Christ's paschal mystery for their lives.

"Year in and year out you have stood with your people in their needs and, at the same time, you have withstood much unjust criticism in transmitting to them the mes-

sage of the Gospel.

"In statements that have spanned decades, you have insisted on justice and the need for true reconciliation, proclaimed the commandment of love and invited your people to prayer and to universal fraternal solidarity.

"In particular you have raised your voices on human rights, the fundamental equality of all persons, the defence of the oppressed and the concrete exigencies of justice."

He told the bishops: "In the present context of apartheid, a call to conversion becomes ever more relevant and necessary for your people. The only adequate solution to the problem is the conversion of hearts."

He said it was becoming clearer and clearer to many that the church's role in the world was to work for the Christian transformation of society through changes that are in accord with the Gospel message.

"The human being, created and redeemed by God, is worthy of a total and radical liberation — liberation not only from structures that violate human dignity but liberation from sin itself," he said.



Pope John Paul II addressed the bishops of southern Africa on the need for education, during their recent visit to Rome.

# Beyers can preach again — 25 years on

By FRANZ KRÜGER, East London

ALMOST 25 years after Dr Beyers Naudé fell out with the Dutch Reformed Church, his status as minister has been re-conferred on him — this time by the church's black offshoot. Naudé was heading for the leadership position in the church but differed with the church hierarchy over the question of the morality of apartheid policies.

In 1963, he lost his status as a minister in the NGK when he became the first director of the Christian Institute. In 1977 Naudé was banned for five years.

He has now been reinstated as a minister in the Nederduitse Gereformeerde Kerk in Afrika.

He disclosed this while delivering his keynote address to the newly-established Ecumenical Documentation Centre, in Eastern and Southern Africa symposium last week.

He became a member of the Alexandra congregation but was not able to preach or participate in church activities in the township because he was banned.

After leaving his post as general secretary of the South African Council of Churches he had approached "my pastor in Alexandra, Rev Sam Buti, and I insisted and pleaded with him that I should be given the opportunity to apply.

He had done so "not because the status as a minister is of any basic importance to me as a Christian, but because of the significance of that action on the part of the Black Dutch Reformed Church in proving its independence of the pressure of the white NGK". — Elnews

W/M Naudé 18-23/12/87  
(28)



to establish a solidarity legal defence aid to Africa decided that all avenues to bring peace to the area be utilised.

# SABC calls for open talks

AS the Catholic Church throughout the world prepares to celebrate the world day of peace on January 1, the Southern African Catholic Bishops' Conference reiterates its deploring of all forms of violence, whether institutional or retaliatory.

Released yesterday the SACBC said it also continues to call for open, unconditional negotiations between the SA Government and major black leaders as the only way to avoid the escalation of violence and open revolution.

"Any Government call for negotiations must have credibility also with black South Africans. This cannot

be achieved if their organisations are banned and their leaders imprisoned.

"Therefore the release of Mr Govan Mbeki caused a cautious stirring of hope in the hearts of many South Africans.

"Unfortunately any slight hope there may have been has been dealt a shattering blow by the recent government restrictions imposed on Mr Mbeki. These restrictions are such that they appear as calculated to smother any public manifestation of support for Mr Mbeki as a major black leader, and to silence him lest he publicly proclaim the frustration and feelings of so many

black people.

"Does the Government wish to destroy totally its credibility with the black majority? We fear that the time will come when a sincere call to open and unconditional negotiations will fall on deaf and cynical ears.

"As ministers of the gospel, with confidence in Christ's power to heal all wounds and to calm all fears, we desperately appeal again for a creative, humane and Christian effort to conclude a just and peaceful settlement in our land," the SACBC statement said.

28 Smeton 22/12/87

# Church and police meeting ends in disarray

A TOP-level meeting between church leaders and police to discuss the actions of special constables in KTC on Friday after a grenade attack on some of their number ended in stormy disarray yesterday.

~~28~~ 28. B/day 12/12/87  
The meeting was between a delegation from the Anglican Diocese of Cape Town — headed by Bishop Charles Albertyn, Bishop Suffragan of Cape Town, and the

Own Correspondent

Very Rev Edward King, Dean of Cape Town — and Brigadier Ronnie van der Westhuizen, Divisional Commissioner of Police. It was arranged by Independent MP for Claremont, Jan van Eck.

The meeting broke up when Brig Van der Westhuizen — referring to the church delegation, — told Van Eck to never bring “such people” into his office again.

CAPE TIMES 22/12/87  
28

# Clergy, police meeting breaks up

By ANDREW DONALDSON and JOHN VAN DER LINDEN

A MEETING between church leaders and police to discuss the actions of special constables in KTC on Friday after a grenade attack on some of their number ended in disarray yesterday.

The meeting between a delegation from the Anglican Diocese of Cape Town — headed by Bishop Charles Albertyn, Bishop Suffragan of Cape Town, and the Very Rev Edward King, Dean of Cape Town — and Brigadier Ronnie van der Westhuizen, Divisional Commissioner of Police, was arranged by the MP for Claremont, Mr Jan van Eck.

The meeting broke up when Brigadier Van der Westhuizen, referring to the church

delegation, told Mr Van Eck to never bring "such people" into his office again.

Mr Van Eck said afterwards he was "disappointed" at the outcome.

"It was not productive," he said.

Brigadier Van der Westhuizen said afterwards he had expected to interview KTC community leaders and not a church delegation.

"I have often held talks with radical leaders but have never had such an aggressive meeting as this one," he said.

A statement by the diocese on the meeting said the delegation had complained about the behaviour of special constables who moved into KTC in follow-up operations after the attack on them early on Friday

morning.

"The church delegation said KTC residents had been subjected to indiscriminate assaults by special constables," a spokesman for the diocese told the Cape Times yesterday.

The brigadier had responded by saying that "it was only human that special constables who had just been attacked and who were still in a state of shock should react strongly".

"The meeting became increasingly heated as the church delegation contested Brigadier Van der Westhuizen's reference to the constables' response as being understandable," the spokesman said.

"He accused the church of being 'on the side' of KTC residents and said he would in-

struct special constables to exercise restraint if the church delegation could guarantee there would be no more attacks on police from KTC."

Brigadier Van der Westhuizen confirmed he had asked complainants to lay charges, saying that he would "personally see to it" that these were investigated.

He pointed out that several special constables had been prosecuted in the past; one had even been sentenced to death.

He appealed to church leaders — if they represented the true leaders of their communities — to restrain their people from attacking police with petrol bombs and hand-grenades.

# Catholics reiterate non-violent position

PRETORIA. — As the Catholic Church throughout the world prepares to celebrate the World Day of Peace on January 1, the Southern African Catholic Bishops' Conference reiterates its deploring of all forms of violence, whether institutional or retaliatory.

In a statement today the SACBC said it also continues to call for open, unconditional negotiations between the South African Government and major black leaders as the only way to avoid the escalation of violence and open revolution.

"The whites have decided who their leaders in government are. Blacks have no opportunity of putting their leaders into central government. It is thus not for whites or their government to determine who the major black leaders are. This black people must do for themselves through their own process of selecting their leaders and through their own organisations.

## Govan Mbeki

"Any government call for negotiations must have credibility also with black South Africans. This cannot be achieved if their organisations are banned and their leaders imprisoned.

"Therefore the release of Mr Govan Mbeki caused a cautious stirring of hope in the hearts of many South Africans.

"Unfortunately any slight hope there may have been has been dealt a shattering blow by the recent government restrictions imposed on Mr Mbeki. These restrictions are such that they appear as calculated to smother any public manifestation of support for Mr Mbeki as a major black leader, and to silence him lest he publicly proclaim the frustration and feelings of so many black people.

## Credibility

"Does the Government wish to destroy totally its credibility with the black majority? We fear that the time will come when a sincere call to open and unconditional negotiations will fall on deaf and cynical ears.

"As ministers of the gospel, with confidence in Christ's power to heal all wounds and to calm all fears, we desperately appeal again for a creative, humane and Christian effort to conclude a just and peaceful settlement in our land," the SACBC statement said. — Sapa.

# Tutu calls for 'ceasefire' in Maritzburg

ARCHBISHOP Desmond Tutu of Cape Town has responded to continuing violence in the Maritzburg area by calling on political leaders to make "an explicit and unequivocal call on their followers to cease acts of violence forthwith".

In his first public statement on the violence since meetings with Inkatha and United Democratic Front leaders in Durban on November 6, Archbishop Tutu criticised the fact that fighting was continuing during peace talks and that "aggressive verbal political attacks continue to be directed at rivals".

## "Carnage must stop"

"The shocking carnage in Maritzburg has to stop. The absolute minimum condition necessary as we enter 1988 is an immediate 'ceasefire', a complete suspension of all violence while the peace talks are under way.

"The first step towards achieving this would be for all political leaders

to make an explicit and unequivocal call on their followers to cease acts of violence forthwith and for all involved in the peace process to avoid saying or doing anything which could prejudice the talks."

Archbishop Tutu said he did not want to cut across peace efforts being made by others but remained willing to play whatever role might be necessary in searching for a solution to the violence.

## "Revenge killings"

"Our church's Synod of Bishops has acknowledged that no lasting peace can be achieved unless the roots of the violence are first addressed.

"However, allowing fighting to continue during peace talks inflames passions and opens up the prospect of violence feeding on itself in a ghastly spiral of unending revenge killings.

"This will make a peace agreement much harder to reach and, if one is reached, very difficult to enforce among the warring parties on the streets." — Sapa.

## Eight die in holiday violence

PRETORIA. — Eight people died in Christmas holiday violence in South African townships at the weekend — four of them in strife-torn Maritzburg, police reported.

Two men were killed and seven people were injured at Molweni, near Durban, in fighting between family and friends of a murder victim and those of the alleged killer.

Twenty-two houses were set alight in the incident.

Police said two men were killed during a clash between rival groups at Taylor's Halt, near Maritzburg.

In the same area the security forces found the body of a man with stab wounds.

A body with stab and bullet wounds was found at Mpumalanga, near Hammersdale.

Police said a man was burnt to death at Magwanyani, near Maritzburg, where more than 200 people have died in inter-group violence.

A member of the security forces shot and killed a man when he was attacked by a stone-throwing mob at his home in Kwamashu, near Durban. — Sapa.

# Just war doesn't exist — churchman

1967  
28/12/67

28

**The Argus Correspondent**  
DURBAN. — There is no such thing as a just or holy war, says the president-elect of the Methodist Church of South Africa, the Rev Stanley Mogoba.

In an interview published in the December edition of the SA Institute of Race Relations magazine, Mr Mogoba said that to encourage violence was an admission of failure.

He said war was war and could never be just or holy.

Much of the violence in South Africa happened because people had become frightened and had turned to bloodshed out of desperation.

But the most-alarming aspect was the subsequent "dehumanisation" of people, particularly those who encouraged young people to perpetrate violence.

"Those who say: 'Let's allow our children to fight it out until they kill each other, and when they have done that we'll sit down and talk' have something wrong with their logic."

He said most of the violence was being fostered behind the scenes by people not directly involved in the bloodshed themselves.

They sat in executive offices and hotels and "spoke in lofty

terms" on the options of violence, while sending out youths to do the fighting for them.

It was inevitable that at some stage there would be national negotiations which would make all the killing senseless.

People could destroy one another but at a certain point they would have to sit down and talk.

"I have yet to hear of a war without a peace conference."

# Tutu calls for end to Maritzburg carnage

SMC  
28/12/87

By Craig Kotze

Archbishop Desmond Tutu has called for an immediate halt to the inter-group "carnage" in Maritzburg townships, which has left more than 250 people dead in recent months — at least five since Christmas Day.

Bishop Tutu also said he was willing to play whatever role was necessary in ending the violence, which he blamed on "hard-core" apartheid.

He said United Democratic Front and Inkatha leaders had to make an "explicit and unequivocal" call on their followers to stop violent acts in the area immediately.

Bishop Tutu said in a statement yesterday: "The shocking carnage in Maritzburg has to stop.

"The absolute minimum condition necessary as we enter 1988 is an immediate 'ceasefire': a complete suspension of all violence while peace talks are under way."

## Man drowns in dam, parasailer injured

MARITZBURG — A woman from Matubatuba, Mrs Joyce Jacobs, was parasailing at Cape Vidal, St Lucia, on the Day of Goodwill when she fell and injured herself.

Paramedics refused to move Mrs Jacobs because of her injuries and a helicopter from the South African Air Force's 19th Squadron was summoned from Durban to airlift her to Addington Hospital.

In another incident, Mr Neresh Baroon (27), of Shellcross, Durban, drowned at Sploenkop Dam on Christmas Day. Police divers have not yet recovered his body. — Sapa.

He said the first step towards peace would be for all political leaders to call on their followers to halt violence and to avoid saying or doing anything which could prejudice the peace talks.

Bishop Tutu said the Anglican Bishop's synod acknowledged that there could be no lasting peace unless the roots of violence were first addressed.

"But allowing fighting to continue during peace talks inflames passions and opens up the prospect of violence feeding on itself in a ghastly spiral of unending revenge killings.

"This will make an agreement much harder to reach and, if one is reached, very difficult to enforce among the warring parties on the streets."

He said political organisations seemed to envisage violence ending only after they had achieved a settlement of their political differences.

This created the impression that they regarded violence as an instrument to achieve political objectives.

Bishop Tutu said apartheid denied black political groups the logical and peaceful way to test their political support, through the ballot box, and transferred conflict to the streets.

He said South Africa was entering the New Year with no sign of turning from its "slide into civil war".

Bishop Tutu also mentioned the release of ANC leader Mr Govan Mbeki from prison.

He said Mr Mbeki's release after the "disastrous" elections had offered a possibility of breaking the political log-jam but that the restrictions placed on him had dashed hopes.

"The key to resolving South Africa's crisis lies in the preparedness of whites to trust their black countrymen," Bishop Tutu said.

# Emergency may create false sense of security — church

**MODDERPOORT** — There was a danger that the continuing state of emergency would "pull many South Africans into a false sense of security", the Church of the Province of Southern Africa said in a statement yesterday.

The statement was issued after the CPASA's Synod of Bishops, which comprises Anglican bishops from South Africa, Lesotho, Mozambique, SWA/Namibia and Swaziland, recently met here.

The CPASA urged all South Africans "to bear constantly in mind that their assessments of the state of the nation have to be viewed against the background of the most severe censorship the country has ever experienced.

"No accurate assessment of the state of the nation is possible while the state of emergency remains in force and we call again for it to be lifted. As our Lord reminded us, it is only the truth which will set us free.

"We deplore, in particular, the detention of children as being contrary to Jesus' special care and love of children, and call for their immediate release.

"Nothing the government has said to justify their detention has per-

suaded us that detaining children is anything other than an indication of an inability to do more than punish for no purpose."

On the recent natural disasters in the southern African region, the CPASA Synod of Bishops expressed its "love and sympathy" to those affected and its condolences to those who had "lost loved ones in the disasters."

"We take this opportunity to express appreciation for the financial assistance which the CPASA has received from overseas partners for flood relief."

The bishops said they were "deeply distressed" at the massacres — "sometimes of hundreds of people" — which had taken place in Mozambique and at the continuing harassment of civilians by the so-called Renamo, "which is allegedly supported by the South African Government."

"We note that the South African Department of Foreign Affairs

vigorously denies supporting Renamo, but that the Minister of Defence has raised the possibility of renewing aid to that organisation.

"What appears strange is that when black political movements fighting for independence in Zimbabwe and Mozambique took civilian hostages they were condemned as terrorists by the South African Government and its supporters.

"Now, when organisations currently or formerly supported by South Africa — such as Unita or Renamo — do the same thing, the government and its supporters are curiously silent.

"Our Lord Jesus insisted that as Christians we should do to others as we want them to do to us. We call upon the South African Government to live out that policy both inside and outside South Africa."

Referring to Angola and SWA/Namibia, the synod said it wished to register its "strong disapproval of

South Africa's constant incursions into Angola and to condemn the arrogance of the State President, Mr P. W. Botha, in entering Angolan territory to address South African troops.

"We call on the South African Government to co-operate with the United Nations' Secretary General in implementing UN Security Council Resolution No 435, which calls for a ceasefire and free elections supervised and controlled by the UN.

"We firmly believe that implementation of the plan will restore peace to Namibia.

"It will also enable people to exercise their God-given right to take part in decisions affecting their lives by allowing them to express, through democratic means, their wishes for the future."

The CPASA synod said it had welcomed the release of Mr Govan Mbeki and had sent greetings to him.

"We hope that the government will now see its way clear to releasing all other political prisoners. However, we believe that if the government is releasing

prisoners simply to try to get black political leaders other than those of the ANC and PAC to take part in negotiations, it is a short-sighted policy, however welcome it may be as a humanitarian gesture.

"A negotiated future for South Africa needs the widest possible participation, including the liberation movements in exile, no matter how much the South African government may fear their popularity."

The Synod viewed the violence in Pietermaritzburg with "horror and sadness."

"We pray that the violence will end and that a resolution to the conflicts will be found. We thank God for and give our support to all involved in attempting to bring healing to the area.

"We find it disturbing that a number of those involved on different sides in the violence have implied in public statements that they will call for an end to the use of force only once peace talks have resolved the conflict.

"We also believe that the cry for 'an eye for an eye, a tooth for a tooth' is unchristian." — Sapa



DD

28 30/12/87

Daily Dispatch Correspondent

The Chief Minister of Kwazulu, Dr Mangosuthu Buthelezi, has reacted angrily to the call by Archbishop Desmond Tutu, for leaders of Inkatha and the United Democratic Front to make an explicit call to their followers to cease acts of violence in the Pietermaritzburg area.

Dr Buthelezi, Inkatha's leader, said the hideous deaths and political killings should cease forthwith, but found it perplexing that Archbishop Tutu had made the call for a cessation of violence as though he himself had not become "entangled in the labyrinth of intrigue which purposefully sets out to perpetuate the violence that he now so decries".

"Archbishop Tutu's call for the cessation of violence is made as though he himself is whiter than snow and comes to his pedestal untaunted with the forces that are doing their utmost to perpetuate violence," he said.

Dr Buthelezi said Archbishop Tutu had pro-

# Buthelezi livid over Tutu's call for an end to violence

duced a statement calling for peace at the November 16 meeting between the United Democratic Front and Inkatha in Durban.

The statement was not issued because the Archbishop had to refer it to the UDF first for approval, said the Chief Minister.

He now issues a statement as though he has not failed to report back to me to inform me on the UDF's attitude to it. He has not even had the courtesy to keep me informed on what he has done with that document," the Kwazulu leader said.

The Archbishop had frequently stated his support for the African National Congress though he distanced himself from some of their methods.

When he called on black leaders to make unequivocal demands for peace in Pietermaritzburg area, he should first of all call on the ANC, said Chief Buthelezi.

He said the whole of South Africa knew that the Archbishop had called for clemency for some who had been sentenced to death by the South African courts after acts of violence had been committed.

"He calls for clemency because he regards the ANC as being involved in a justified reign of violence."

"Why does Archbishop Tutu praise the ANC's endeavours, call for clemency for those who kill for

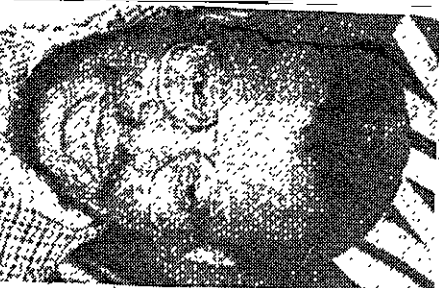
political purposes and side with those who see violence as justified?" Dr Buthelezi said.

"Having failed to condemn those who perpetrate violence willfully and regularly, why does he call for political leaders to make unequivocal statements about the need to cease violence while peace initiatives were being attempted."

He said it was now the time for Christians nationwide to be intolerant of posturing and to demand of church leaders that they should abandon the kind of Kairos document justification for political violence.

Archbishop Tutu's media secretary, Mr John Allen, said last night: "The Archbishop is unavailable at the moment, but I do not imagine he will want to make a detailed response."

"He issued a simple and genuinely-felt call for peace which tried to steer away from political agendas. In addition his policy is to avoid getting involved in public recriminations with Dr Buthelezi."



CHIEF BUTHELEZI



ARCHBISHOP TUTU

CAPE TIMES 30/12/87



Chief Mangosuthu Buthelezi



Archbishop Desmond Tutu

# Buthelezi: Tutu's call 'posturing'

## Political Staff

DURBAN. — The Chief Minister of KwaZulu, Chief Mangosuthu Buthelezi, has reacted angrily to the call by the Very Reverend Desmond Tutu, Archbishop of Cape Town, for leaders of Inkatha and the United Democratic Front to make an explicit call to their followers to cease acts of violence in the Maritzburg area.

Inkatha president Chief Buthelezi said the hideous deaths and political killings should cease forthwith as Archbishop Tutu had said.

But, Chief Buthelezi said, he found it perplexing that Archbishop Tutu had made the call for a cessation of violence as though he himself had not become "entangled in the labyrinth of intrigue which purposely sets out to perpetuate the violence that he now so decries.

"Archbishop Tutu's call for the cessation of violence is made as though he himself is whiter than snow and comes to his pedestal untainted with the forces that are doing their damnest to perpetuate violence," he said.

He said Archbishop Tutu had produced a statement calling for peace at the November 16 meeting between UDF and Inkatha in Durban which he (Chief Buthelezi) and Inkatha's secretary-general, Dr Oscar Dhlomo, were prepared to support.

The statement was not issued because the archbishop had to refer it to the UDF first for approval, Chief Buthelezi said.

"He now issues a statement as though he has not failed to report back to me to inform me on the UDF's attitude to it. He has not even had the

courtesy to keep me informed on what he has done with that document."

The chief minister said too many people were dying now for South Africans to tolerate posturing for peace.

The archbishop had frequently stated his support for the African National Congress though he distanced himself from some of their methods. When he called on black leaders to make unequivocal demands for peace in Maritzburg area, he should first of all call on the ANC.

"Why does Archbishop Tutu praise the ANC's endeavours, call for clemency for those who kill for political purposes and side with those who see violence as justified?"

He said it was now the time for Christians nationwide to be intolerant of posturing and to demand of church leaders that they should abandon the kind of Kairos document justification for political violence.

Archbishop Tutu was not available last night to respond to Chief Buthelezi's remarks.

However, a spokesman for the archbishop, Mr John Allen, said: "I don't imagine he will want to give a detailed reply.

"Archbishop Tutu issued a simple and genuinely felt call for peace which tried to steer away from political agendas.

"In addition, his policy is to avoid becoming involved in public recriminations with Chief Buthelezi," Mr Allen said.

● Archbishop Tutu is no longer a patron of the UDF. He relinquished this position after a decision earlier this year by the Synod of Bishops that church officials should not hold political office.

Anger over call for peace

# Buthelezi hits out at Tutu for 'posturing'

~~28~~  
Bldom  
20/12/87

DURBAN — Kwazulu Chief Minister Mangosuthu Buthelezi has reacted angrily to the plea by Archbishop Desmond Tutu for Inkatha and the UDF to make an explicit call to their followers to cease acts of violence in the Maritzburg area.

Buthelezi said the hideous deaths and political killings should cease forthwith, but added he found it perplexing that Tutu had made the call for a cessation of violence as though he himself had not become "entangled in the labyrinth of intrigue which purposefully sets out to perpetuate the violence that he now so decries".

"Tutu's call for the cessation of violence is made as though he himself is whiter than snow and comes to his pedestal untainted with the forces that are doing their damndest to perpetuate violence," said the Inkatha president yesterday.

He said Tutu had produced a statement calling for peace at the November 16 meeting between UDF and Inkatha in Durban, which he (Buthelezi) and Inkatha's secretary-general, Oscar Dhlomo, were prepared to support.

The statement was not issued because Tutu wanted to refer it to the UDF for approval, Buthelezi said.

"He now issues a statement as though he has not failed to report back to me to

Own Correspondent

inform me on the UDF's attitude to it. He has not even had the courtesy to keep me informed on what he has done with that document," the KwaZulu leader said.

Buthelezi said too many people were now dying for South Africans to tolerate "posturing" for peace.

Tutu had frequently stated his support for the ANC, although he distanced himself from some of their methods. When he called on black leaders to make unequivocal demands for peace in Maritzburg, he should first of all call on the ANC, Buthelezi said.

He said the whole of SA knew that the Archbishop had called for clemency for people who had been sentenced to death by the SA courts after acts of violence had been committed.

"Why does Tutu praise the ANC's endeavours, call for clemency for those who kill for political purposes and side with those who see violence as justified?" Buthelezi asked.

It was now the time for Christians nationwide to be intolerant of posturing and to demand of Church leaders that they abandon the kind of Kairos-document justification for political violence.

Tutu was last night unavailable for comment.

# OUTLOOK FOR SA CLOUDY - PASTOR

28  
Gumetun  
30/12/87

THE political trends and events of 1987 have left many people expressing doubts over the possibility of a negotiated settlement between the Government and authentic black leaders in the new year, a leading churchman said yesterday.

This was said by Reverend Tom Mbabane, vice-chairman of the South-Western Transvaal Circuit of the Methodist Church of Southern Africa.

Mr Mbabane said in his New Year's message that the political trends of 1987 had shifted the ruling National Party

further away from acceptable, conventional and Christian principles of democracy to authoritarianism that had elements of totalitarianism.

He said many community leaders were removed and detained for longer periods than in the past. The soaring number of hangings of political activists, he said, would be alarming even under war conditions.

"If legitimate leaders are constantly incarcerated, who is then left to negotiate with the Government for a peaceful solution? In 1987 the Government

succeeded in suppressing opposition to apartheid, but failed completely to address the causes of the political crisis," he said.

He said the solution of the crisis had been postponed and not resolved.

Mr Mbabane said it was hoped that 1988 would see different churches working together on a common action to restore justice in the country.

He said the myth that outside pressure would make the country more intransigent was not only condoning apartheid, but was based on a fallacy that South Africa had unlimited economic resources to wage an endless war of repression and oppression against its own inhabitants.

"It's a combination of pressure from outside and from within South Africa that will force the Government to come to the table for a negotiated settlement of the present political crisis. However, the onus is on the oppressed and the people inside the country to fight for justice and democracy in 1988," Mr Mbabane said.

# UDF accepts Tutu's call for truce

DURBAN.—The United Democratic Front (UDF) has accepted Archbishop Desmond Tutu's call for an unconditional cessation of violence between it and Inkatha in Pietermaritzburg.

The announcement was made by the UDF's Natal President, Mr

Archie Gumede, yesterday in response to last week-end call by Archbishop Tutu for an end to the area's political violence which has claimed about 250 lives.

Archbishop Tutu called on political leaders in the strife-torn area to make "an explicit and unequivocal call on their followers to cease acts of violence forthwith."

Mr Gumede also issued a message to Inkathas through Chief Mangosuthu Buthelezi to respond positively to the archbishop's call, and warned the homeland leader that he had a responsibility not only to himself but to the saving of lives of scores of innocent people.

"The United Democratic Front have wholeheartedly accepted the archbishop's call for an unconditional cessation of violence in the Pietermaritzburg area. We are ready for peace because it is through it that the killing of innocent

people could come to a stop," Mr Gumede said. He said he would communicate to the Archbishop the UDF's acceptance of his truce call.

Chief Buthelezi responded to Archbishop Tutu's call this week with a scathing attack in which he accused Archbishop Tutu of posturing in the name of peace, and said that the ANC which Archbishop Tutu supported wanted hostilities to continue while negotiations took place.

In a statement to SAPA, Archbishop Tutu said if the ANC was involved in the violence his peace call applied to

that organisation as much as to anybody else involved in the fighting.

"Chief Buthelezi appears to think that his leadership is enhanced by denigrating others. The cause of peace will not be advanced if I respond on the same level and get involved in mud-slinging.

"Even if his views about me are correct, it does not alter my appeal. I asked all political leaders to issue an unequivocal and categorical call for the immediate cessation of violence and I won't retract that call no matter how much I may be attacked," he said.

~~UDF~~

28

WD

3/12/87

DDC

Address

P.O. Box 32358, Braamfontein 2017

Aims and Objectives:

TAG is a voluntary group of socially concerned engineers and scientists. TAG has many scientific and technical skills which we wish to put at the disposal of workers and their communities. We are available to help trade unions and community groups to:

1. Investigate Industrial Health and Safety problems such as noisy and dangerous machines, poisonous chemicals, high dust levels etc.
2. Investigate Causes of Industrial Accidents in which workers were seriously injured or killed and assist at factory inquiries.
3. Investigate the implications and effects on workers of New Technologies such as computers, microelectronics, robots and new machines.
4. Analyse management work studies, job evaluation system and performance appraisal schemes to assess their effects on workers, and recommend methods of responding to these initiatives.
5. Supply computers and computer programmes to assist in the running of trade union offices and keeping track of membership and subscriptions. We also train union staff in using their computers effectively.

Facilities and Resources

Library: Industrial health and safety; new technologies, productivity, computers.  
Training Materials: Training in industrial health and safety, in work studies, job evaluation and computers.  
Other Resources, Facilities or Equipment: Noise measuring equipment. Dust measuring equipment. Hearing measurement equipment. Dust measuring equipment. Ventilation measuring equipment. Heat measuring equipment.  
Periodical: Occasional newsletter; Annual Reports; Pamphlets on occupational health hazards and productivity. Booklets on accidents, MOSA, dust, chemicals, work study

JANUARY — MARCH

1988

CHURCH AND STATE

# Church and the gun?

**Title:** *Theology and Violence*  
**Edited by** Charles Villa-Vicencio  
**Published by** Skottaville Publishers  
**Price:** R12,95 (excl GST)  
**Reviewed by:** IVAN FYNN

AFTER nearly 300 pages of *Theology and Violence: The South African Debate*, the final contributor, the Reverend Frank Chikane, tells us debate is a luxury reserved for the privileged few.

The following remark in the introduction to the book drives Mr Chikane's point home.

"Some who had undertaken to write essays have been detained and others driven underground, while the crisis that presently racks South Africa placed enormous burdens on a number of contributors.

"All this extended the deadline for publication three times."



Four months after that introduction was written, one of the directors of the book's publishing firm, Jaki Seroke, was detained under Section 29 of the Internal Security Act. He is still in detention.

Thus, writes Mr Chikane, the space needed for such a debate to take place is so violated that it is no longer possible to even engage in the debate.

"... the debate about violence and non-

violence reaches a point at which it simply must end," is Mr Chikane's overriding view.

Mr Chikane says the only space within which such a debate can take place is one where there is no war or where the war does not directly involve the participants in the debate.

"This space is a state of affairs in which the participants experience no immediate threat to their lives. It is a state of



**BISHOP Desmond Tutu.**

comfort and relative peace, a state of privilege.

"People in the black townships of South Africa consider this a "luxury" of which they have been deprived."

Mr Chikane says this can also be an artificially created space, a space that has been created by violence.

"This is the space within which many people operate under the illusion that they at least are non-violent. Others know that it is only by violent means that this space can be created to enable them to talk about non-violence.

"Most white people in South Africa and some

## **'Debate ends... action begins'**

privileged blacks dwell within this space,

condemning the violence of the townships, and expressing their abhorrence of all violence as if they were not involved in violence themselves.

"In most cases it is those whose privileges are secured by violence who are able to debate violence and preach non-violence to those without privileges or protection."

Later Mr Chikane states: "For the oppressed masses of South Africa the space for debates of this kind simply no longer exists.

"These people live in a situation where meetings

## **'Bless our boys on the border'**

are prohibited and discussions about non-violent strategies are outlawed; where peaceful protests and non-violent demonstrations are forbidden by law, strikes by workers are crushed and where boycotts are seen as sabotage.

"It is a state of war in which townships and



**REVEREND Allan Boesak.**

schools are occupied by the apartheid army, some areas are under siege, the sound of gunfire has become part of daily life and teargas fills the

atmosphere at regular intervals.

"It is a situation where hit squads and "balacava-men" attack the community indiscriminately.

"Vigilante groups are formed, with the evident backing of the apartheid security forces, to attack innocent people.

"... at this point the debate comes to an end and action becomes the only option."

The book, edited by University of Cape Town academic Professor Charles Villa-Vicencio, also contains essays by other academics, priests and United Democratic Front patrons, Archbishop Desmond Tutu and Dr Allan Boesak.

Archbishop Tutu

## **FOCUS**

admits he is theologically conservative and traditional.

"I think the dominant position of my church regarding violence is this: We regard all violence as evil (the violence of an unjust system such as apartheid and the violence of those who seek to overthrow it).

"That is why we have condemned "necklacing" and car bombs, as well as instances of

violence perpetrated by the Government and the security forces.

"This does not mean, however, that the mainstream tradition of the church does not reluctantly allow that violence may in certain situations be necessary."

Other well-known contributors are Sheena Duncan, vice-president of the South African Council of Churches, Itumeleng Mosala, a lecturer in religious studies and the Rev Buti Tlhagale, liaison officer of the Education Opportunities Council.

A point made often in the book is that the Church is morally selective in condoning State violence while condemning revolutionary violence.

From the time the missionaries first came to



**REVEREND Frank Chikane.**

"civilise" the indigenous people of Africa, the Christian religion has formed part of the ideological framework that has supported successive regimes with Western values in different parts of the world.

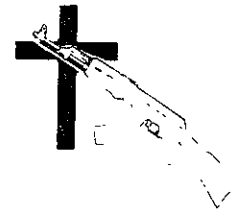
And so it is in South Africa today.

Despite the winds of change blowing through the Church, one still finds, as I did during a Christmas morning service in one of the

traditional churches, priests saying: "... and we pray for all those who are not with their families at this time, ESPECIALLY our boys on the border."

And it was not in the heart of the Free State but in supposedly liberal Natal.

In the main, the essays in the book concentrate more on history, looking at how the church of old tackled the clash between



classes and nations in conflict, especially regarding the use of violence.

The role of violence in British imperialism, Afrikaner nationalism and the black liberation struggle are examined.

Pacifism, women and violence and conscientious objection are also considered.

The crux of the matter, as Professor Villa-Vicencio points out in his introduction, is that the spiral of violence has to be broken.

"The only reasonable way to do this is to eliminate the fundamental causes of political



violence in South Africa. To fail to do this is to fail to address the problem of violence."

The last words in the book belong to Mr Chikane: "In South Africa today there is no time or space left for discussion. At this critical point the debate ends and action begins."

In the end, as long as debate is stifled, it is clear that such a book can only gather dust in a library or grace the bookshelves of the privileged few still able to be academic about violence.

# Spare the Six, calls church group

STAR 27/88

~~27~~

~~28~~

28

By Jo-Anne Collinge  
An urgent appeal to spare the Sharpeville Six from the death penalty has been sent to President Botha by more than 430 Christians in Hamburg, West Germany.

"People are very much concerned that six persons out of thousands are held responsible for the tragic death of the township major (sic), Mr Dlamini, and are sentenced to death, though in none of the cases direct action that caused the death of the victim could be proved," Ms Eva Jurgensen of the South Africa Group of Evangelical Women Workers wrote.

The Sharpeville Six were sentenced for the death of deputy mayor

Mr K J Dlamini on September 3 1984.

They recently lost their case in the Appellate Division and only the granting of clemency by Mr Botha can now save them.

Ms Jurgensen said that the signatures had been collected after two church services in the Christmas period.

In addition to a copy of the Hamburg petition, in the last week The Star has received copies of more than 25 letters to the State President pleading for clemency for the Sharpeville Six. They come from organisations and individuals in the United States, Canada, Britain, West Germany, France, Austria, Switzerland and Sweden.



## Germans honour Beyers Naude

*M. G. S. 15/11/87*  
The Argus Foreign Service

MUNICH. — South African church leader Dr Frederick Beyers Naude has been awarded West Germany's Herberthaag Prize at a ceremony in the university town of Tuebingen.

The prize, worth R12 200 is awarded for contributions to religious freedom.

Presenting the award last night, Tuebingen Catholic theologian Hans

Kueng said Dr Naude was "known worldwide as a shining witness" of religious freedom.

His evangelical colleague, Professor Juergen Moltmann, said in a formal laudatio that Dr Naude had been chosen for the prize for "his unafraid engagement for the rights of blacks for freedom in the church and in society".



Dr Beyers Naude

# NGK leaders invite Tutu to talks

ARGUS 15/1/88 28



Picture: DOUG PITHEY, The Argus.

**Religion Reporter**  
**ARCHBISHOP** Desmond Tutu and six other leading Anglican churchmen are to meet Ned Geref Kerk leaders in Pretoria.

The Anglican delegation will include Bishop George Swartz of Kimberley/Kuruman, Bishop Richard Kraft of Pretoria, Bishop Duncan Buchanan of Johannesburg, Bishop Simeon Nkoane of Johannesburg East, Dean Robin Briggs of Pretoria and Canon Winston Ndungane, provincial officer of the Anglican Church.

The meeting, on March 17, will be followed later in the month by a meeting of the NGK and the South African Council of Churches.

It will take place at the invitation of the NGK but will be hosted by the Anglican Church at its diocesan offices.

It is a continuation of inter-church meetings initiated by the NGK last year.

Canon Ndungane said the agenda for day had not been concluded but Anglican bishops had been asked for suggestions.

Asked if the emergency would be discussed, he said: "When churches talk to each other they talk about witnessing in the place where they are."

## "Important talks"

The Anglican Church, the Methodist Church and the "black" NGK in Africa were notable absentees at an NGK-sponsored interdenominational workshop at the NGK's synodical centre in Pretoria in September.

The NGK's head of information and ecumenical affairs, Dr Pierre Rossouw, said the church was planning a series of "important talks" with other denominations.

The NGK meeting with the SACC is scheduled for March 28 in Pretoria.

Also in the pipeline is the resumption of talks between the NGK and the Methodist and Presbyterian churches, the Reformed Church in Africa, the Ned Geref Mission Church and the Reformed Church in America.

In addition, Dr Rossouw said, the NGK had taken the initiative for possible talks with the United Congregational Church, while "formal contact" had already taken place with the Apostolic Faith Mission.

**BUMPY LANDING:** All in a heap, these contestants are training for the Western Province bodyboarding championships on February 13 and 14. They are, from left, nipper John-Jacques de Villiers, 9, and senior Shaun Ferry, both of Camps Bay, junior Craig Ludwig of Sea Point and master James Wight of St James, chairman of the Western Province Bodyboarding Association.

## Second Siamese twin dies

**DURBAN.** — The second Quamba Siamese twin has died at King Edward VIII Hospital here within hours of the first.

Nosipho, the weaker twin, died at 7.30 am yesterday and Aphokazi at 3pm. A hospital spokesman said both had heart failure.

A doctor who took part in the 11-hour operation to separate the twins on January 5 said the twins were "looking fine" until Wednesday.

"We had started to give them food orally and they were progressing very nicely."

But there was a sudden deterioration in their condition.

"It was very sad as the situation had been so hopeful."

## Cape farmers to get 14% more for wines

By **DAVID BIGGS**  
 Staff Reporter

CAPE wine farmers will receive an average of 14 percent more for their products in 1988, following the annual price-setting by the KWV in Paarl this week.

This is slightly lower than the 16 percent predicted by The Argus on Wednesday.

The producer price of standard price good wine will increase by 12 percent, while that of high price good wine will go up by 16 percent.

The term "good wine" is used to distinguish between wine that is made for drinking and wine that is made for distilling into brandy and other alcoholic beverages.

structure, KWV's chairman Mr Pietman Hugo said the annual price increases to wine farmers had averaged about 11 percent in recent years, and this was well below the annual increase in production costs, which was about 16 percent.

Wine producers had, however, managed to keep their retail prices reasonably low in order to stimulate wine sales.

He added that the 1988 crop looked very promising at this stage and said that wine lovers could look forward to interesting and high quality wines in 1988.

## Hawke heckled

**MELBOURNE.** — Police cancelled an important Bicentennial event today for fear of a

S/Times  
17/1/88

# Bishops to thrash out apartheid

By CAS St LEGER

28

THE Roman Catholic stance on apartheid will be thrashed out as a major issue of the Southern African Catholic Bishops' Conference (SACBC) plenary session which starts on Tuesday.

The plenary session, to be held at St John Vianney's Seminary in Pretoria from January 19-28, will be attended by more than 30 diocesan bishops, their auxiliaries and prelates apostolic from SA, Namibia, Lesotho, Malawi, Swaziland and Botswana.

As SACBC president Bishop Wilfrid Napier is on sick leave in Europe recovering from his collapse from overwork in Rome last November, the opening ceremony will be performed by acting president, Bishop Reginald Orsmond.

The Vatican's charge d'affaires, Monseigneur Mario Cassari, will deliver the opening address, after which the presidential report will be presented.

Among the issues for discussion is a review of the Bishops' Declaration of Commitment on social justice and race relations within the church, made 10 years ago.

The 1978 declaration listed the bishops' major areas of concern — including the migrant labour system on which the conclusion was that the integrity of the family had to be the value preserved above all.

# Bishops review church policy

CP Reporter

28

THE Southern African Catholic Bishops' Conference will hold its 1988 plenary session at St John Vianney's seminary in Pretoria from January 19 to 28.

The plenary session is an annual meeting of all diocesan bishops and their auxiliaries and of apostolic prefects to discuss matters pertaining to the Catholic Church in SA.

It will be opened by SACBC acting president Bishop Reginald Orsmond. The opening address will be delivered by the Vatican's charge d'affaires, MGR Mario Cassari.

Pastoral and spiritual matters will be discussed when

SACBC commissions present their annual reports.

Among the issues to be discussed is a review of the bishops' "declaration of commitment to social justice and race relations within the church", made 10 years ago.

SACBC president Bishop Wilfrid Napier has described the document as posing "tremendous challenges to really take the church out of the apartheid mentality".

The bishops will also hear a report on the evaluation of open schools. In 1976 the Catholic Church in SA was the first to openly defy the government's apartheid education policy and opened its schools to pupils of all races.

On Sunday, January 24, 11 of the bishops will travel to the refugee camp for Mozambican refugees at Acornhoek in the Eastern Transvaal to celebrate a special holy mass for refugees.

The rest of the bishops will celebrate a special holy mass to commemorate the Marian Year in the Catholic Cathedral in Johannesburg.

Political comment and newsbills by ZB Molefe; Headlines and sub-editing by J. Swift, all of 204 Eloff Street Ext, Johannesburg.

## Church calls for full unity

### POTCHEFSTROOM

The Reformed churches have decided at their synod here that "believers from all peoples, nations and languages" should be united in the church.

The decision was taken at the 43rd national synod of the Reformed Churches of South Africa. Unity among the Reformed churches was accepted as the starting point.

According to the decision, believers from all peoples, nations, and languages were bound together in the unity of the church and this unity was not done away with through the differences of people, race or nations.

The variety of different languages should be appreciated in the church, because the message of the Bible must be understood by everybody.

The decision was an answer to criticism by the Christian Reformed Church of America of former standpoints of the Reformed church.

Sapa.

# Napier tells gathering of support for New Nation

Religion Reporter

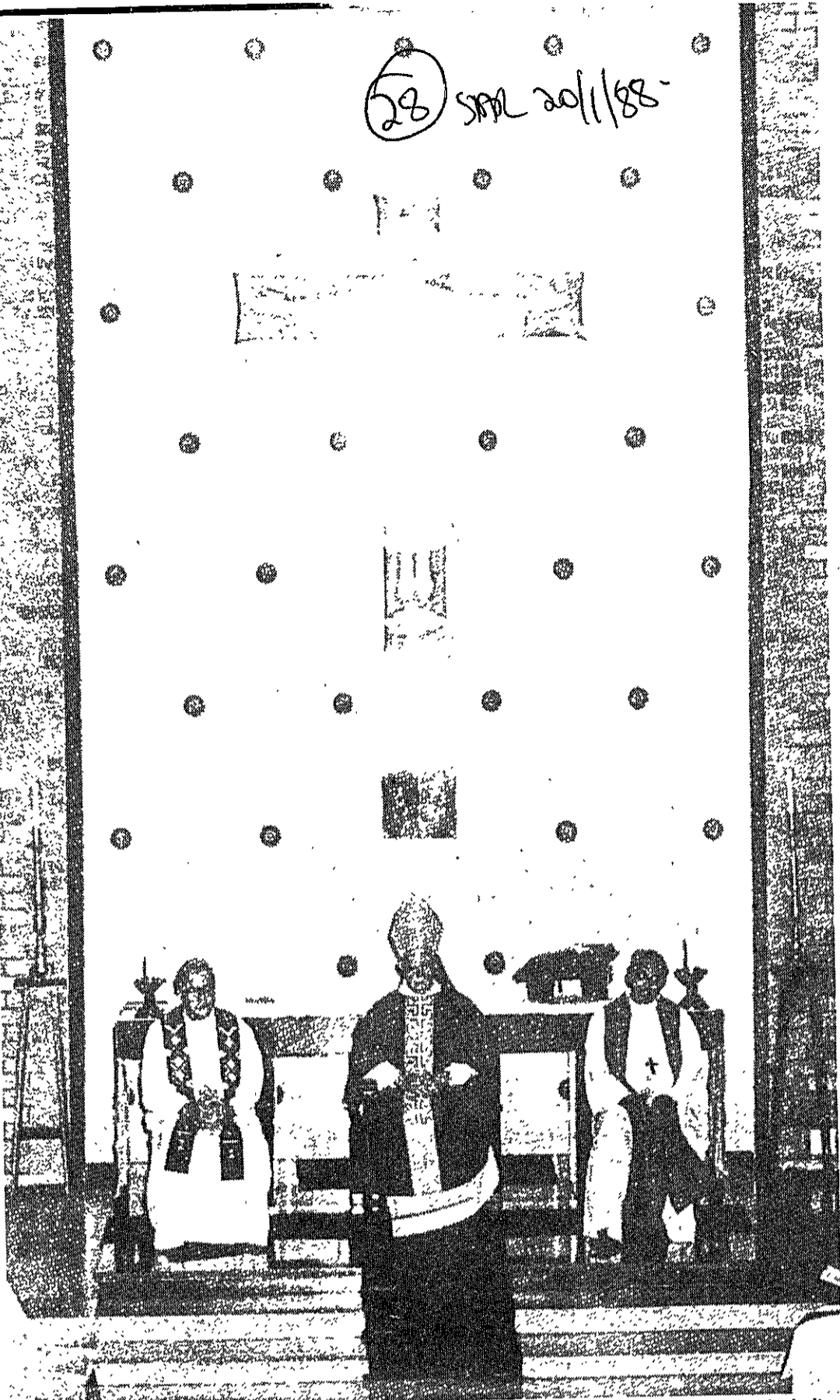
The South African Catholic Bishops' Conference has finally come out in full support of the Catholic newspaper, *New Nation*, which is under threat of closure or censorship and whose editor, Mr Zwelakhe Sisulu, has been in detention for 405 days today.

The support was made clear in the annual report of the South African Catholic Bishops' Conference president, Bishop Wilfred Napier, delivered in his absence to the annual plenary session in Pretoria last night by the acting president, Archbishop Reginald Ormond.

Bishop Napier became ill in Rome last year and is recuperating in Ireland.

The report made it clear that the bishops consider themselves "ultimately responsible" for the paper as a vehicle "supporting the view that the aspirations and frustrations of the voiceless be given a medium for expression such as in *New Nation*".

With reference to the threat to the continued publication of it in terms of emergency regulations, he said urgent applications have been made to the Supreme Court to interdict the Minister of Home Affairs and Communications, Mr Stoffel Botha, from issuing an order and to declare the various regulations to be invalid.



At the mass for the opening of the annual plenary session of the South African Catholic Bishops' Conference Owen Cardinal McCann sits at the centre of other dignitaries. Cardinal McCann celebrated his 80th birthday last year.

## Pope supports stance by SA bishops, SACBC told

By Carina le Grange, Religion Reporter

Catholic bishops in South Africa have the "right and duty" to face the problem of whether a just order exists in South Africa, to express their opinion and to consider the consequences of such a stance, the South African Catholic Bishops' Conference (SACBC) was told last night.

The SACBC was being addressed by the charge d'affaires of the apostolic delegation in southern Africa, Monsignor Mario Cassari, who delivered the opening address at the 1988 annual plenary session.

Monsignor Cassari echoed the words and support of the Pope to the bishops which they had received late last year on their ad limina visit to Rome in which the Pope had made it clear that he rejected violence but supported the stance of the local bishops on contemporary South African issues.

The SACBC has often come under fire for its involvement — most notably during the opening address at the SACBC last year when it was delivered by the then apostolic delegate,

## NGK talking to Government about detentions — Rossouw

Religion Reporter

The Ned Geref Kerk is involved in high level talks with the Government about detention and the detention of children, a spokesman for the church said last night.

Ecumenical and executive officer Dr Pierre Rossouw disclosed this at the South African Catholic Bishops' Conference annual plenary session, to which he had brought fraternal greetings from the NGK. He refused to elaborate as the talks were very sensitive.

Dr Rossouw said he was not aware of any specific decision by the NGK on the issue of detention.

He said the NGK received many requests from other churches to intervene in cases of detention or to try to visit detainees.

Dr Rossouw was one of several representatives, including the Apostolic Faith Mission Church, the Methodist, Anglican, Presbyterian, Congregational and the South African Council of Churches to bring greetings to the SACBC.

The National Council of Trade Unions (Nactu) also telexed greetings.

Archbishop Jozef Mees, who interpreted previous pronouncements of the Pope as a warning that the local priests should not get involved with politics.

Archbishop Mees's statement caused a controversy as it had been understood to be a directive from the pontiff himself, which was not the case. It is believed that Archbishop Mees's premature departure from South Africa was related to this incident.

During the bishops ad limina visit the Pope came out in clear support of the local bishops. This was referred to extensively in addresses by Monsignor Cassari, by the president of the SACBC, Bishop Wilfred Napier, and in the service preceding the opening ceremony of the plenary session.

### FULL SOLIDARITY

Monsignor Cassari said: "The Pope knows about your problems and appreciates and shares your efforts for the support which you give to your people, especially to the black brothers and sisters who continue to be kept silent, to be tread upon in the most fundamental and sacred rights, and who are oppressed because they are asking for justice and equality."

He quoted the Pope's message to the priests given in Rome in November which said:

"I express my full solidarity with you ... To all who have some understanding of the complex reality of South Africa it is obvious that this aspect of your mission is extremely important: proclaiming guaranteeing and bearing witness to a hope that does not disappoint us ..."

For himself, Monsignor Cassari stressed that their could be no peace without justice. "Peace is only possible where there is a just order that ensures the rights of everyone."

PRETORIA — The SA crisis was becoming increasingly acute and exhausting, the Southern African Apostolic Delegation charge d'affaires Mario Cassari said here last night.

20/1/88  
(28) B/044

# SA crisis is acute, says church leader

GERALD REILLY

Cassari opened the plenary session of the Southern African Catholic Bishops Conference (SACBC).

He said: "It appears as if those in power do not know what to do, and underneath the mantle of an arrogant policy and diplomacy, fears are hidden."

Among them were the fear of not being able to make dialogue and not fully recognising the mistakes which had brought "this splendid nation" to the brink of collapse, the fear which brought about the censure of the Press, the suspension of newspapers, detention without trial, detention of minors and the suffocation of political forces which

could help find solutions.

There was also the fear of not wanting to, or not knowing how to, resolve the problem of Namibia.

He said the Bishops were working with the weapons of the Gospel and not as revolutionaries, as they were sometimes unjustly accused.

"For all this you must shout even from the rooftops that the time has come that SA really becomes a new SA."

Among people of the same colour violence, including what was happening in Maritzburg, must give way to brotherhood, and whites should finally set aside racial prejudice and become instruments of unity.

58 b... 21/1/88

# ARROGANCE FROM GOVT HIDES FEAR



FATHER Mkhahshwa... appreciation.

## Claims Pope's representative

FEAR is apparently hidden under the Government's mantle of "arrogant policy and diplomacy," the Pope's representative in Southern Africa, Monsignor Mario Cassari, said in Pretoria this week.

suppression of political forces which could assist in finding solutions. He told the bishops at the conference that they were working with "the sword of the spirit, which is the word of God," and were not revolutionaries as they were sometimes unjustly accused of being. "You, more than others, know your people, you live among them, you share their anxieties and their sorrows as a result of their everyday conditions," Monsignor Cassari said. "I or all this you must shout even from the roof tops — in the name of God — that the time has come that South Africa really becomes a new South Africa."

## VICTIMS NOW 54

stabbed a number of times. At Taylor's Halt police found the body of a 35-year-old man with stab wounds.

### Burns

At Hammarsdale, a 45-year-old man sustained slight burns when a group set a house and vehicle alight. Police dispersed the attackers with birdshot. At KwaDengezi (Dur-

ban) two 17-year-old youths were slightly injured when they were stoned by a group.

According to police figures, 54 people have died in unrest this year — Sapa/MC/GB.

### Handicapped man's feat

LONDON — Handicapped Irish writer Christopher Nolan won the Whitbread Book of the Year Award, Britain's most valuable literary prize on Tuesday.

The 22-year-old spastic poet from Dublin can neither speak, nor hear well, nor move

himself, and types with a stick attached to his forehead.

His *Under the eye of the clock* is a thinly fictionalised autobiography of his childhood, telling how he made a triumphant and intelligent go of life. He receives R70 000.

### Strife

Referring to the strife in Maritzburg, he warned that misunderstanding "between our black brothers" could pose serious doubts on the credibility of a new leadership class.

"Violence must give way to brotherhood," Monsignor Cassari said.

He asked the "white brethren" to set aside their racial prejudices and to become the instruments of unity.

He said the church should pursue peaceful means of ending violence.

### Office

The outgoing secretary-general of the SACBC, Father Smangaliso Mkhahshwa, expressed his appreciation for those who kept his office running while he was detained without trial in 1986 and 1987.

"The crisis in the country will make many more demands on the church," he said.

He said he would now be able to develop other areas of his pastoral ministry at Soshanguve and hoped that his experience as secretary general had prepared him for any task the church might ask him to perform. — Sapa.

## Symposium on child survival in Harare

HARARE — The UN Children's Fund (Unicef) representative in Zimbabwe, Mr Baboucar Njie, has urged people in Southern Africa to talk "the politics of children" in South Africa and the frontline states, the national news agency Zianga reports.

Calling the politics of children "a zone of peace for the future leaders of this world," he said the forthcoming international symposium on child survival and development to be held in Harare needed to inform the world of the situation of the child in war-torn Southern Africa and South Africa.

## a Dream Home

the Leondale/Drysdale (turnoff) between 11.00 am and 2.00pm on that day and you could still win that R100 000 dream home. But that is not all. Many other wonderful prizes will be given away at our big day on January 31. You could win. • A Jet Master smokeless fireplace valued at R800; • A luxurious four-day four-night holiday at Sun

City, with gambling money; • An energy-saving solar heater from Kwikot. Depending on installation, valued between R1 600 and R5 000; and • A beautiful carriage clock from Charles Greig Jewellers valued at R250. Savells Furnishers are offering: • A three-piece bedroom suite, valued at R1 600; • A four-piece lounge

suite valued at R1 400, • A combo cocktail and TV unit, valued at R700; • A Hitachi stand-up vacuum cleaner, valued at R350; • Two sets of stools; and • Two ultra-sound radio cassette players valued at R170 each. • 3 000 Corobrik quality clay face bricks, to the value of R1 000 and delivered anywhere in the PWV area.



**'Fear is  
basis  
of govt  
arrogance**

*Cape Times  
21/1/88*

PRETORIA — Fear is apparently hidden under the government's mantle of "arrogant policy and diplomacy", the Pope's representative in Southern Africa, Monsignor Mario Cassari, said here this week.

Monsignor Cassari was addressing the 1988 plenary session of the Southern African Catholic Bishops' Conference.

He said the government's apparent fear brought about press censorship, the detention of people without trial and the suppression of political forces which could assist in finding solutions.

Referring to the strife at Maritzburg, he warned that misunderstanding "between our black brothers" could pose serious doubts on the credibility of a new leadership class.

He said the church should pursue peaceful means of ending violence.

● Different agendas, interests and ideologies are at play in SA resulting in perhaps the deepest polarization the country has ever known, Bishop Wilfrid Napier said at the conference.

— Sapa and Own Correspondent

# Unita pushes closer to Luanda

28  
CAPE TOWN 27/1/88

## Plot to kill Savimbi alleged



Dr Jonas Savimbi

From KEN POTTINGER

LISBON. — Western intelligence sources say they have uncovered a plot to kill Unita leader Dr Jonas Savimbi.

According to information from security circles in London, Lisbon and Stockholm and published here yesterday, two Swedes and a Portuguese planned to infiltrate Dr Savimbi's base camp and kill him.

The Portuguese newsletter Informafrica said the plot was one of several attempts on the life of Dr Savimbi.

The Angolan government has made it clear that a negotiated deal with Unita to end the war would be easier if the rebel leadership and especially Dr Savimbi, were eliminated.

In January last year, it was alleged that South African secret services uncovered Soviet-installed electronic listening devices along the Zambian frontier near the Jamba camp, linked to others planted around the Cuito-Cuanavale and apparently designed to pinpoint Dr Savimbi's whereabouts.

Defence Correspondent

THE war in Angola is moving deeper inland and closer to Luanda. This became clear last night as the Angolan government strongly denied claims by the Unita insurgents that its forces had abandoned the forward air base of Cuito Cuanavale.

The spokesmen revealed that heavy fighting was taking place near the Benguela railway town of Munhango, 300km to the north of the base and only 700km as the crow flies from Luanda.

The spokesmen also admitted the economically important line was operating at 10% capacity.

According to Angolan spokesmen the Luanda government fears South Africa and Unita are trying to split the southern half of the country by driving a corridor of control deep into central Angola.

## 'Airfield destroyed'

SA military observers in Cape Town and Pretoria were stunned last night by Unita claims that Cuito Cuanavale had been abandoned.

"I don't believe it," one said. Another said that when all considerations were taken into account it was "highly unlikely", adding it was possible the besiegers had occupied an abandoned forward defensive position rather than the base itself.

However, in a statement released in Lisbon last night a Unita spokesman stated flatly: "The Angolan government troops and their Cuban allies evacuated Cuito Cuanavale on Friday after their airfield was destroyed."

but in Luanda an Angolan defence spokesman, Major Karlos Dias, said: "You can be sure that Cuito Cuanavale has not been taken".

He claimed that in fact Angolan troops were strengthening their positions and battling attacking "SA forces" 30 km east of Cuito Cuanavale, which is situated 300 km from the Namibian border.

The Angolan defence ministry has reported heavy fighting around the town since South African troops, backed by aircraft and long-range artillery, launched a major attack on January 12.

Angolan spokesmen say South Africa has massed motorized infantry battalions along the Namibian frontier in preparation for bigger attacks.

● In Brussels the monthly International Defence Review said in its latest issue that Angolan government forces apparently used an unidentified chemical agent — air-dropped from Soviet-built Hind helicopters — in recent fighting against the insurgents in remote areas of the country.

Quoting unidentified sources, the IDR said about a dozen survivors of the attacks had been filmed by a South African film crew before being sent to South Africa for treatment. Most of the survivors shown in the film had been "in a paralyzed state and seemed to be completely demented in some cases."

● The Rev Frank Chikane, general secretary of the South African Council of Churches, yesterday demanded the government withdraw its forces from Angola.

TO ADVERTISE ON THIS

# Churchmen encourage violence — Buthelezi

DPD 28/1/88

ULUNDI — Kwazulu leader Chief Mangosuthu Buthelezi said yesterday he was alarmed at the extent to which "high profile church leaders" had become involved in intensifying the conditions for violence in South Africa.

In this atmosphere, the black youth of today was being used as the cannon fodder of those committed to radical violent change, he told a group of Australian and local evangelists.

He also attacked the clergy's role in ensuring that the poorest of the poor in Kwazulu were

denied humanitarian aid from overseas.

Archbishops, bishops and clergymen were identifying with the ANC, which was engaged in a desperate attempt to generalise the kind of violence now endemic in many black quarters.

Its aim was to change history and develop South Africa into a one-party Marxist state.

It aimed to transform today's younger generation into "brutal actors" in a society in which violence was established as the only means of control.

These church leaders were applauded throughout the world, and there was a growing perception that the ANC should be assisted to win, in some incomprehensible belief that its proposed one-party Marxist state would further the aims of justice and that of the church itself.

Regardless of how influential these Christian leaders were who identified with radicals committed to bloodshed, the vast majority of blacks remained committed to non-violent, democratic action.

Chief Buthelezi said



CHIEF BUTHELEZI

he was constantly appalled by the extent to which international Christian donor agencies used the ANC as

their reference group in deciding how to disperse funds in this country.

Church groups in Kwazulu and Inkatha itself had time and again been denied requests for humanitarian aid for the poor in this region.

"They advise (them) to give money only to the South African Council of Churches, the Southern African Catholic Bishops' Conference, the UDF and Cosatu, for projects which the ANC endorses

Chief Buthelezi said he was growing more and more apprehensive

about the survival of Christian decency in this country.

"I am alarmed at the extent to which high profile church leaders, who could play such a vital role in the development of a decent South Africa, lend themselves to the deepening of the atmosphere of confrontation leading to violence.

"It is as though these church leaders are trying to atone for a century of church history in which the church was kept alive only by a minority of dedicated Christians." — Sapa

# Strauss calls for end to Group Areas Act

CAPE TOWN 28/1/88

Own Correspondent

JOHANNESBURG. — Bavarian Prime Minister Mr Franz Josef Strauss wound up the South African leg of his mission yesterday by calling on the government to scrap the Population Registration Act and to "reconsider" the Group Areas Act.

Mr Strauss made the call at a function organized by the Chamber of Mines here.

He said the government had to take bolder steps to scrap apartheid. His comments on the two pieces of apartheid legislation constitute the most forthright public criticism of the government he has made so far on his trip.

Mr Strauss met Chamber of Mines president Mr Naas Steenkamp yesterday. Mr Steenkamp told Mr Strauss economic sanctions would lead the SA government to limiting employment opportunities for blacks in other Southern African countries.

Earlier in the day he met Ned Geref Kerk leaders, the secretary of the Council of Mining Unions, an umbrella body representing

MOSCOW. — A Soviet spokesman yesterday denied that the Bavarian Prime Minister, Mr Franz Josef Strauss, carried a message from the Soviet leader, Mr Mikhail Gorbachev, to the South African President, Mr P W Botha.

Ziana, the Zimbabwe national news agency, reported that Mr Gennady Gerasimov, spokesman for the Soviet Union Foreign Ministry, denied reports that Mr Strauss "allegedly brought South African President Pieter Botha a message from Soviet Leader Mikhail Gorbachev". — Sapa

white mining workers, and SA Boilermakers' Union president Mr Ike van der Walt.

## Secrecy

He also met representatives of the SA Catholic Bishops' Conference in Pretoria. A member of the West German mission said the Bishops' Conference requested only a limited delegation and no publicity.

The 32 prelates forming the conference said three bishops agreed to meet Mr Strauss "to make clear the position towards the state and apartheid of the Catholic Church in South Africa".

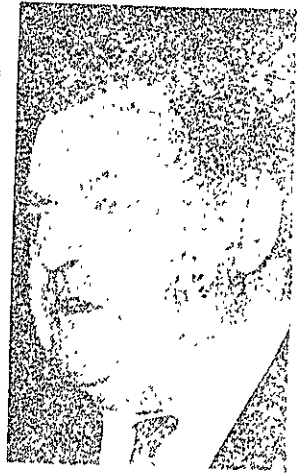
A church spokesman later said bishops Reginald Orsmond of Johannesburg, Stephen Naidoo of Cape Town and Mamsuet Diyase of Natal met Mr Strauss privately and under church-requested secrecy.

Mr Strauss's visit continued to draw criticism from certain quarters.

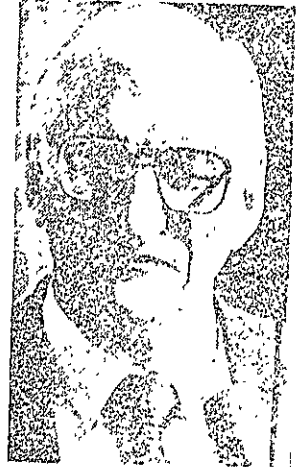
In a statement, the SA Council of Churches' general secretary, the Rev Frank Chikane, said he was shocked and disgusted at the Strauss visit.

"He stands on the side of the perpetrators of apartheid in SA, not for the oppressed and exploited black masses of this country," Mr Chikane charged.

Mr Strauss leaves today for Windhoek where he will meet leaders of the transitional government and SA's administrator-general, Mr Louis Pienaar.



Mr Franz Josef Strauss



Prof Johan Hoyns

DID 4/2/88

# Former Methodist president to go 28 to US conference

**EAST LONDON** — The former president of the Southern African Methodist Church, the Reverend Ernest Baartman, is scheduled to leave for America on a mission interpretation programme.

Mr Baartman, who is an executive member of the Border Council of Churches, leaves for the US on Saturday.

The programme, run by the United Methodist Church of America, invites church ministers from South Africa to tell the conference about the situation in the country and the role of the church.

Mr Baartman was chosen to go on the programme by the leadership of the Methodist Church conference.

He said he was the first South African Methodist minister to be chosen for this programme.

He was one of the signatories of an open let-

ter to the State President, Mr P. W. Botha.

Methodist ministers wrote the letter in 1986 as a means of protesting the government's attitude on racial questions.

The letter included a plea for a common citizenship for all and the abolishment of the Population Registration Act.

Mr Baartman has on many occasions shared the platform with speakers from the United Democratic Front and the Congress of South African Trade Unions.

He was in the panel of Methodist ministers who answered questions from the Nahoon parishioners on the issue of military call-up.

On this occasion he was quoted as saying that the church believed that people should not be made to fight for something they do not believe in.

Mr Baartman is due to return in December.

Argus  
4/2/88

# Vatican highlights plight of homeless in SA

28

The Argus Foreign Service

ROME. — The Vatican has called for housing to be shared out fairly to ease the "alarming" plight of the world's homeless — and cited South Africa as one of the nations where millions are living in "inadequate habitations".

The historic report was introduced by Pope John Paul himself.

The 30-page document — drawn up with the help of the episcopal conferences in South Africa and 59 other countries — stated: "In certain large cities, the number of empty houses would ... provide for the majority of the homeless, however numerous they may be.

"Public authorities have the obligation to establish norms regulating the just distribution of housing."

South Africa's case is mentioned in a separate Vatican dossier, which says the problem of the homeless there is "a direct result" of apartheid and attacks the Group Areas Act.

"According to the most recent report of the national building research institute, about 3 500 000 people are living in inadequate habitations (in South Africa).

"A particular problem is that of the 1 500 000 workers forced to live away from their families."

The overall report, drawn up by the commission headed by French cardinal Roger Etchegaray, gave other alarming statistics. "A thousand million people, that is one fifth of the human race, do not have decent housing.

"One hundred-million people quite literally do not have a roof over their heads."

But the statement added that governments should not shoulder the burden alone. "The homeless should be encouraged to form grass roots associations for the purpose of procuring housing, once informed of their rights, and if necessary with legal assistance."

# Court order against Wilgespruit worker

8/2/88  
S. M. M. M.

A RAND Supreme Court interdict barring labour expert, Mr Mandla Seleokane — fired by the Wilgespruit Fellowship Centre recently — from entering the property was granted last Friday.

The Reverend Dale White, a curator of the centre, yesterday said that a further order was issued against Mr Seleokane to return a car belonging to the centre — “a thing he had refused to date.”

8/2/88  
Lawyers representing Mr Seleokane had agreed to hand over the vehicle today, Mr White said.

Mr Seleokane was dismissed a fortnight ago after he reportedly

refused to explain his travel expenditure claim for 1987 as requested by management. Scores of his colleagues employed by the centre went on strike in protest a week ago.

Mr Seleokane has appealed against his dismissal. A strike by Wilgespruit employees was called off last week.

Mr White said yesterday that a staff meeting held at the centre last Thursday had addressed various issues, including Mr Seleokane's dismissal. The meeting had recommended that a board of inquiry be set up to look into “the events surrounding this incident.”

The centre is owned by the Anglican Church.

# Vatican names new SA envoy

Star 8/4/88

28

By Leslie Childe  
The Star's Foreign  
News Service

ROME — The Pope has named a new envoy in South Africa. He is a 54-year-old American, Archbishop Ambrose de Paoli, who, Vatican officials disclosed yesterday, would be taking over his duties "almost immediately".

Pope John Paul acted swiftly in replacing the outgoing Apostolic delegate, Belgian Archbishop Joseph Mees, who is leaving the job for undisclosed health reasons.

Monsignor Mees (64) had held his post in South Africa since January 1985.

Technically, the post means that the prelate holding it is the Pope's representative to the Roman Catholic Church in South Africa. But since the Vatican has no diplomatic links with Pretoria, mainly because of its opposition to apartheid, in effect he becomes the Vatican's envoy to the whole nation.

Like his predecessor, the incoming Apostolic delegate, Archbishop de Paoli, also becomes Pro-Nunzio in Lesotho.

This means that the papal representative is not regarded as the head of the diplomatic corps in the nation to which he has been sent.

"The fact that the Holy Father has acted so quickly in naming a successor — and in choosing a man of the calibre of Archbishop de Paoli — underlines the importance he attaches to the church's role in South Africa," a Vatican source said yesterday.



CAPE TOWN 8/2/88  
City bishops  
suffragan 28

TWO leading Cape Town Anglican priests were elected as bishops suffragan of the diocese of Cape Town last week.

The Venerable Ted MacKenzie, archdeacon of Athlone, and the Rev Canon Geoff Quinlan, canon missionary of the diocese, were chosen by an elective assembly in the city on Friday.

They are expected to be consecrated in May.

Archdeacon MacKenzie is rector of St Andrew's Church in Newlands. Canon Quinlan is rector of All Saints' Church in Plumstead.

# Church group SA visit off after visa problems

NEW YORK — An American church group says it has cancelled a visit to South Africa after promised visas never materialised.

Mr Edwin Mulder, general secretary of the Reformed Church in America, said the eight-person delegation had applied for visas in early December and was scheduled to depart on Monday.

When the visas did not arrive on Friday, the trip was cancelled, he said.

He said the group was invited to South Africa by Dr Allan Boesak, president of the World Alliance of Reformed Churches. This seemed to give concern to South African officials, he said.

"They were concerned that we would be open to talking with people — a cross-section of people — and we assured them we would. We assured them that our visit was not political, that we didn't want to meet with Government officials but with church officials."

The group had also arranged informal meetings with the white Reformed Church in South Africa, Mr Mulder said. The two have had no relations since the American Church earlier in the decade cut ties because of apartheid.

"We're very saddened by this," Mr Mulder said.

Mr Thomas F Wheeler, the consul-general in New York, said visas applications generally took six to eight weeks to process, and sometimes longer. He said he had received no indications that the visas were being turned down or delayed for any specific reason.

— Sapa-AP.



# Death preceded Tutu delegation

Staff Reporter

GUNMEN shot dead a KTC man yesterday morning hours before Archbishop Desmond Tutu led a delegation of 30 priests and church workers into the embattled camp in a fresh bid to get peace moves off the ground.

The man was chased down NY3 by a group of armed men who gunned him down in the lavatory of a house opposite KTC in Terminus Road, bringing the confirmed death toll in fighting in the area to at least seven in the past two weeks.

Police said they were called to the house in New Crossroads at 11.15am, where they found the body of an unidentified man in his early 20s. He had been shot in the head and the right side of his body. Shots had been heard in the area about 7am.

Archbishop Tutu arrived in KTC about 10am, and spent over an hour in a meeting with about 100 priests and members of the KTC monitoring and mediation committee being briefed on the situation in the area.

Carrying his silver-inlaid wooden staff of office, he led a group of 30 priests and church workers on a two-hour, four-kilometre walk through KTC and the "Tambo Square" refugee camp.

In his only statement to the press, he said: "We have come here as very concerned Christians ... primarily to hear about the situation in KTC from the monitoring and mediating committees. We have come to pray with them and hope that the situation can be resolved."

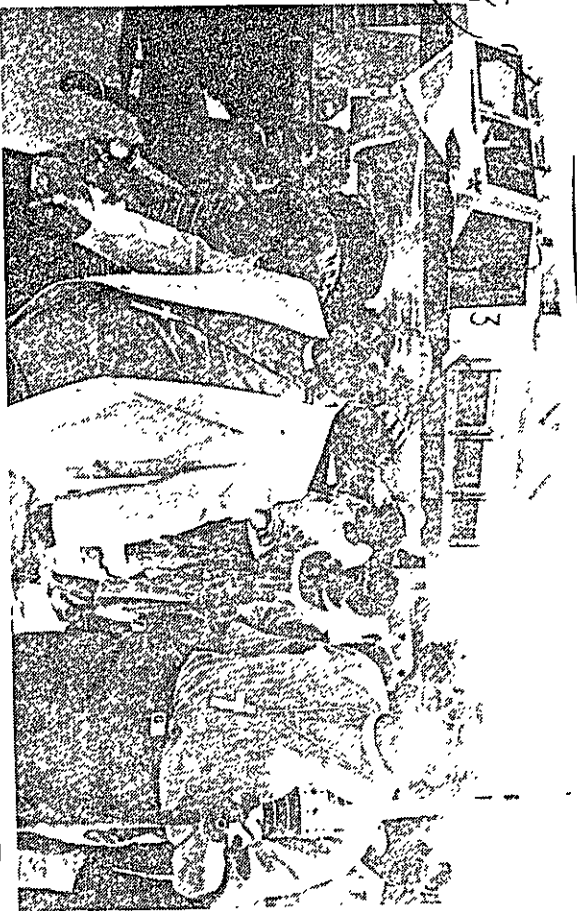
Asked if he had been briefed on yesterday morning's killing, he said: "We have just heard about that, that kind of thing makes the situation very difficult, this retaliation on both sides."

A spokesman for the archbishop later described the occasion as a "familiarization visit".

The delegation was met at the KTC community hall by UDF joint president Mrs Albertina Sisulu, UDF Western Cape publicity secretary Mrs Hilda Ndude and leaders of most of the squatter groups in Cape Town.

After a brief prayer service, the delegation walked through KTC, talking to residents and, on several occasions, Archbishop Tutu addressed residents and prayed for peace.

At one stage, a group of about 10 men armed with pangas, sharpened sticks and spears emerged from among the shacks and, at a distance of 200m, followed the procession for a short while.



PEACE MISSION ... Archbishop Desmond Tutu walks down Terminus Road on the outskirts of KTC after walking through the area on a familiarization visit. Police monitored the "walkabout" from a distance, but did not interfere. Picture: ADIL BRADLOW



28  
6/10/69 19/2/68

# Church asks CP to stop harassment

HEAD of the Rhema church, Pastor Ray McCauley, has called on Andries Treurnicht to tell members of his Conservative Party to stop harassing Christian schools in Vereeniging and Springs.

McCauley's appeal follows action by CP Vereeniging town councillor C Botha, who is campaigning for the closure of Kingdom School because it is multiracial. And in Springs two councillors have voiced their opposition to the Word of Life Christian School — also a multiracial school.

Said McCauley: "I am appalled at the attitude of some of the CP members towards these Christian schools. I believe that these schools, because they are multiracial, can contribute significantly towards solving some of the problems facing our nation."

"I call on Dr Treurnicht as leader of the CP and as a Christian minister to stop this harassment of Christian

schools. I find it extremely difficult to harmonise this persecution by people, who claim to have the same Christian values that we have.

"The word of God is quite clear on racism — it condemns it. Our church and member churches like those in Springs and Vereeniging have taken positive steps to promote racial harmony by opening Christian schools

where children are not indoctrinated and prejudiced by perverted traditions.

"I view this persecution of Christian schools by the CP as a threat to religious freedom and expression in SA. I hope that Dr Treurnicht, as a responsible leader, will put an end to this mindless harassment," said McCauley. — Sapa.

SA clergymen  
meet ANC  
in Lusaka

LUSAKA. — Four Dutch Reformed churchmen held talks here this week with officials of the African National Congress, a statement by the organization said yesterday.

The ANC said the two days of talks, the first meeting with the church, centred on political developments in South Africa and took place at the request of the churchmen.

The four-man delegation led by Dr Nico Smith sought a clearer picture of the ANC's stand and the views of exiled South Africans campaigning against the Pretoria government, the statement said. It gave no further details.

In the past senior ANC officials have met representatives of South Africa's white business community, internal opposition leaders and other groups aiming to promote dialogue on South Africa. — Sapa-AP

Cape Times 20/2/88

# Police presence: Church's protest

Staff Reporter

REPRESENTATIVES of the Archdiocese of Cape Town yesterday registered a "strong protest" against the presence of policemen in the Catholic Church, Bridgetown, where a prayer service was held on Thursday.

The service was organized by the Western Cape Students' Congress to pray for detainees.

The Rev Jackie Jooste said he had negotiated with police who surrounded the building on Thursday and asked them not to interfere with the service. He said they monitored proceedings because they wished to sit in to ensure it was a *bona fide* church service.

Captain Reg Crew of the police public relations directorate in Pretoria said the police had no comment to make on the clergy's statements.

"We went to monitor the service and that is it," Captain Crew said.

Bishop Lawrence Henry, Catholic Auxiliary Bishop of Cape Town, and Father Frank de Gouveia, Episcopal Vicar for Justice and Peace, said they regarded this action as "a serious violation of the right to freedom of worship".

"We cannot accept that police should monitor church services. If this was indeed their intention, they were certainly acting beyond their competence," the clergymen said in a statement.

Even if the police were not acting beyond the scope of their powers, they actions went "beyond acceptable civilized practice — we do not want guns in our churches," they said. Captain Crew said he could not be sure whether the police were armed, but said pistols were "a normal part of their uniforms".

# The Battle of Middelburg

## Ministers hounded by complaints over multiracial school in town's white area

By SYLVIA VOLLENHOVEN

A COUPLE of modern-day missionaries trying to spread Christian teaching in Middelburg have been facing an uphill battle.

The whites in this small Karoo town are deeply divided about whether or not the United South Africa Ministries (USAM) should be allowed to have a multiracial school.

Two USAM ministers, the Revs Maggie and Albert Gaisford — a husband and wife team — opened the school about a year ago.

Since then they have been hounded by officialdom and complaints from the municipality.

Maggie, a former model and Sorbepok swimmer, is a determined Afrikaner who says she is merely "doing God's will."

"We are trying to build relationships between people. It is the only way out of the violence," she says.

However, the town's Mayor, Dr Willem Ewald Burger, is adamant that the Zaphkamsis school — the names means "heads up" — should be moved to a black township.

It is not the first time that Maggie and Albert, a former company director, have ploughed through plateland sensitivities.

In 1979, they chose a small town, Stormsvlei near Riversoedend, to start a multiracial religious community.

This caused a ripple among white people in the area at the time.

Then, Stormsvlei fell prey to the depopulation of the plateland.

The community was left in peace until about two years ago when Herstigte Nasionale Party and Conservative Party parliamentarians complained about the commune's mixed-race school.

**Goldrums**



The Rev Albert Gaisford stops for a chat and a joke with a child in one of the classrooms.

to fight with the Lord," says Maggie Gaisford cheerfully.

They started the Middelburg school about a year ago and it now caters for children from pre-school to Standard 3. About 100 children are enrolled with more arriving daily.

Every morning, Albert Gaisford fetches the children from the coloured and black townships in an old canvas-covered lorry.

A few of the pupils walk to school and last year they received a letter from the municipality complaining about this.

The white Middelburgers did not want black children walking past their houses to school.

**Light**

walk past the white homes," says Albert Gaisford.

I spent several days with the Gaisfords in Middelburg recently. They are a family full of surprises.

• Their main opponent in the town is storekeeper Percy Stander, but the Gaisfords buy much of their produce from him.

• We don't need to boycott him. That's not what we believe in," says Maggie Gaisford.

• When the harassment from the town's authorities gets too much, says Maggie, she dons her dog collar and heads for the police station.

"It is not easy for them to deal with an Afrikaner-speak-

one section of the school — he said angrily.

"I am not interested in talking about that school, the sooner it is gone the better."

Asked what his main objection was, he replied: "But it is the right next to my house."

He complained about constant noise coming from the school.

I spent two days in Middelburg and all I could hear was the sound of children singing, playing or reciting their lessons.

The Gaisfords also run a craft workshop for adult women. In the morning they have a short prayer service during which they sing hymns.

"This is what the shopkeeper-

plaints from white ratepayers.

"We would like to keep the school because they are doing good work, but we want to get them premises in the black township of Kxanzomzame so that they can be closer to the people they serve," said Dr Burger.

He said the "ratepayers" had complained about all the singing, especially on a Sunday.

The Gaisfords used to have Sunday School for the children in the white part of town but stopped, they say, because of the complaints.

"People want to rest at weekends. We have tried to help them (the Gaisfords) but we must also look at the ratepayers' grievances.



The Rev Maggie Gaisford serves lunch to the pre-school class at Ziphkamsis School. The name means "heads up".

Picture: GUY TILIM

economy the nur deducti



Middleburg have been facing an uphill battle.

The whites in this small Karoo town are deeply divided about whether or not the United South Africa Ministries (USAM) should be allowed to have a multiracial school.

Two USAM ministers, the Revs Maggie and Albert Gaisford — a husband and wife team — opened the school about a year ago.

Since then they have been hounded by officialdom and complaints from the municipality.

Maggie, a former model and Springbok swimmer, is a determined Afrikaner who says she is merely "doing God's will."

"We are trying to build relationships between people. It is the only way out of the violence," she says.

### Township

However, the town's Mayor, Dr Willem Ewald Burger, is adamant that the Ziphakamise school — the names means "heads up" — should be moved to a black township.

It is not the first time that Maggie and Albert, a former company director, have ploughed through platteland sensitivities.

In 1979, they chose a small town, Stormsvlei near Riversoenderend, to start a multiracial religious community.

This caused a ripple among white people in the area at the time.

Then, Stormsvlei fell prey to the depopulation of the platteland.

The community was left in peace until about two years ago when Herstigte Nasionale Party and Conservative Party parliamentarians complained about the commune's mixed-race school.

### Doldrums

Now, Stormsvlei has settled down and Maggie Gaisford says she felt the need to pull the Karoo's Middleburg out of the apartheid doldrums.

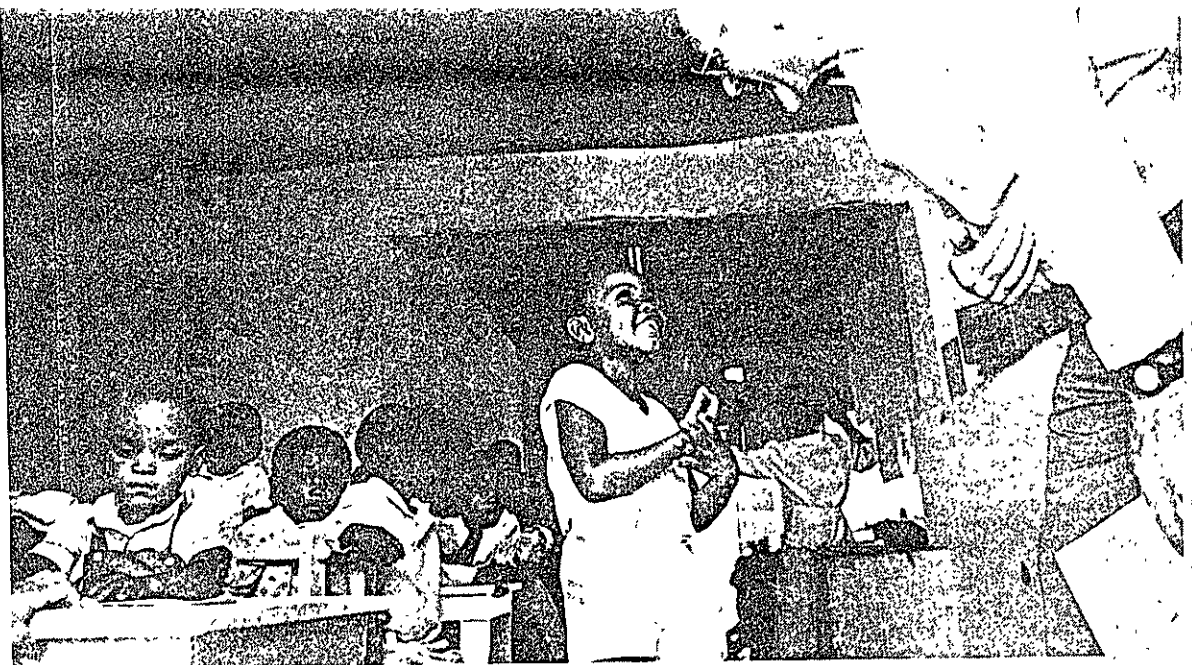
She fights the white conservative establishment from a completely apolitical platform.

"We want to educate children to be leaders. They are dragged down in the townships and we want to bring them out of there," she says.

The Gaisford couple's commitment to their ideals carries on long after school hours.

One of the black teachers and three of the school's pupils live with them in their home in Middleburg's white Coetzee Street.

"The Lord has sent us here and those who don't like it have



The Rev Albert Gaisford stops for a chat and a joke with a child in one of the classrooms.

to fight with the Lord," says Maggie Gaisford cheerfully.

They started the Middleburg school about a year ago and it now caters for children from pre-school to Standard 3. About 100 children are enrolled with more arriving daily.

Every morning, Albert Gaisford fetches the children from the coloured and black townships in an old canvas-covered lorry.

A few of the pupils walk to school and last year they received a letter from the municipality complaining about this.

The white Middleburgers did not want black children walking past their houses to school.

### Littering

They accused the children of littering and making a noise.

"So, we made arrangements for the children to come across the field at the back of our house and use a special back entrance.

"That way they don't have to

walk past the white homes," says Albert Gaisford.

I spent several days with the Gaisfords in Middleburg recently. They are a family full of surprises.

• Their main opponent in the town is storekeeper Percy Stander, but the Gaisfords buy much of their produce from him.

• We don't need to boycott him. That's not what we believe in," says Maggie Gaisford.

• When the harassment from the town's authorities gets too much, says Maggie, she dons her dog collar and heads for the police station.

"It is not easy for them to deal with an Afrikaans-speaking woman in a cleric's robes," she says matter-of-factly.

We met several white people at the Gaisford home who supported the school in every respect.

When I tried to speak to shopkeeper Percy Stander — his premises are adjacent to

one section of the school — he said angrily:

"I am not interested in talking about that school, the sooner it is gone the better."

Asked what his main objection was, he replied: "But it is right next to my house."

He complained about constant noise coming from the school.

I spent two days in Middleburg and all I could hear was the sound of children singing, playing or reciting their lessons.

The Gaisfords also run a craft workshop for adult women. In the morning they have a short prayer service during which they sing hymns.

"This is what the shopkeeper has been complaining about most," claims Maggie.

Next door, at Percy Stander's shop, there was a constant buzz of delivery vehicles and patrons, mostly black.

Mayor Dr Willem Burger said the municipality's main consideration was the com-

plaints from white ratepayers.

"We would like to keep the school because they are doing good work, but we want to get them premises in the black township of Kwanomzame so that they can be closer to the people they serve," said Dr Burger.

He said the "ratepayers" had complained about all the singing, especially on a Sunday.

The Gaisfords used to have Sunday School for the children in the white part of town but stopped, they say, because of the complaints.

"People want to rest at weekends. We have tried to help them (the Gaisfords) but we must also look at the ratepayers' grievances.

"Some people have been living here for 20 to 30 years and paying their rates.

"We have to be concerned about them and that is why this school must move.

"It's a kindergarten, feeding scheme, church activities and everything," said Dr Burger.



Ziphakamise children line up for early-morning soup and bread from the Rev Maggie Gaisford.



1987-7-15 26/2/88

## SACBC appointment 28

PRETORIA — Brother Jude Pieterse, 48, has been appointed secretary-general of the Southern African Catholic Bishops' Conference (SACBC) with effect from April 1, 1988.

He succeeds Father Smangaliso Mkhathshwa who has completed two terms of office.

Brother Jude was born in Cape Town.

Since 1977 he has handled negotiations with various government education authorities on behalf of the Catholic schools in South Africa.

The SACBC said Brother Jude had also been a leading figure in the introduction and development of "open" or non-racial schools. — Sapa

28  
26/12/92  
Structure

# Cain asks Vlok to act on SACC

THE United Christian Action yesterday welcomed the banning of the UDF and 16 other organisations and urged the Government to consider extending the restrictions to the South African Council of Churches.

In a statement released by its director, Dr Edward Cain, UCA said the decision by the Government to greatly restrict the UDF is greeted with relief in the South African Christian community.

"Far from being a uniting force in South Africa, the UDF and its affiliates have greatly contributed to the climate of instability, violence and revolution in the country over the last three years.

"The revolutionary climate in South Africa will only come under complete control once the substantial overseas funds for radical organisations have been effectively cut off.

## Hatred

"These organisations include a number of church bodies, especially the South African Council of Churches (SACC). The UCA urges Mr Vlok to consider extending the restrictions to those who promote class-hatred and civil disobedience under the cloak of religion and christian reconciliation," Mr Cain said.

Other churchmen have reacted differently to the latest Government crackdown.

At a joint Press conference at Bishopscourt, Archbishop Tutu said many South Africans would see the restrictions as a "declaration of war by the Government."

Speaking in his personal capacity, Dr Boesak, president of the World Alliance of the Reformed Churches, vowed to continue his fight against the Government "at every single opportunity" and said that if the UDF could not call people to non-violent action he would do so in his own name.

Speaking at a Press conference here which he shared with the Archbishop of Cape Town, the Most Reverend Desmond Tutu, he said he would continue to follow a course of peaceful, non-violent opposition to the Government.

# UWC elects Tutu as new chancellor

*Cape Times 26/2/88*

*28*

*[Handwritten initials]*

Staff Reporter

THE Archbishop of Cape Town, the Most Rev Desmond Tutu, has been elected chancellor of the University of the Western Cape, the university announced yesterday.

He succeeds Professor Erika Theron, 80, who has announced her retirement.

The rector and vice-chancellor, Professor Jakes Gerwel, said the university was "singularly honoured" to have a person of Archbishop Tutu's stature and calibre at its helm.

Archbishop Tutu, recipient of the Nobel peace prize in 1984, "was committed to and cherished the ideals the university stood for and was therefore ideally suited for its chancellorship", Professor Gerwel said.

He praised the contribution and leadership of Professor Theron, first as chairman of the university's council and as its chancellor since 1987.

Her last official function as chancellor will be at the university's graduation ceremony on March 11 and 12.

The new chancellor will serve a tenure of three years.

Archbishop Tutu was born in Klerksdorp in 1931 and received most of his schooling and training in the Transvaal. He was a teacher in Johannesburg from 1954 to 1958, when he enrolled for ordination training at St



Archbishop Tutu

Peter's Theological College in the city.

In 1960 he obtained a licentiate in theology and served as a priest, a lecturer and a chaplain of Fort Hare University before being ordained Dean of Johannesburg in 1976. During this same period he also served as Bishop of Lesotho.

He was elected general secretary of the SA Council of Churches in 1978 and served till 1985.

He served for a year as Bishop of Johannesburg before being appointed Archbishop of Cape Town in September 1986. Last year he was elected president of the All Africa Conference of Churches.

# Churchmen refuse to be silenced by restrictions

By Jo-Anne Collinge

Twelve church leaders have vowed that, regardless of the consequences, they will continue many of the activities which have become illegal for the 17 political organisations to pursue.

The group has called on churches to organise "major services of witness and protest against the restrictions in every area of the country" at 3 pm on Sunday.

The clerics, including Cape Town's Anglican Archbishop Desmond Tutu, South African Council of Churches general secretary the Rev Frank Chikane, SACC president Dr Manas Buthelezi, and the outgoing general secretary of the Southern African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, attended an urgent meeting in Johannesburg yesterday.

## 'Central to Gospel'

They released a statement declaring: "The activities which have been prohibited are central to the proclamation of the Gospel.

"We must make it quite clear that no matter what the consequences, we will continue as a matter of course:

- "To campaign for the release of prisoners.
- "To call for clemency for those under sentence of death.
- "To call for the unbanning of our

political organisations.

- "To call for negotiations involving the true leaders of our country to bring about a transfer of power from a minority to all the people of our country.

- "To commemorate significant events in the life of our nations and those who have died in what the State calls 'riots'.

- "And to call upon the international community to apply pressure to force the Government to the negotiating table."

The churchmen have also been highly critical of the restriction of the joint presidents of the United Democratic Front, Mrs Albertina Sisulu and Mr Archie Gumede.

Their statement said: "Mrs Sisulu has been struggling to bring about peace between opposing groups in KTC, Cape Town. It is widely acknowledged that Mr Gumede has been a key advocate of peace in the fighting in Maritzburg."

The other members of the group are the Rev Khoza Mgojo, a former head of the Methodist Church; the Rev DNP Luthuli of the Evangelical Lutheran Church in SA; the Rev DS Madisapodi of the African Methodist Episcopal Church; the Rev L Marokoane of the African Catholic Church; four members of the Council of African Independent Churches — Archbishop NH Ngada, the Rev P Makhubu, the Rev OT Xulu and the Rev TW Ntongana.

● See Page 15.

## Activists' centre gets Black Sash streamers

Khotso House in central Johannesburg, which houses the United Democratic Front and the Detainees' Parents' Support Committee offices, was draped with long black streamers yesterday by members of the Black Sash, which also occupies the building.

The hall and meeting facilities of Khotso House, which is owned by the South African Council of Churches, have been frequently used by many of the 17 organisations who have been clamped down on by the Government.

A Black Sash statement said their use of black sashes across the building was "to demonstrate the extent of our abhorrence of the latest spate of banings (which) are bound to provoke anger, protest and unrest, thus giving the State further opportunities for repressive action against its opponents".

The Black Sash regarded South Africa as being in a state of mourning which would only be relieved when "the shackles of apartheid are removed and we begin to move forward towards enlightenment and civilised rule".

In Khotso House, the DPSC offices, normally filled with workers and relatives of detainees, were empty. A staff member was connecting answering machines to telephones and there was a notice on the door stating that the offices would remain closed until certain legal procedures had been completed.

● Picture — Page 15.

# Christian right B

DIP 27/2/88

CAPE TOWN — Two Christian reconciliation groups yesterday called on the government to reverse the ban on the United Democratic Front, the Azanian Peoples' Organisation, and other organisations.

The organisations restricted this week together "represent the

voice of a large percentage of the people of South Africa, including many Christians," Koinonia Southern Africa and the Pretoria Initiative for Reconciliation said.

The vice-chairman of Koinonia Southern Africa, Ds Ben Kotze, yesterday said: "It is a basic Christian right to take part in non violent opposition to unpopular policies."

"For the disenfranchised majority of this country, the banned organisations provided the only surviving vehicle for such protest."

"For government, to ban such organisations is to add to the pressure on the poor and the weak to turn to violence."

"The government, is claiming to be opposed to violence and yet by this action, we believe it is only promoting it."

"Do not, both Scripture and history teach us that the silencing of all the dissident opposition can only lead to total disaster?"

"We appeal to all Christians and churches of the country to register their protest and to join us in condemning this move," the organisations said. —DDC

# Christians must 'act against apartheid'

Staff Reporter

ROMAN Catholics and other Christians have to be prepared to take part in symbolic, non-violent actions to demonstrate their stance on apartheid, says Archbishop Stephen Naidoo.

He was preaching at a Mass in Lansdowne last night, hours after he and other prominent clergymen were arrested when they tried to march to Parliament with a petition against restrictions on 17 organisations.

He said Christians had to question the political morality of the Government which enforced "some of the most ferocious laws in the whole world".

"If we don't do that, history will judge us. We did what we did today so that history will not find us guilty. Political power as it is being exercised is unacceptable to most people.

"On one hand we have a government that is quite intransigent. On the other, there are millions of people who have no intention of relinquishing their aspirations to freedom. We could say we have a recipe for disaster.

"There is going to be in this country a continuing moral confrontation between a State that has great power — maybe the strongest army in Africa — and a group of people who are ready to stand up and confront this great force and to say this is right and this is wrong.

"You will have to accept this responsibility... We have to make moral statements and we must be prepared in future to participate in symbolic, non-violent actions to show where we stand.

"We don't want great force because we have truth on our side. We have to learn and speak the truth. This is a country of half-truths and outright lies."

He called for prayer for those in power "so that we as a people on whom this power is exercised will have power and courage to enter into Christian passion... so that this beautiful country of ours will one day come to the peace we want".

Of the latest restrictions, the archbishop said: "You can kill the dreamer, but not the dream. You cannot kill people's aspiration to freedom."



28 ~~327~~

# Protesters post soggy petition to PW

## Religion Reporter

A SODDEN petition against restrictions on 17 organisations has been posted to President Botha after the attempt by church leaders to deliver it was broken up by police.

The 25 church leaders, including Archbishop Desmond Tutu, Dr Allan Boesak and Archbishop Stephen Naidoo, who were among those arrested and later released, yester-

day vowed to take further action.

The petition was "a victim of the water cannon", but it would be posted to President Botha, according to the Rev Frank Chikane, general-secretary of the South African Council of Churches.

Archbishop Tutu said that if the Church did not follow up its action, it might as well have done nothing.

The march had not been de-

fiance, he said, but a positive statement that the Church would obey God.

If it meant consequences such as arrest "that is hard luck ... we are going to obey God and not man".

Bishop Olaf Theo Xulu, president of the Council of African Independent Churches, said he and his colleagues in the independent churches "have shown the international community

that the Church in South Africa is united against apartheid".

Cape Town's Catholic Archbishop Stephen Naidoo said: "You can kill a dreamer, but you can't kill a dream. And that dream is freedom.

"No force on the part of the Government is going to kill our dream."

He said it was the duty of the Church to stand up and point out where basic human rights were absent.

# Anger in UK over arrests of clergy

From MICHAEL MORRIS  
The Argus Foreign Service

LONDON. — Anger and astonishment have greeted news of the brief detention of Archbishop Desmond Tutu and other leading churchmen in Cape Town.

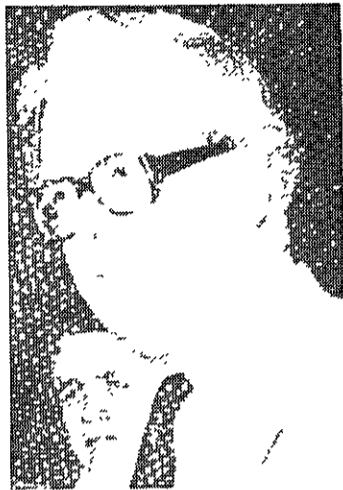
The arrests are front-page news in most Fleet Street newspapers today, and The Times carries a photograph of Archbishop Tutu being led away by police.

Foreign Secretary Sir Geoffrey Howe told the House of Commons he had yet to receive the "full facts", but "it seems that it was a peaceful protest that was broken up by the police".

## Contrasted

He added: "We are utterly opposed to the breaking up of a peaceful expression of protest of that kind."

Shadow Foreign Secretary Gerald Kaufman commented "not even senior churchmen are safe from apartheid."



Sir Geoffrey Howe

He contrasted the swift action against the church leaders with television footage at the weekend showing police "standing by helpfully" at the AWB rally — the "Nazi anti-black resistance".

In spite of high feelings in the Commons, Mrs Thatcher's Government comfortably beat

off an Opposition challenge to her stand on sanctions against South Africa yesterday.

At the end of the debate, during which speakers on both sides condemned the police action against Archbishop Tutu and other church leaders, an Opposition motion calling for comprehensive economic sanctions was defeated by 265 votes to 209, a Government majority of 56. A small number of Conservative backbenchers voted against the Government.

During the debate Mrs Lynda Chalker, Foreign Office Minister of State, ruled out any initiative by the Government to secure the withdrawal of the ambassadors of all European Community member states from Pretoria.

## Contempt

Mr Kaufman accused Mrs Thatcher of being the "handmaiden of apartheid" for not supporting comprehensive economic sanctions. It was time her Government realised that soft words to the South African

Government would be treated with contempt. The only thing they took notice of was strong action.

In a prominent BBC television news report last night, British viewers were told by Cape Town's Dean King that the arm-in-arm march by the priests represented "open conflict" with the State. He and other churchmen were prepared to take the consequences of their action, he said.

In Bonn, Chancellor Helmut Kohl has appealed to the South African Government to step up efforts towards a peaceful internal dialogue.

Spokesman Streidheim Ost said the chancellor was "very concerned". The recent crackdown, he said, was incompatible with South Africa's stated democratic goals.

Germany's SDP said it was angered by the action taken yesterday against Archbishop Tutu and others who had traditionally been reasonable with the Government.

## SA back on prime-time TV

The Argus Foreign Service

WASHINGTON. — South Africa is back on prime-time American television news after being superseded by the Arab-Israeli violence and turmoil in Panama.

Last night viewers of at least two of the major networks saw scenes of events in Cape Town earlier in the day when Archbishop Desmond Tutu and the Rev Allan Boesak were detained briefly and police used high pressure water hoses against church protesters.

They also saw the rightwing protest in Pretoria on Saturday when flag-bearing demonstrators drove through the city and handed a message to the Government at the Union Buildings.

Commentators on both the ABC and NBC networks noted that the response by the authorities to the two events was sharply different.

## Dean King told police of march on Parliament

Staff Reporters

DEAN Edward King, dean of St George's Cathedral, told police before the attempted march on Parliament that a group of churchmen intended to deliver a petition.

Confirming this today, Dean King said he acted on the advice of Archbishop Desmond Tutu.

About 25 leading churchmen and more than 100 others were arrested and then released yesterday after the attempted march. Police used a water cannon to spray the procession.

### IN POSITION

Dean King said today that when he went outside before the service in St George's Cathedral, the police were already in position in Wale Street.

He asked to speak to the officer in charge and told him of the intention to deliver a petition to Parliament. He was

warned that the action would be illegal.

"I thanked him for his advice and went back to the service," said Dean King.

The police public relations division in Pretoria said in a statement late yesterday that the police had no choice but to remove Dean King, Archbishop Tutu, Dr Allan Boesak and "a number of other persons" from Wale Street after they had "taken part in an illegal procession".

"The police displayed all possible reasonableness, warning those taking part that their actions were illegal and requesting them to disperse.

"Notwithstanding this warning, the procession took place and after being requested to disperse the group ignored the call and sat down in the road from where the police were forced to remove them.

"A charge against them will be investigated in the normal manner," the spokesman said.

## Vlok to answer for arresting 'kneeling clerics'

By DAVID BRAUN  
Political Correspondent

LAW and Order Minister Mr Adriaan Vlok is to be called to account to Parliament this afternoon why the police acted with such power to break up a peaceful procession of clerics while ignoring an armed procession of rightwing extremists.

The House of Assembly is to hold a snap debate this afternoon on yesterday's incidents in which more than 100 clergymen were arrested for trying to march to Parliament.

PFM spokesman on law and order Mrs Helen Suzman approached the Speaker, Mr Louis le Grange, for the special half-hour debate, and her request was granted.

The debate will take place from about 6pm.

### PETITION

Mrs Suzman will introduce the motion that the House adjourn to discuss the incidents that took place outside St George's Cathedral in Wale Street yesterday.

She will have 15 minutes to speak with the remainder of the half hour being allocated to other parties, including Mr Adriaan Vlok, if he wishes to respond.

Mrs Suzman said today she intended making known the contents of the petition which the clergymen had intended presenting to the State President and to Parliament before the police broke up their procession and took them away.

She also intended pointing out the absurdity of using so much police power against kneeling churchmen while no notice was taken of an armed group of AWB supporters descending on the Union Buildings in Pretoria to present a petition.

Mrs Suzman said: "As usual, the Government is its own publicist when it comes to giving South Africa a poor image abroad.

"It is a tragedy that we should have to ask for debates like this, when we should be discussing the pressing issues of our country."

● The Rev Allan Hendrickse, leader of the Labour Party, today objected to the discriminatory application of certain laws although his party did not agree with these laws.

He said a number of peaceful, unarmed demonstrators had been arrested and charges were being investigated while an armed, vociferous group, the AWB, were allowed to go completely free without any action being taken against them.

# CLEVERINGS

Sowetan 1/3/88

# WVA ROTH

28

Arrested - and then released

TOP South African church leaders were yesterday released from police custody shortly after they were arrested outside St George's Cathedral, Cape Town, while attempting to march to Parliament to present a petition protesting last week's Government restrictions on anti-apartheid organisations.

Among the first to be released were Archbishop Desmond Tutu, Dr Allan Boesak, the president of the Methodist Church Dr Khoza Mgojo, and the general secretary of the SA Council of Churches, the Rev Frank Chikane, Archbishop Tutu's spokesman said.

As church leaders left Caledon Square Police Station, they said they were told charges against them were being investigated and that they had

**SOWETAN Reporter and SAPA**

been released on their own recognisances.

After the clergymen leading the procession were arrested, a group of people, including clerics, was sprayed with a water cannon as they sat in the street singing a hymn, according to a Cape Town source.

The South African Police public relations division in Pretoria said the police had no choice but to remove the Rev King of St George's

To Page 2

## Clerics on march

From page 1

Cathedral, Archbishop Tutu and Dr Boesak and a number of other people from Waal Street after they had taken part in "an illegal procession."

procession that their actions were illegal and requesting them to disperse."

"The police displayed all possible reasonableness, warning those taking part in the

In the House of Representatives, the Labour MP for Fish River Mr Carolus Koeberg asked why priests were arrested in a peaceful demonstration while no action was taken against armed members of the Afrikaanse Weerstandbeweging at a demonstration at the weekend.

Mr John Douw (L.P., nominated) said the A/WB were a bunch of "lunatic cowboys" who were whipping up emotions

whipping up emotions

Engine spares must be bought from us 50% discount

1/2 PRICE

CLUTCH AND PRESSURE PLATES



for all cars plus old unit

**Special Car Covers**  
R69,00

**LAND AIR FILTERS**  
1/2 PRICE  
Example Valiant was R17,02 NOW **R8,51**

**LUCAS BATTERIES**  
310 95  
12 months free  
**FAST CARS**  
not include lead levy

# KTC declared no-go zone

Cape Town 2/3/88

By ANDRE KOOPMAN

KTC squatter camp in Nyanga was yesterday declared a restricted area, open to residents only, in terms of an order issued in terms of the emergency regulations, by the Divisional Commissioner of the Western Cape, Brigadier Roy During.

In terms of the order published in the Government Gazette the restricted area is the, "occupied ground bordered by Terminus Road, NY 78, NY 5, and Great Dutch Crescent."

This area is in effect the strife-torn KTC camp. "No person who is not normally resident in the area, may enter on or be present on, or in any part of the area without the written permission of the Divisional Commissioner," the order states.

The Reverend Syd Luckett, a member of the mediating committee which has been trying to establish peace in KTC and director of the Anglican Board of Social Responsibility, said last night "it would make a mockery of my ministry if I allowed myself to be bound by these restrictions.

"By its decisions and actions of the past week the government has clearly set itself on a collision course with the church of Christ and the State President should pay heed to the words of Jesus: "The gates of hell will never hold out against the church".

A police spokesman in Cape Town said he was unable to comment on the restriction order. There was no unrest in the township, he said.

CMG Times 2/13/88

28

# AWB 'hunts' Grosskopf

By CHRIS STEYN

AS SEVEN alleged terrorists — including Mr Heinrich Johannes Grosskopf — evaded a nationwide police dragnet at the weekend, the ultra-right Afrikaner Weerstandsbeweging (AWB) said it was joining the hunt for the young Afrikaner who allegedly set off the Krugersdorp car bomb which killed three people and injured 20.

AWB spokesman Mr "P W" Bingle said yesterday that the organization's "security unit" was hunting the alleged bomber.

"The security unit is on the look-out for Grosskopf. They know exactly who they are looking for," he said.

"And should one of them arrest him, he will be handed over to the police."

Although the "security unit" had not been placed on specific alert, they intended "assisting the police to apprehend him".

Mr Bingle said the AWB's ordinary members were "more interested and better informed about the ANC" than "ordinary" members of other political parties, and would be more on the lookout for the suspected bomber and his comrades.

"We are not neutral as far as the ANC is concerned. We regard them as the enemy, not as a partner in negotiation," he said.

A spokesman for the Directorate of

Police Public Relations in Pretoria declined to comment on the AWB spokesman's statements.

Meanwhile, scores of roadblocks in the Peninsula and the Witwatersrand failed to net South Africa's most wanted man and six others who allegedly assisted Mr Grosskopf in the Krugersdorp blast. Police issued identikits of two of the six alleged accomplices at the weekend.

There will be roadblocks in all police districts in the Peninsula this week. Police followed up several new leads in Cape Town yesterday, but no arrests were made.

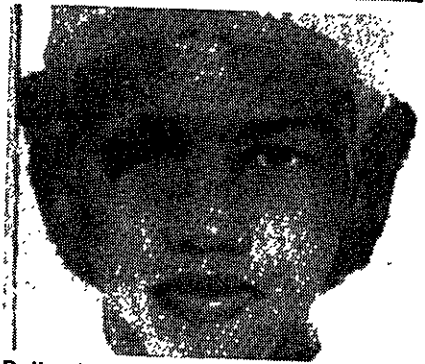
## Explosion

Police said yesterday that they believed that Mr Grosskopf was still in the country. And police sources said they regarded the African Nationalist Congress (ANC) comments to the Cape Times as an indication that Mr Grosskopf had not yet reached his hideout in Botswana.

An ANC spokesman told the Cape Times at the weekend that the organization could not claim or deny responsibility for the blast, neither could it confirm or deny that Mr Grosskopf was a member of the ANC.

Police believe that Mr Grosskopf was also responsible for the car-bomb explosion that injured 68 people in Quartz Street, Johannesburg, last July. He is also suspected to have been involved in the double car bomb blast at Johannesburg Magistrate's Court which killed four people and injured 15 last May.

## Bombers' identikits



Police have issued these two identikits of men wanted in connection with the Krugersdorp bomb blast.

rt  
i,  
k,  
n,  
r

# Police TV statement

## 'complete nonsense'

Political Staff

2/3/88

POLICE handling of a protest march on Parliament by about 150 people on Monday had been "reckless" and "indiscriminate", Houghton MP Mrs Helen Suzman said yesterday.

She said the police statement that they had no choice but to use a water-cannon as had been stated on Netwerk was "complete nonsense".

If the churchmen had been allowed to present their petition, it would have prevented the "sensational publicity" throughout the world which had added further fuel to the campaign for sanctions against SA.

"Can it be that the reason for this ridiculous police over-kill is due to two pending by-elections.

"This is but an incident in a series of actions by the government designed to demonstrate to the voters of Standerton and Schweizer-Reneke

that the government is not soft on law and order."

● British Deputy Foreign Secretary Mrs Lynda Chalker said she welcomed Mrs Helen Suzman's decision to read out part of the church petition during the emergency debate in parliament yesterday.

● The Five Freedoms Forum (FFF) yesterday strongly condemned the arrest of the church leaders.

"Petitioning parliament is a traditional way in which people, particularly those who have no representation in government, have been able to express their views."

● UN Secretary-General Mr Javier Perez de Cuellar said the detention of Archbishop Desmond Tutu and other religious leaders showed an intensification of the crisis in SA.

He called the incident "an extremely worrying development".

# Vlok supports police action against 'clerics who chose violence' (28)

The Government was taking the blame for the illegal actions of clerics who had chosen "violence and Communism above Christianity", the Minister of Law and Order, Mr Adriaan Vlok, told Parliament yesterday.

In a House of Assembly snap debate, requested by Mrs Helen Suzman (PFPP, Houghton) to discuss the action of the SAP in arresting churchmen on Monday, Mr Vlok said the clerics had "wittingly acted illegally".

### EXPLANATION

Archbishop Desmond Tutu, Archbishop Stephen Naidoo, Dr Allan Boesak, the Rev Frank Chikane and Dr Khoza Mgojo were among about 150 churchmen arrested.

Mrs Suzman said Mr Vlok owed South Africa an explanation for the "disgusting partisan behaviour" which saw police acting against the churchmen but not against the AWB.

Mr Vlok said: "It was a

black day for us, yes. But not because of the way the police behaved. I've already said that all South Africans have to make a choice and those churchmen made their choice. They chose violence and communism above Christianity."

Mr Vlok's voice was drowned by shouts of "That's a lie" from left-of-government opposition benches.

"Now we must take the blame for others who hide behind the cloak of sanctimoniousness," said Mr Vlok.

"I can't believe these churchmen haven't yet understood the real aims of the African National Congress," he said, adding that South Africans had to choose between peace and violence and

between Christianity and evil.

Mr Vlok warned that the Government would not hesitate to act against radicalism. The recent restrictive measures were aimed at organisations which had contributed "shockingly" to violence.

### NOT ILLEGAL

He defended the police response to the AWB arrival at the Union Buildings at the weekend, saying that about 300 to 400 people had arrived in motor vehicles and had not marched but had "stood around" in groups which did not constitute an illegal gathering.

They had handed over their petition to a senior police officer and "after negotiation they immediately dispersed".

D/P 3/3/84

# Bishop tells of confusion over religious objection

28

CAPE TOWN — There was "profound theological confusion" in the Defence Act on the question of religious objection to military service, a Wynberg Regional Court heard yesterday.

The Anglican Bishop of Grahamstown, the Right Reverend David Russell, said this in mitigation of sentence in the trial of Ivan Toms, 35, a medical doctor and conscientious objector, who was found guilty this week of refusing to do military service between November 12 and December 1 last year.

Toms faces a maximum civilian jail sentence of about a year and eight months.

Bishop Russell said it was immoral and un-Christian to make a criminal of someone who had renounced violence.

"Someone might hold deeply ethical personal convictions about taking up arms but they might

not articulate them in Christian form.

"They are not recognised by the Defence Act.

"There is profound theological confusion in the act in that it separates the idea of religious conviction from ethical conviction as if they are easily separated," he said.

The requirement for classification as a religious objector was that the person be a universal pacifist.

"In fact, this rules out the majority of Christians.

"Ninety-nine per cent of Christians — when it comes to clarification of their views — are not universal pacifists," he said.

The Rev John Freeth, rector of St John's Parish in Wynberg and Toms' parish priest, said he had known Toms since 1980 and had found him to be "a person of prayer, integrity and real Christian conscience". — DDC



See It

3-9/3/88



# WEAN OURSELVES OUT AGAINST RESTRICTIONS

*The leaders of the South African Council of Churches issued this statement in protest to the government's latest draconian measures. The SACC states that the new measures are a blow directed at the heart of the church's mission in South Africa.*

**W**E, the leaders of South African Council of Churches, have held an emergency meeting in Khaitso House, Johannesburg to discuss the crisis in our country which was created by the South African government when it banned the operations of 17 of our people's organisations, prohibited many activities of the Congress of South African Trade Unions and restricted 18 of our leaders.

We believe the restrictions represent a desperate attempt by weak people to hold onto power in the face of an ever-increasing determination by the oppressed people of our country to bring about justice, democracy and peace.

The government's drastic and brutal action removes nearly all effective means open to our people of working for true change by peaceful means, and if there is violent reaction to its action, this government must take the responsibility.

The ban on the activities of the 17 organisations is a blow directed at the heart of the church's mission in South Africa.

Firstly, the organisations which have been banned are the organisations of and for our people.

Secondly, the activities which have been prohibited are central to the proclamation of the gospel in our country. We must make it quite clear that, no matter what the conse-

quences, we will continue as a matter of course to campaign for the release of prisoners, to call for clemency for those under sentence of death, to call for the unbanning of our political organisations, to call for negotiations involving the true leaders of our country to bring about a transfer of power from a minority to all the people of our country, to commemorate significant events in the life of our nation, to call upon the international community to apply pressure to force the government to the negotiating table.

Our mandate to carry out these activities comes from God and no man and no government will stop us. If the state wants to act against the church of God in this country for proclaiming the gospel, then so be it. Thirdly, at least one prominent church leader known to us has been banned and house arrested in terms of the regulations. Dr Simon Gqubule, principal of the Methodist Church's John Wesley College, has been restricted to the Pietermaritzburg district and has been placed under house-arrest between 6 pm and 5 am.

We know Gqubule to be a man dedicated to justice and peace in our country and condemn the restrictions on him - as we condemn the restrictions placed on all our other leaders - in the strongest terms we can muster. We find it particularly horrifying that the government has restricted two leaders - in the persons of Mrs Alberta Sisulu and Mr Archie

Gumede - who were until their restrictions tireless workers in the cause of peace in two of the most desperate crisis areas in our land. Mrs Sisulu has been struggling to bring about peace between opposing groups in KTC, Cape Town. It is widely acknowledged that Gumede has been a key advocate of peace in the fighting in Pietermaritzburg. We believe the time has come to state the truth clearly as we see it: from the government's banning of these two leaders, from its harassment of peacemakers in KTC, from its detention of leaders in Pietermaritzburg, and from its failure to arrest people against whom there is clear evidence of murder and assault, we must conclude that the authorities are deliberately obstructing peace in our country and encouraging violence amongst our people. Their purpose is to use surrogate forces to smash effective opposition to their heretical policy of apartheid, and to ensure as far as possible that it is the blood of black people, and not of white people, that is spilled in pursuance of their aim.

In responding to the current crisis, we feel we must address primarily the oppressed people in our land, for it is they who will decide in the final analysis when apartheid is going to be abolished.

We urge the oppressed to intensify the struggle for justice and peace in accordance with the gospel and we encourage them not to lose hope, for victory against evil in this world is



The SACC's Frank Chikane

guaranteed by our Lord. For our part, we commit ourselves to exploring every possible avenue for continuing to carry out the activities which have been banned, as we believe they are mandated by the gospel.

To the white voters of South Africa, we must say - without too much hope of being heard - that you are being deceived by the government.

Your fellow South Africans want nothing more than to live in a just and peaceful country. Your position is becoming untenable and we believe that you must dissociate yourselves from this government.

Apartheid is a heresy. You can't reform a heresy, and if you are to assure your futures, you must join the real struggle for democracy.

We now hope the international community - and especially South Africa's major trading partners - will wake up to the fact that this illegitimate government is threatening their interests as well as the lives and security of black and white South Africans.

It has shown quite clearly that it has nothing to offer but instability and bloodshed. It must be isolated to force it off the awful path it has chosen.

8/2/8  
3/2/8

# Lay church members react to Govt clash

## Religion Reporter

Organisations for lay members of churches involved in the church-State clash over the past weeks have spoken out in support of both the church leaders and the Government.

The large South African Council of Laity (SACL) has supported church leaders. In a statement the SACL said: "Church leaders believe that the mandate for their actions came from God so no person has the legitimate right to stop them. President Botha has, however, taken it upon himself to determine what is spiritual and valid Christian witness and what not."

"One wonders how a Government, which supports racial discrimination ... is in any position to pronounce which actions are Christian and which not."

But an Anglican parish in Richards Bay, Natal, the Anglicans Concerned for Truth and Spirituality (ACTS) and United Christian Action (UCA) have spoken out in support of State actions, including the banning of *New Nation*.

## OTHER PARISHES

The St Andrew's parish in Richards Bay said in a statement: "We dissociate ourselves from any church spokesman who supports violence, sanctions or disinvestment as a means of bringing about change." The parish said it invited other parishes to pray for guidance and to speak out on these issues.

ACTS sent a telegram to Mr Botha in which it congratulated the Government on action taken against the "Marxist *New Nation* and 17 undemocratic organisations".

"We fully back your stance towards Archbishop Desmond Tutu and dissociate ourselves with the confrontational attitude of our Anglican church hierarchy," ACTS also said in the telegram.

UCA said it "expressed gratitude and relief" about the banning of *New Nation* but emphasised its concern that the paper could again be published after the three-month banning period had lapsed.

# Heyns out to 'build bridges'

By Patrick Laurence

Conflict with church leaders is a "traumatic experience" for Cabinet Ministers, Professor Johan Heyns, moderator of the NGK, told The Star.

It was an anguishing experience for him personally and he would strive to avert the threatened all-out clash between State and the church leaders who were briefly arrested during Monday's march on Parliament, Professor Heyns said.

The marchers were trying to present a petition to the State President, Mr P W Botha. The petition, of course, protested against the restrictions imposed last week on 17 extra-parliamentary organisations and the Congress of South African Trade Unions (Cosatu).

The majority of Ministers — 80 percent — were members of the NGK, Professor Heyns said.

He hoped to impress the need for compromise on church leaders who played a major role in inspiring, organising and leading the march.

"We are trying to build bridges," he said, disclosing that the NGK has scheduled meetings with both Archbishop Desmond Tutu, head of the Anglican Church, and the Rev Frank Chikane, general secretary of the South African Council of Churches.

NGK and Anglican leaders will meet in Pretoria in the Anglican cathedral of St Alban's on March 17 to discuss the role of the church in the growing South African conflict.

On March 28, the NGK will meet the South African Council of Churches.

Professor Heyns said demonstrations were not part of the tradition of his church. He thought the march on Parliament had been provocative.

The close ties between the ruling National Party and the NGK were reflected in the oft

28 quoted reference to the NGK as the National Party at prayer. As important, the NGK has become a powerful reformist influence in recent years in the politically ascendant Afrikaner community. Star 3/3/88

Its reformist tilt was reflected in two resolutions taken at its most recent general synod. The first declared that racism was a sin and a "moral aberration". The second warned that apartheid was unacceptable on Christian, ethical grounds

But against the reformist input of the reformist NGK was the influence of the more conservative Hervormde Kerk, the second largest of the Dutch Reformed Churches. It investigated the Afrikaner Weerstandsbeweging (AWB) and found — in the words of the Conservative Party leader, Dr Andries Treurnicht in Monday night's debate with the Transvaal leader of the National Party, Mr F W de Klerk — "nothing, nothing" in the AWB "programme of principles and policy against which it wanted to express itself".

Whether Professor Heyns will succeed in persuading Archbishop Tutu to adopt a different stance remains to be seen. Archbishop Tutu is a signatory to a solemn statement pledging his commitment to press ahead with the very activities championed by the restricted organisations until last week's government clamp down.

The mood in Cape Town, scene of the protest march, remained militant among church leaders, according to a source at Bishop's Court.

The feeling was that the march was only the first step in a new programme of "direct non-violent action" aimed at bringing home to the Government the deep moral dismay which its silencing of extra-parliamentary opposition had aroused in church circles, he said.

# Tutu launches a 'crusade'

9/27/78 The Star's Foreign News Service

27  
NAIROBI — Archbishop Desmond Tutu said here, yesterday that he was launching a personal crusade to force Western countries, especially Britain, to break off diplomatic relations with Pretoria until it cancelled its ban on 17 anti-apartheid groups.

"My own intention now is to challenge the West to break off diplomatic relations with South Africa and to expel South African diplomats until

certain conditions are met," he said.

The conditions were the lifting of the state of emergency, the reversal of the recent Government clampdown on opposition groups and the release or trial of detainees.

He told a press conference here that, as conditions for resuming relations, the West should insist South Africa lift the state of emergency and release or try detainees.

The archbishop, in Kenya to chair a meeting of the All Africa Conference of Churches, said he was not withdrawing

his support for economic sanctions but was proposing the diplomatic break as a minimal alternative.

He had recommended breaking relations with Pretoria before.

"We want to tell the South African Government that they do not deserve to be part of decent society." — Reuter.

## Boesak. Talk useless

The Star's Africa News Service

HARARE — It was useless to talk about peace in southern Africa as long as the Pretoria regime existed, Dr Allan Boesak said last night.

In a keynote address to an international symposium in Harare on Child Survival and Development in Southern Africa, the United Democratic Front patron bitterly attacked Britain, the United States, France, West Germany and Japan for giving support to the Government.

It made no sense to give aid to any Frontline state as long as, on the other hand, Western countries continued to give diplomatic, political and economic support to South Africa. He was given a standing ovation.

# Govt 'stands between the AWB and ANC'

Star 3/3/88  
28

No action had been taken against the Afrikaaner Weerstandsbeweging on Saturday because it was careful not to break any laws, Law and Order Minister Adriaan Vlok said yesterday in the House of Representatives.

Replying to the debate on a motion condemning police action against clergymen in Cape Town on Monday, Mr Vlok said when the AWB arrived at the Union Buildings to hand over a petition, they were warned by police and then "ran away".

This was not so in the case of the clergymen, who were told by police that they were contravening the law protecting Parliament by demonstrating in its vicinity and asked to leave.

Although AWB members were fully armed, they did not break the Firearms and Ammunition Act in their handling of the weapons. They also gathered for their meeting inside a hall, which was not illegal, Mr Vlok said.

It was not pleasant to have to take unpopular decisions. The Government's actions against the 18 organisations were taken with the best interests of the people of South Africa in mind "even though it does not seem like that to you".

The restricted organisations had contributed to the climate of violence in South Africa for the past three years, Mr Vlok said.

The Government rejected radicalism from any side and it stood between the ANC and the AWB.

"Do you stand with us?" he asked members.

He could act against the AWB only if it broke the law, he said.

Democratic Workers Party MP, Mr Peter Mopp, said that if the NP Government were banned, it would not hesitate in taking up arms.

He was speaking in support of his own motion condemning police action against the clergymen.

He also condemned the restrictions imposed on 18 organisations.

"All the water cannons and policemen and Acts of Parliament in the world will not succeed in repressing what these clergymen represent."

He denied Mr Vlok's contention that the clergymen arrested on Monday supported violence.

"That is just not true. They all preach the doctrine of love," said Mr Mopp, adding that this was more than could be said of the AWB.

Mr Mopp said the reason the "white racist" AWB was treated with kid gloves was because they were white and could influence the course of South Africa with their vote.

"Archbishop Tutu, respected throughout the world, has no vote whereas a white hobo has ... is that justice?" — Sapa and Political Staff.

D/D 4/3/88

28

# Bannings called futile

Daily Dispatch Correspondent

HARARE It was not necessary for opponents of apartheid to form an organisation to replace the United Democratic Front because the UDF symbolised a decision by the South African people "that the days of white domination are just about over," Dr Allan Boesak said here yesterday.

The leader of the World Alliance of Reformed Churches told a press conference that bannings would not stop the "tidal wave of freedom in our country".

"And the South African Government must just get it through its thick collective skull that you cannot ban a decision that has already been taken," he added.

Speaking after an hour-long meeting with President Robert Mugabe, Dr Boesak again castigated Western countries for their failure to impose comprehensive mandatory sanctions on Pretoria.

Dr Boesak, in Harare for an inter-

national conference on child survival, predicted that the church would have to assume a far more visible role in future.

This would mean taking over some of the functions of organisations on which restrictions had been placed.

The time had already come for church to support and initiate specific acts.

"We have arrived at a time when the government does not deserve loyalty or respect, and it must not get it," he said.

Dr Boesak said the churches would have a difficult time ahead, and the great challenge for them would be persuading people not to respond to the violence of the government.

"I believe this is one of the things that the South African Government is hoping for, that we in the church will become just like them, just as violent, just as careless about human life and human dignity."

If Christians succumbed to the



DR BOESAK

temptation of violence their chances of exposing the South African Government for what it was would be reduced.

While some white parishioners might be lost to the main line churches, some right wing, other people might say that for the first time the church was doing its duty.

*Art Times 4/2/88*  
**Church won't  
submit paper  
to censors**

**JOHANNESBURG**  
The SA Council of Churches has been informed by the Minister of Home Affairs, Mr Stoffel Botha, that its refusal to submit copies of the SACC journal, *Ecunews*, to his department, rendered the SACC guilty of a criminal offence.

The SACC said in a statement yesterday that: "On September 26, 1987, we received a telegram from the Home Affairs office warning us that unless we complied with their request, legal steps would be taken against us in terms of Regulation 7B (4) without further notice."

The SACC national executive committee had resolved not to comply with the order because any compliance with the state of emergency proclamation "would negate and militate against the very mission of the church in South Africa". — Sapa



# Violence not the answer <sup>APL Times 4/3/88</sup> Boesak

<sup>28</sup> HARARE. Churches in South Africa faced difficult times, and the great challenge for them would be persuading people not to respond to the violence of the government, Dr Allan Boesak, leader of the World Alliance of Reformed Churches, said yesterday.

Dr Boesak, speaking at a press conference after an hour-long meeting with Zimbabwean President Robert Mugabe, predicted that the church would have to assume a far more visible role in future, taking over some of the functions of organizations on which restrictions had been placed.

He said the South African government's clampdown on 17 groups last week would not stop the "tidal wave of freedom in our country".

But he said if Christians succumbed to the temptation of violence their chances of exposing the SA government for what it was would be reduced.

Dr Boesak, in Harare for an international conference on child survival, predicted that action against churches would worsen under the proposed law banning foreign funding of some SA churches.

He told journalists that President Mugabe had promised Zimbabwe's continued support in the struggle against apartheid.

"We talked about the consequences ... for the whole region as the South African government increasingly becomes desperate."

● Anglican bishops in Zimbabwe yesterday aligned themselves with the church in South Africa in the struggle for justice, peace, reconciliation and human rights, the national news agency Ziana reports.

# Tutu and Boesak 'asked for trouble'

SA 4/3/88 By Sven Forssman

(28)

Archbishop Desmond Tutu and the Rev Allan Boesak had been "asking for trouble" before they were taken away by police after trying to present a petition to Parliament on Monday, the Minister of Foreign Affairs, Mr Pik Botha, told radio listeners last night.

Reacting to criticism on a radio phone-in programme that thousands of Afrikaner Weerstandsbeweging (AWB) supporters could try to present a petition to the State President at the Union Buildings while clerics and representatives of churches were unable to do so in Cape Town, Mr Botha said the AWB had been very careful not to break any rules.

"The police had no reason to arrest AWB supporters, whereas Archbishop Tutu and the Rev Boesak said openly they intended to break the law. It's a great pity they acted the way they did," Mr Botha said.

"The night before Wednesday's by-elections I had to endure an hour of loud abusive shouting of AWB members. But I carried on talking to show them that I'm not frightened of them."

# Churches and CP clash over multiracial schools

By Winnie Graham

Members of the Conservative Party have been accused of conducting a vendetta against South Africa's newest multiracial schools run by the International Fellowship of Christian Churches (IFCC).

Pastor Ray McCauley, founder of the Rhema Church, has appealed to CP leader Dr Andries Treurnicht to stop his party members sniping at the multiracial schools.

Under siege are schools in Springs and Vereeniging, where CP town councillors are trying to force the closure of two multiracial schools. Unless alternative premises can be found immediately, the Vereeniging school will close on Monday.

The IFCC had an hour-long discussion with Mr F W de Klerk, Minister of National Education and MP for Vereeniging, last Friday.

A fellowship spokesman said the Minister was "sympathetic" but unwilling to interfere with the town council's decision.

The school was founded with the permission of the council, but pressure from CP councillors had obliged it to look again at the issue.

"My bible clearly says Christians are to be peacemakers and the ones who initiate reconciliation," Mr McCauley said. "What we are seeing in Springs and Vereeniging is the opposite, and I cannot believe it is in the best interests of our country to allow such behaviour."

This is the second time Rhema has had a run-in with members of the CP. A year ago, a CP general election candidate in Randburg accused Mr McCauley of receiving secret funds from the American Central Intelligence Agency.

This allegation was categorically

refuted by Mr McCauley, who met Dr Treurnicht to discuss the issue.

"I hoped Dr Treurnicht would at least apologise and reprimand the party member for spreading such blatant untruths.

"No apology was received and, to the best of my knowledge, no action was taken against the party member.

"Now, with the harassing of these multiracial schools, which are linked to us through the International Fellowship of Christian Churches, I can only conclude the CP has a distinct dislike for the goodwill and racial harmony we are promoting in this country."

The concept of Christian schools is spreading fast throughout the country with the International Fellowship of Christian Churches in the vanguard. There are more than 70 of these schools — all multiracial — in towns and cities across the country.

"Despite criticism levelled at us, we are putting Christian principles into practice and demonstrating harmonious race relations," said Mr McCauley.

"The CP is obviously threatened because they recognise that the IFCC schools and churches undermine their old-fashioned and traditional thinking about the gospel and Christian lifestyles. We are challenging the heart of their apartheid doctrine."

The IFCC, he said, comprised 440 independent churches throughout southern Africa. Their joint membership was 250 000 and they were growing rapidly.

Mr McCauley admitted there were great political pressures in the nation, but behind it all was a spiritual battle.

"The solution is in the changing of hearts and attitudes, and we at Rhema, and through the IFCC, demonstrate this publicly in our churches

# Black church leaders show a new mood of defiance

5/3/88  
Weekend Argus Correspondent

JOHANNESBURG. — Black church leaders, in a new mood of defiance, are bracing themselves for a showdown with the Government over the crackdown on anti-apartheid activists, organisations and their funding.

Leading churchmen, including Archbishop Desmond Tutu, the Rev Allan Boesak and the Rev Frank Chikane, all gave notice this week that they were not prepared to sit back and watch the State crush extra-parliamentary opposition.

The mood among the clergymen was captured by the Rev Chikane, general secretary of the South African Council of Churches, who said Christians had an obligation to take over the activities of the 17 organisations banned by the Government.

After last week's crackdown, the SACC, which largely represents the mainline English churches, warned: "We must make it quite clear that, no matter what the consequences, we will continue to campaign for the release of prisoners, to call for clemency for those under sentence of death, to call for the unbanning of political organisations, to call for negotiations involving the true leaders of the country to bring about a transfer of power to the majority, to commemorate significant events in the life of South Africa and to call upon the international community to apply pressure to force the Government to the negotiating table."

White church members have generally not supported this stand. There was a dismal response from white churches to the SACC's call to hold protest services against the restrictions. But, church leaders are not prepared to compromise.

The SACC said: "Our mandate to carry out these activities comes from God and no man and no government will stop us. If the State wants to act against the Church of God in this country for proclaiming the Gospel, then so be it."

The Government's response has been equally resolute and it has made it clear that it will not allow "radical" churchmen to be politically active.

The attitude is manifest in a statement by Foreign Affairs Minister Mr Pik Botha, who said clergymen, including Dr Boesak and Archbishop Tutu, had been "asking for trouble" when they were arrested this week after trying to present a petition to Parliament.

The Government's recent steps against extra-parliamentary organisations have hit churches and clergymen as well.

The State restricted 18 people, including the Rev Simon Gqubule, principal of the Methodist Seminary and former head of the Methodist Church.

A number of church workers have been detained under emergency regulations, including the acting secretary of the Border Council of Churches, Ms Nomvuzo Tshetu.

The coming crackdown on foreign funding may be extended to the SACC, which has a budget this year of R15-million, financed almost entirely by foreign donors.

**CLERICS**

S/EAR665  
5/3/88  
28

# The pulpit power show

by MICHAEL HORNSBY  
of The Times

LONDON. — The spectacle of clergymen of all races being marched off to waiting police vans and unceremoniously hosed down by a water cannon outside Parliament in Cape Town earlier this week has thrown dramatic light on the way in which the church is being thrust into the forefront of the slowly, and fitfully, accelerating racial conflict in South Africa.

As the Press and most extra-Parliamentary organisations have been progressively circumscribed by legislation, the churches have come increasingly to be seen as the last unfettered channel for the expression of black hopes and frustrations. But it is unlikely that the churches can ever do more than offer a voice of protest.

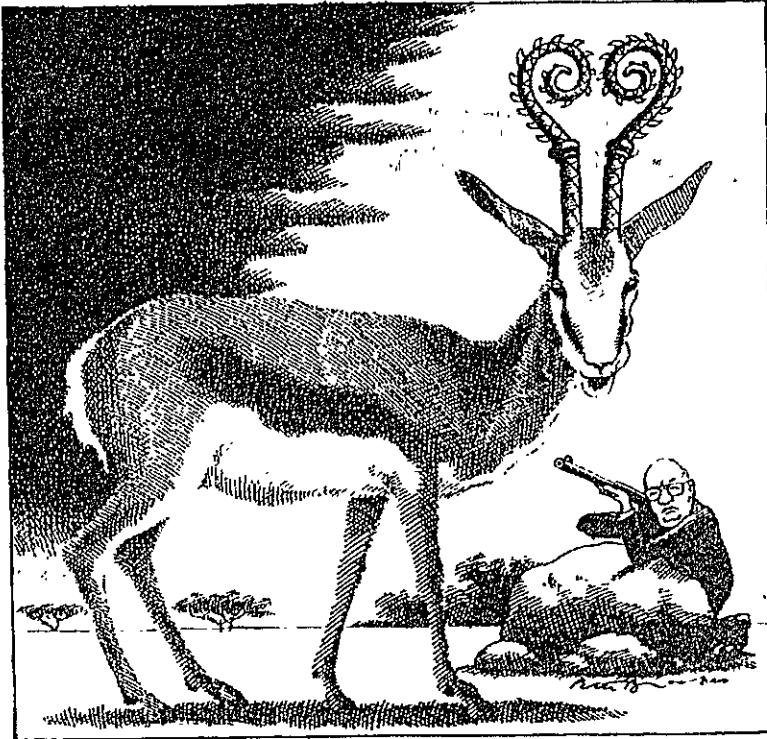
Politics and religion have been intertwined in South Africa since white men first settled the Cape more than 300 years ago. The biblical imagery which has sustained Afrikaner whites over this long period has also provided a fertile source for the "liberation theology" of Archbishop Desmond Tutu, Dr Allan Boesak and other modern prelates.

Dr Boesak is the moderator of the Dutch Reformed Mission Church, the branch of the Dutch Reformed Church set up to administer exclusively to the mixed-race Coloured community. When he condemns apartheid as heresy, and champions the cause of liberation, he does so from the same Calvinist tradition that has enabled Afrikaner theologians to claim that apartheid is part of God's order.

When President Botha complains, as he often does, that Archbishop Tutu, Dr Boesak and other turbulent priests are meddling in politics, he is denying, or perhaps merely overlooking, a large part of his own people's history and a tradition of intimate church-state relations going back at least to the days of the early Boer republics.

What has happened is that today the government finds itself faced by churches which no longer provide spiritual and theological support for the state but condemn it as illegitimate and offer in its place a new order — God's order — which, translated into political terms, means black majority rule. "This is an illegitimate government that deserves no authority and does not have it, that deserves no obedience and must not get in," Dr Boesak told a church meeting last weekend.

The main vehicle for church opposition is the South African Council of Churches (SACC), which claims the membership of some 12 million predominantly black South African Christians and to which all the European missionary churches belong apart from the white



branches of the Dutch Reformed Church. The SACC has come close to accepting that violence, in certain circumstances, could become a justified form of resistance to the government.

## COURAGEOUS

Tutu's fame has given the Anglican Church in South Africa an importance that in some ways it does not deserve. The Roman Catholic Church has a black following almost twice as big and has arguably played a more courageous pioneering role in opposing apartheid, despite being for a long time more politically cautious.

The Catholic Archbishop of Durban, the Most Reverend Denis Hurley, was put on trial (and acquitted) three years ago for accusing the army and police of atrocities in Namibia. Father Smangiso Mkhathswa, secretary-general of the South African Catholic Bishops' Conference, was jailed from June 1986 to June 1987 and claimed he was tortured. The Catholic Church also funds the radical weekly *ital* New Nation until whose editor, Zwelakhe Sisulu, has been in prison without trial since December 1986.

One way in which the government could act against the SACC would be to cut off its access to foreign funds, which account for a large part of its resources. A Bill tabled in parliament Tuesday, which would prohibit any organisation or individual from receiving foreign funds for political purposes,

would give the government the power to do just that. It is expected to become law later this year.

Outside the SACC, the Nederduitse Gereformeerde Kerk (NGK), the main branch of the Dutch Reformed Church, to which most white Afrikaners belong, still broadly supports the government's reforms, but like most other Afrikaner institutions is in a state of ferment. Last year a minority of right-wing ministers broke away to form the new Afrikaanse Protestantse Kerk, which backs the old-style apartheid of the Conservative Party of Andries Treurnicht.

## CRITICAL

More than a million blacks also belong to the segregated black branch of the Dutch Reformed Church, which is known as the NGK in Afrika. Although conservative in outlook for many years, it has become more critical of the government but is heavily dependent on the white mother church for financial support.

There are in addition millions of blacks who belong to independent African churches outside the SACC which have severed all links with the European missionary churches. They are generally politically quietist, some promising justice only in the after-life. One of the biggest of these churches, the Zionist Christian Church, which claims several million followers, teaches the faithful that they must 'obey

the civil laws of the earthly government as cheerfully as they obey the higher laws of God'. So President Botha, who was guest of honour at the ZCC's annual Easter gathering of pilgrims three years ago, is not entirely without church allies.

28

# Sadden petition will go through the post to PW

CP Correspondent

THE petition which church leaders had intended to hand to President PW Botha at Parliament on Monday fell victim to a water cannon.

But the sudden document was produced at a Press conference at St George's Cathedral hours after the march on Parliament, which ended with the arrest of about 150 clergy and laymen.

It will be posted to the State President with the signatures of 25 church leaders, including Dr Allan Boesak and Archbishop Desmond Tutu.

The South African government, through its security forces, does not want any non-violent actions. One always hears that our people start using violence and then the security forces come in, but today proved that the government is the enemy of non-violent peaceful changes," said Dr Khoza.

Migolo, president of the Methodist Church, said the Press conference that it, the churches did not follow up the march with further action, they might as well have done nothing. The march had not been defiance, but a positive statement that the Church would obey God.

If it mount consequences such as arrest that is hard, juck. We are going to obey God and not that the Church in South Africa is united against apartheid. We still believe that as Christians we can force the necessary changes. We call on the people not to lose hope but to keep on engaging in the struggle. Bishop Qaf Theo Xulu, president of the Council of African Independent Churches, said he and his colleagues came to identify with our brothers and sisters and to express our horror at the banning of those political organisations. We have shown the international community that the Church in South Africa is united against apartheid. Rev Peter Storey, a former president of the SACC and the Methodist Church, said the government believed it could "wipe out the aspirations of 30-million people with the stroke of a pen." It was not the task of the Church to replace what was done by the restricted organisations as they should be free to carry on their work, but while a vacuum existed "the word must be spoken and action taken by ourselves".

# SACC slams govt

CP Correspondent

THE South African Council of Churches has accused the government of "harassing" church workers following the detention of acting administrative secretary of the Border Council of Churches, Nomvuzo Tshetu.

Tshetu was detained on February 23 under emergency regulations after police searched his offices.

Reacting to Tshetu's detention, the SACC said in a statement this week, that this was "yet another incident of harassment of church workers of the SACC without provocation."

"The government seems bent on forcing confrontation with the church by constantly interrupting its peaceful activities through force and intimidation," it said. - Ano

~~2/21/79~~

28

4/2/79

2/21/79

# Churchmen make their point

CP Correspondent

ONE of the most dramatic forms of protest against the government's curbs on 18 organisations was witnessed in Cape Town this week when about 200 clergy and laymen attempted to march on Parliament to hand over a petition to the State President.

Police stopped the church leaders from reaching their destination, but they had made their point.

As Archbishop Desmond Tutu said at a Press conference hours after the march when asked if the church leaders would march again: "We obey God We obey Him every day."

## Clerics ignored police warning

### CP Correspondent

CHURCH leaders ignored a police warning that action would be taken against them before their march on Parliament.

The Dean of St George's Cathedral, Dean Edward King, has confirmed he told police before the attempted march on Parliament that a group of churchmen intended to deliver a petition.

He had acted on the advice of Archbishop Desmond Tutu.

About 25 leading churchmen and more than 300 others were arrested and then released after the attempted march.

King that when he went outside before the service at St George's Cathedral, the police were already in position.

He spoke to the officer in charge and told him of the intention to deliver a petition to Parliament. He was warned that the action would be illegal.

The Police public relations division in Pretoria said in a statement that the police had no choice but to remove King, Archbishop Tutu, Dr Allan Boesak and a number of other persons, from Wale Street after they had taken part in an illegal procession.

A charge against them will be investigated in the normal manner.

Before the march, Tutu, addressing a number of people in St George's Cathedral, said: "We have gathered here as an act of witness and an act of protest against what the South African government did last week. We intend, after this short service, to walk to Parliament to present a petition."

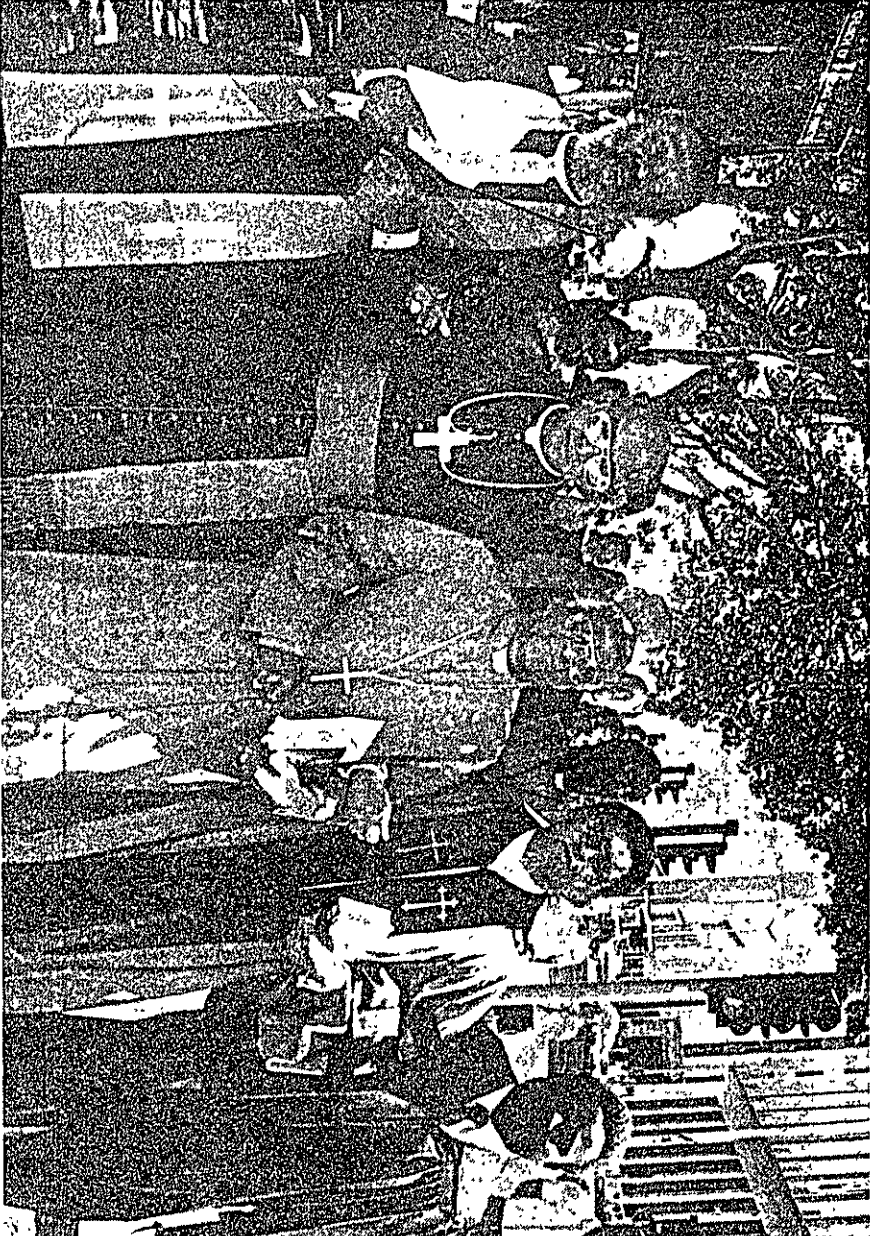
And during the service SACC secretary-general Rev Frank Chikane read out the petition in which the churchmen vowed to continue opposing the government.

It read: "By imposing such drastic restrictions on organisations which have campaigned peacefully for the end of apartheid, you have removed nearly all effective means open to our people to work for true change by non-violent means."

"We regard your restrictions not only as an attack on democratic activity in South Africa, but as a blow directed at the heart of the church's mission..."

"We must make it clear that, no matter what the consequences, we will explore every possible avenue for continuing the activities which you have prohibited other bodies from undertaking."

"We will not be stopped by campaigning for the release of prisoners, from calling for clemency for those under sentence of death, from calling for the unbanning of political leaders to negotiate the transfer of power to all the people of our country, from commemorating significant events in the life of



(From left) Khoza Mgojo, Stephen Naidoo, Desmond Tutu, Allan Boesak and Frank Chikane lead a group of clerics towards Parliament.

our nation, from commemorating those who have died in what you call 'hunts' or from calling on the international community to apply pressure to force you to the negotiating table.

The church leaders, including Dr Allan Boesak and Archbishop Stephen Naidoo, set off on their march just before noon.

Police lined Wale street from St George's Cathedral to the entrance of Parliament Street waiting for the overmen to emerge

from the service in the cathedral.

Police formed a barrier in front of Government Wenne and the group sat down. Police warned them their meeting was illegal and ordered them to disperse.

A policeman moved towards them and arrested Allan Boesak.

Others arrested included the Rev Ron Steel, chairman of the United Congregational Church, the Rev Peter Storey, former president of the Methodist Church, Moutiana Farid Esack of the Call of Islam, Rev Samson Khammo, general secretary of the Presbyterian Church and several members of the Council of African Independent Churches.

After their release Boesak said they had been told they had broken the law relating to demonstrating near Parliament and would be arrested again if they attempted to repeat the march.

After the clergyman leading the procession were arrested, a group of about 70 were sprayed with water as they sat in the street singing a hymn.

About 12 noon, the Rev Syd Lockett, director of the Anglican Board of Social Responsibility, stood up and walked towards police vehicles parked at the corner of Wale and St George

The group did not move and vans arrived to take them away. Each member of the group said the Lord's Prayer as he climbed in.

The vehicle stopped near the first few rows and sprayed them with jets of water.

6/3/78 CP 28



# SA priest to head WCC funding unit

The Star Bureau 8/1/88

LONDON — The Church in South Africa has been slow, not only to evolve a gospel for itself, but also to find a role in the black struggle, South African-born cleric, the Reverend Barney Pityana, said.

Mr Pityana (42), who worked with Steve Biko in founding the Black Consciousness Movement in the 1960s and was banned and detained several times as a result, has been appointed director of a World Council of Churches unit which oversees the provision of grants for the combating of racism.

Currently serving as vicar of Immanuel Highters Heath on the outskirts of Birmingham, Mr Pityana will take up his new position in May.

In an interview with *The Guardian*, Mr Pityana expressed surprise at how long it had taken the South African churches to get involved in the struggle, adding that he included even Archbishop Desmond Tutu in this assessment.

But he said he had seen the recent inter-denominational protest in Pretoria as a sign that changes had taken place and that the Church was now articulating the feelings of the oppressed.

Mr Pityana said he saw the WCC's funding of projects to combat racism as a symbol of the Church's concern for the poor.

"It's not just a matter of solidarity work, but to advise, from a Christian point of view, how conflict can be avoided," he said.

In his new job, he says, he will emphasise the participation of the Church at the grassroots level of community life, "whether it's American Indians struggling for land, or Aborigines in Australia, or black Americans, or the poor in Peru, or the liberation movements".

"It's also for those in South Africa who feel themselves marginalised by the Church and the system."

# CLERGYMEN SEND PETITION TO VLOK

Sowetan  
14/3/88

28

CLERGYMEN representing 12 church organisations are to send a petition to the Minister of Law and Order, Mr Adriaan Vlok, protesting against the recent banning of 18 organisations.

The 12 priests had earlier planned to deliver the petition at the Protea police station, in Soweto, after a prayer service at Regina Mundi Church, but the march was cancelled because of lack of time.

The churchmen appealed to Mr Vlok to show "practical Christianity" and remove recent restrictions placed on the organisations and also release detainees.

The meeting, called to pray for detainees and banned organisations, was attended by more than 1000 people.

Among the churchmen who signed the petition were: the Reverend Frank Chikane, general secretary of the South African Council of Churches, Bishop Osmond, of the Catholic Bishops Conference, the Rev Peter Storey, of the Methodist Church of Southern Africa and Father S'mangaliso Mkhathshwa, former general secretary of the Catholic Bishops Conference.

They stated in the petition that banning of 18 organisations was a violation of the "minimal human rights" that are left to many people in this country.

"The minimal freedom that people have had, has been so seriously eroded that many have the experience of living under a totalitarian government. As Christian churchmen we believe that it makes nonsense of practical Christianity and therefore condemn these restrictive measures in the strongest possible terms."

D/D 14/3/88

# Clergy warned not to preach revolution 28

PRETORIA — The Law and Order Minister, Mr Adriaan Vlok, has issued a warning to clergymen to stop preaching revolution.

In a statement, Mr Vlok said certain clergymen had chosen the path of confrontation and has warned them to stop doing so or the government will be forced to take action.

Mr Vlok said the ANC was desperately attempting to extend the revolutionary onslaught and doing everything in

its power to involve the church, in particular the white population.

He said the ANC wanted the church to be developed into a battlefront against authority.

The Minister quoted a statement on the ANC's Radio Freedom on March 1 this year as saying: "The church must now be developed into a field battleground against the regime. We must, as believers, act in the name of justice and take up the fight.

"We must participate

in such of means of struggle that the regime cannot ban. The democratic movement must be given a voice in all churches.

"These directives must be relayed from inside the church.

"From today all church service must be services that further the democratic call. The church must be for liberation."

Mr Vlok said more and more churches were



MR VLOK

becoming involved in the preaching of revolution instead of preaching the true message of Christianity.

Mr Vlok warned clergymen not to promote the ideals of the ANC. — Sapa

D/D 14/3/88

# Churches urged to condemn system

28

PORT ELIZABETH — The churches in South Africa should unite in prophetic witness to condemn the existing system in South Africa, Dr Nico Smith of Mamelodi said in Port Elizabeth yesterday.

He was addressing about 150 people attending the National Detainees Day service in the Hill Presbyterian Church.

Predicting that there was no cure for the "cancer" of violence which had infected the country Dr Smith said the time might come when the churches might have to call on Western countries to intervene to prevent further racial bloodshed.

There was very little that people

could do to halt the violence. However, the churches could break down barriers and get people together and prepare them for the new South Africa which was inevitably coming.

"Christians must get people together, break down the walls so that they can learn to relate to one another as people."

He made an impassioned plea for whites to unite with blacks in the struggle for justice and peace, to help the poor and oppressed.

Dr Smith, a former professor at the Nederduits Gereformeerde Kerk seminary at the University of Stellenbosch, is a minister in the black NG Kerk in Afrika and lives and works in Mamelodi, Pretoria. — Sapa



**DEFIANT . . .** Archbishop Tutu yesterday delivered a fiery anti-government speech before some 2 000 people in St George's Cathedral, following the restriction of the newly-formed Committee for the Defence of Democracy.

Picture: ADIL BRADLOW

CAPR Times 14/3/88

28

## Church protest meetings held

**JOHANNESBURG.** — A thousand people of all races attended a three-hour service at the Regina Mundi Roman Catholic Church in Soweto yesterday, where members of the congregation spontaneously took turns holding up banners and lighting candles in memory of banned organizations.

There was a collective intake of breath in the church as Mr Vusi Nxumalo, who said he was speaking on behalf of detained and banned unionists, said: "We pray you, God, to wipe out Botha and his government."

"We are just asking to be free," said the Rev Frank Chikane, general secretary of the South African Council of Churches, at the meeting.

### Prophetic witness

And in Port Elizabeth, Dr Nico Smit, of the Mamelodi Ned Geref Kerk in Afrika, said churches in South Africa should unite in prophetic witness against apartheid.

He was addressing about 150 people attending the National Detainees Day Service in the Hill Presbyterian Church.

Predicting that there was no cure for the "cancer" of violence which had infected the country, Dr Smith said the time might come when the churches might have to call on Western countries to intervene to prevent further racial bloodshed. — Own Correspondent and Sapa-AP

## Tutu calls for 'direct action'

### Own Correspondent

**LONDON.** — Archbishop Desmond Tutu has challenged Western governments to back up their claimed opposition to apartheid by taking direct action to stop South Africa becoming another Lebanon.

The call came in a lengthy and hard-hitting article written by Archbishop Tutu in yesterday's Observer newspaper, headlined 'Cry for My Beloved Country'.

In it he urged the West to demand South Africa ends the state of emergency, lifts last month's restrictions against organizations and leaders, and frees detainees.

He wrote: "If the government does not meet these demands, you must cut diplomatic ties."

## Cape detainees list released

### Staff Reporter

TO commemorate National Detainees' Day, the Repression Monitoring Group (RMG) has issued a list of names of Western Cape detainees held either under the emergency regulations or under Section 29 of the Internal Security Act, as well as the number of days they have been held.

According to the list, emergency detainees are: Trevor Manuel (572 days), Whitey Jacobs (456 days), Lizo Kapa (385 days), Ebrahim Rassool (280), Neil Swanepoel (195), Ziegfried McConney (156), Wilson Sidina (138), Mountain Qumbela (138), Shaun Hendricks (51), Maxwell Moss (182), Allie Parker (51), Mark Splinter (42), Selwyn Daniels (41), Moos Magbool (40), Wilson Nqikashe (54), Stanley Godfrey (65), Joseph Frans (65), Simon Moahluli (65), Walter Mputeng (31) and Emile Philander (31).

Section 29 detainees are listed as: Gary Kruser (167 days), Michael Lubambo (168), Jenny Schreiner (171), Mthetheleli Titan (169), Willington Nkwandla (166), Alpheus Ndude (138), Bongani Jonas (150), Monwabisi Maghogi (150), Charles Mahleli (150), Z Bola (about 150), Toni Yengeni (89), Mary Ngemtu (138), Caroline Makasi (103), Chris Giffard (87), Nyamaza Lumka (150), Patrick Ndlumbini (109), Monde Hokolo (109), Xolile Magoma (150), Mhlotsna Rasmeni (150), Malingisa Tusha (150) and Fuad Rahman (29).

CAPE TOWN 14/3/88

# Govt 'will regret' taking on churches

By CHRIS BATEMAN

THE government had signed its own death warrant by "taking on" the church in South Africa and would "live to regret it", Dr Allan Boesak, president of the World Alliance of Reformed Churches, told about 2 000 people at a service in St George's Cathedral yesterday.

The service, monitored by a large police contingent, was addressed by four leaders of the Committee for the Defence of Democracy (CDD), which was placed under restriction on Saturday. They were Roman Catholic Archbishop Stephen Naidoo, Anglican Archbishop Desmond Tutu, Dr Boesak of the NG Sendingkerk and advocate Mr Dullah Omar, who spoke as police manned roadblocks at main entrances to the city.

The service was filmed by all the major international television networks, and followed Saturday's banning of a National Detainees Day rally which was to have been held at the University of the Western Cape yesterday.

The UWC rally was banned in an order signed by the Western Cape Divisional Commissioner of Police, Brigadier Roy Doring, and published in an extraordinary edition of the government gazette in Pretoria on Saturday.

This pre-empted a Supreme Court bid by the rally organizers to prevent authorities from banning the meeting.

In a second extraordinary government gazette, also published on Saturday, the Minister of Law and Order, Mr Adriaan Vlok, restricted the CDD, which was set up in response to the restriction of the UDF and 16 other organizations.

Both orders were issued in terms of the Public Safety Act.

Mr Vlok said the government would not hesitate to act against clergymen who "endangered the safety of the country" and "appealed" to them to "steer away from the

To page 3

From page 1

road of confrontation.

In his address yesterday, Dr Boesak accused Mr Vlok of "arrogance" in telling the church to "toe the line".

"Whose line?" he asked.

There was "no question" of the church allowing the government to dictate to it what its mission was.

The church in South Africa was entering a new phase of persecution and there could be "no turning back".

Bishop Tutu said the governments would "bite the dust" because its cause was "unjust, indefensible, immoral, unchristian and evil".

Many South Africans responded in Pavlovian fashion when words like "public safety" were used. They confused legality with morality.

"Has Allan Boesak ever shot anybody? Did the rector of UWC ever throw a stone at anybody?" he asked.

By ignoring the principle that the law should embody morality, the government had become the greatest threat to public safety, he added.

Mr Omar, referring to Mr Vlok's assertion that the ANC was telling the church what to do, said that if the ANC told people that they must drink water to survive, Mr Vlok would say drinking water furthered the aims of the ANC.

Archbishop Naidoo said a host of God-given human rights had been taken away from South Africans by the government "and we therefore reject the whole system".

# Govt called 'architect of revolution'

By Jo-Anne Collinge and Bruce Anderson

Far from fanning revolution, as Minister of Law and Order Mr Adriaan Vlok had claimed at the weekend, the churches had repeatedly warned that the Government was the chief architect of revolution, Johannesburg's Catholic Bishop Reginald Orsmond told a National Detainees' Day gathering yesterday.

The meeting, which was attended by about 2 000 people, was the biggest Detainees' Day observance yet held in the Johannesburg area and took the form of a service of prayer and protest in the Regina Mundi Church in Soweto.

Bishop Orsmond said it would be unforgivable if the church's voice were absent from those calling for an end to the unjust system of apartheid.

## MORAL FORCE

The general secretary of the SACC, the Rev Frank Chikane, said the oppressed had no military strength to challenge the Government but that they could use moral force to shame those in control.

"We are so right that it is amazing that the world is not listening to us. We are not asking to oppress others — we are just asking to be free."

The Rev Peter Storey, a former head of the Methodist Church, told the meeting: "Being in detention without trial has become a badge of honour for the people.

"We are proud of those who make that stand and wear that badge of honour."

Mr Storey added that besides those who were literally imprisoned there were others who allowed their minds and souls to go to jail.

Such people were "prisoners of prejudice, of fear, of hate" — and captives of their own history.



Two churchgoers take their turn at holding a cross during yesterday's service at the Regina Mundi Church.

● Picture by Alf Kumalo.

# Churchmen to petition Vlok

By Jo-Anne Collinge and Bruce Anderson

A group of 12 leading churchmen — including seven bishops and an archbishop — are to deliver a petition challenging Minister of Law and Order Mr Adriaan Vlok to "show practical Christianity" by repealing the bans on 17 organisations and releasing those held in detention without trial.

The document was to have been handed over at police headquarters in Johannesburg or Soweto immediately after a National Detainees' Day service in Soweto yesterday.

But as the meeting out-ran its allotted time, it was then decided to hold over the petition and deliver it early this week.

## TOTALITARIAN

"The minimal freedoms that people had have been so seriously eroded that many have the experience of living under a totalitarian regime," the petition reads.

"As Christian churchmen, we believe it makes nonsense of practical Christianity and therefore condemn these restrictive measures (against 17 organisa-

tions) in the strongest possible terms.

"We ask you to have them removed immediately because rather than protecting our country they are destroying it," the document reads.

It continues: "A number of people continue to be held in detention without the benefit of a trial.

"This harsh measure deprives people of their right to innocence in law."

The petition concludes: "We appeal to you as Christian churchmen to show practical Christianity, to remove the restrictions and to release these detainees."



Archbishop Desmond Tutu calls for diplomatic threats against SA.

28  
SPP

## Tutu urges West to use diplomatic threats

14/3/88

l  
a  
s  
b  
i  
s  
j

NEW YORK — Archbishop Desmond Tutu has said the United States, Britain and West Germany should threaten to cut diplomatic ties with South Africa to protest against its apartheid policies, or face the violent prospect of another Lebanon.

The black Anglican church leader wrote in *The New York Times* last Monday that cutting diplomatic ties with Pretoria would not cost jobs or lives, but would have "profound psychological consequences" on the white-controlled Government.

"I want to issue a challenge to the American, British and West German governments. You say you are against apartheid. If you are, then make three demands of the South African Government," wrote the 1984 Nobel Peace Prize winner.

The demands were that South Africa lift its state of emergency, rescind restrictions imposed on anti-apartheid organisations and leaders, and either prosecute in open court or release anti-apartheid detainees, particularly children.

"If the Government does not meet these demands, you must cut diplomatic ties. That would not be a radical step to take in the circumstances." — Reuter.



D1D 16/3/88

# Living people used for clinical death tests

When they were converted into a museum to remind people of their role more than 40 years ago.

Prisoners at the camp, known as Ping Fang, were infected with cholera, syphilis and bubonic plague, and the speed of their deaths studied. Some had their blood drained and others were systematically frozen to death.

Their guards saw them as less than human — "logs of wood" and "lumps of meat" — and

did not even record their names.

Thousands of Chinese students in organised groups have visited the museum near Harbin, but only a few foreigners make the long journey north. Most of them are Japanese.

"Japanese youth are patriotic and want to understand the past and the history of militarism. Those who took part in the occupation feel it was a mistake. They come back in regret," museum curator

**Guy Dimmore: Harbin, China**

Han Xiao explained. "They used living people for their tests. There were 31 kinds of tests," the guide continued. Of the 3 000 or so victims, most were Chinese, Mongolian, Korean and Russian. There may have been one Dutchman and a few British, Americans and Austrians.

"We do not have their names. They were not

recorded by the Japanese," said the curator. A picture of Ishii Shiro, former camp commander and head of the infamous 731 Division, stared out from the wall. He died in Japan in 1959 but Kitano Masai, his successor as camp commander from 1942 to 1945, and scientists who worked there are believed by China to be still alive in their home country.

Blood was drained from some captives and replaced with that of horses. Others were stuffed as they were left to freeze to death in the extreme cold of China's north-east. Their captors called them "maruta" — logs of wood. "They screamed and screamed, but we did not regard the logs as human beings. They were lumps of meat on a chopping block," one 731 veteran was quoted as saying by Japanese authors Seichi Yonimura and Masaki Shimozato.

Many of the museum's exhibits are crudely drawn artists' impressions of the war-time atrocities. The Japanese destroyed the camp and killed the remaining prisoners before their 1945 defeat so little direct evidence remained.

Why did China wait 40 years before opening the museum?

The curator had no clear answer, except to say the late Premier Chou En Lai ordered the preservation of the ruins in the 1950s and

China's present leader Deng Xiaoping gave the project his personal backing.

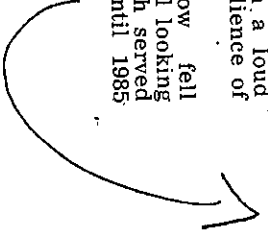
But at the time of the opening in August, 1985, Chinese officials said the decision was influenced by Japan's plans to revise school textbooks and moderate references to its wartime atrocities in Asia.

"We cannot forget history. It helps improve our relations with Japan. It is the base for friendship," said the curator. — Sapa-RNS

The agony of 3 000 unidentified prisoners who were clinically studied as they suffered excreting deaths in a former memorated in a former Japanese germ warfare experimentation camp in northern China.

"In 1935, Japan used 10 000 labourers to build the complex," the young guide began in a loud voice to an audience of three.

Outside, snow fell over the dismal looking buildings which served as a school until 1985



SACBC  
D/P 16/3/88  
rejects (28)  
document  
as forged

PRETORIA — The Southern African Catholic Bishops Conference (SACBC) has dissociated itself from a "false" document issued on New Year's Eve in the name of one of the SACBC's committees and referring to Swapo as a Communist and terrorist force.

The SACBC said the "forged" document was "produced to serve the interests of those individuals or groups who disagree with the SACBC stand."

"The Bishops are appalled by the lengths gone to counter their stand," they said.

The document is based on a confidential working paper of the SACBC that examines the morality and the justice of the war being waged in SWA/Namibia by South Africa and its allies," the SACBC claims. — Sapa

(28) SMM 16/3/88

## DRC calls on Tutu and Boesak to talk to PW

CAPE TOWN — The Dutch Reformed Church yesterday called on Archbishop Desmond Tutu and Dr Allan Boesak to discuss their problems with the relevant Government Ministers or the State President.

The call came in reaction to the clergymen's participation in the National Detainees' Day service at St Georges Cathedral in Cape Town on Sunday.

A statement by the church's General Synodal Commission (GSC) appealed to Archbishop Tutu and Dr Boesak "to divorce themselves from this impious road and to discuss their problems openly and freely with the Minister concerned, or even the State President, who are both avowed Christians".

The GSC expressed

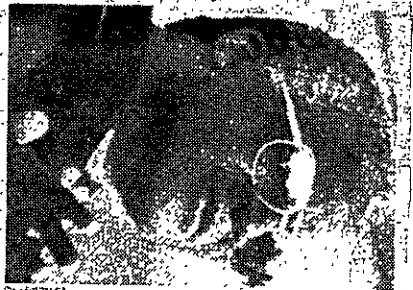
concern over the clergymen's "language, convictions and veiled threats that do not breathe the spirit of the Gospel".

But it gave the assurance that it was not unsympathetic to the problems that churches in this country had to contend with.

The Dutch Reformed Church saw both church and State roles defined by the Gospel, the statement said.

Archbishop Tutu and Dr Boesak had exceeded these limits and, therefore, lost their right to call themselves representatives of the church. The Dutch Reformed Church distanced itself from these actions.

The church called on all its members to pray for the Government during the state of emergency. — Sapa.



ARCHBISHOP TUTU

# Church talks cancelled for 28<sup>th</sup> Sharpyville Six vigil

CAPE TOWN — The Anglican Church has cancelled today's top-level talks with the Ned Gerel Kerk and called on the NGK executive to join Anglican leaders in prayers for the Sharpyville Six.

The cancellation was announced by the Archbishop of Cape Town, the Most Reverend Desmond Tutu, in a statement issued here yesterday.

Archbishop Tutu and the moderator of the NGK, Professor Johan Hevins, were due to have led their respective delegations.

The Anglican delegation would hold a vigil for the six in St Alban's Cathedral, Pretoria. The meeting was to have been held in church offices at the Ca-

thedral.

The NGK delegation had been invited to join the prayers, he said.

Archbishop Tutu said the cancellation of the talks was a result of "the extraordinary" attack made on our church by the NGK's General Synodical Commission.

"We believe the commission deliberately sabotaged the talks and

we deplore its action.

"The action of the General Synodical Commission is deplorable and makes the scheduled meeting a waste of time.

He said it also took place against "a background of unease at the meeting being held in the highly-charged atmosphere surrounding the fate of the Sharpyville Six."

"Feelings in the black community are running high on the issue."

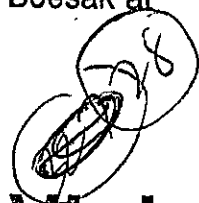
He said 80 per cent of the church's members came from the black community.

"We believe praying for that situation is a higher priority for us at this time," Archbishop Tutu said. — Sapa



Archbishop Desmond Tutu and Dr Allan Boesak at Sunday's service

# Lift the curbs - Clergy petition Vlok



*South  
17-23/88*

JOHANNESBURG. — Clergy representing 12 church organisations have petitioned the South African government to lift the restrictions on 18 organisations and 18 individuals because "rather than protecting our country, they are destroying it."

The petition, signed by 12 clerics including SACC general secretary, the Rev Frank Chikane, and former secretary general of the Southern Africa Catholics Bishops Conference (SACBC), Father Smangaliso Mkhathshwa, was read to nearly 2 000 people who attended a prayer service in solidarity with the banned organisations in Soweto on Sunday.

It was due to be delivered to the Law and Order Minister, Mr Adriaan Vlok, on Monday.

Originally the priests had planned to march to the

Protea police station, headquarters of the police in Soweto, to deliver the letter.

Police and members of the South African Defence Force (SADF) monitored the proceedings from outside. The army filmed and took pictures of those present as they filed out of the church.

The petition stated that the banning of 18 organisations was a violation of the "minimal human rights left to many people in this country."

"The minimal freedom people have had, has been so seriously eroded that many have the experience of living under a totalitarian government.

"As Christian churchmen we believe that it makes nonsense of practical Christianity and therefore condemn these restrictive measures in the strongest possible terms."

Anglican Bishop

Suffragan of Johannesburg Simon Nkoane said: "We want to remember Nelson Mandela and Walter Sisulu and all prisoners of conscience and pledge our solidarity with them. Jesus himself was a detainee and a prisoner."

The Black Sash released a statement condemning the ban on the Committee for the Defence of Democracy (CDD) by Vlok. The ban "once again reveals the attitude of the South African government towards the very principles of democracy," the Sash stated.

The statement, released during the Sash's national conference, added: "The totalitarian nature of our society is exposed beyond doubt. We reaffirm our commitment to democracy and human rights. We shall continue to work for their protection and for an end to unjust and repressive rule."

Arbys 17/3/88 28

# PW asks Tutu: Do you work for God or ANC?

By PETER FABRICIUS, Political Staff

PRESIDENT Botha has challenged Archbishop Desmond Tutu to say whether he is acting "for the kingdom of God or the kingdom promised by the African National Congress and the Communist Party".

In a letter to the archbishop released last night, Mr Botha writes: "You owe all Christians an explanation of your exact standpoint, for we are all adults, and the time for bluffing and games is past."

It is a reply to a letter which Archbishop Tutu wrote to him on March 1, enclosing the petition which the archbishop and other churchmen intended to hand to him after a march on Parliament last month to protest against restrictions on the United Democratic Front and other bodies.

Police stopped the march and arrested the churchmen.

In his letter, Mr Botha suggests that the march was part of an ANC campaign to confront the Government. He writes that the march was "to a large degree planned as a calculated public relations exercise".

## Part of campaign

He goes on: "But it goes much further than that, as you know so well. To illustrate the point, I wish to quote from a recent broadcast by the ANC's propaganda radio, *Radió Freedom*: 'The church must now be developed into a fierce battleground against the regime . . . We must organise our forces for a physical confrontation with the forces of the apartheid regime.'

"The question inevitably arises whether it is possible to come to any other conclusion than that actions such as the march to Parliament may be seen as part of the campaign referred to in the ANC propaganda broadcast."

He says the intention of the ANC and Communist Party alliance is to transform South Africa into an atheistic Marxist state.

Referring to a statement in the petition that "victory in the struggle is guaranteed by our Lord", Mr Botha challenges the archbishop's "understanding of evil".

He writes: "Is atheistic Marxism the evil, or does your view of evil include the struggle on behalf of Christianity . . . against the forces of godlessness and Marxism?"

Mr Botha asks whether the march was "really necessary and worthy of the cause and message of Christ and the churches represented by those who were involved, knowing their actions were illegal".



Pictures: LEON MULLER, The Argus.

**SINGING DAUGHTER:** Miss Rozanne Botha, daughter of President Botha, sings *There's Got To Be A Morning After* at a garden party at the official residence of the Administrator of the Cape, Mr Gene Louw, yesterday. The party, attended by more than 100 women including the President's wife, Mrs Elize Botha, formed part of the 75th anniversary celebrations of the South African Police.



places which have been made avail- It is a revolting shambles.

The Southern African Catholic Bishops Conference, in a joint pastoral letter, has expressed profound dismay at several recent state actions. The signatories include Reginald Orsmond, Bishop of Johannesburg and acting president of the SACB, Stephen Naidoo, Archbishop of Cape Town, Denis Hurley, Archbishop of Durban, Peter Buthelezi, Archbishop of Bloemfontein and George Daniel, Archbishop of Pretoria. Following are extracts:

**A**S PASTORS of a church which represents some 10 percent of the population, it is our duty to state unequivocally the Church's position when basic human rights are violated.

The Church is concerned with the totality of human life. That totality extends to the quality of life and to everyone's God-given freedom, which must be protected and fostered from birth to death so that all may live to their full human potential.

This means that there are basic human rights which God gives to every person and which must be protected by the community as a whole, be it the religious, political or economic community.

If any community violates these rights then it is the duty of the Church to point this out and to plead for redress. The Church must do this no matter which government or political system is in power. For example, the Catholic Church in Zimbabwe spoke clearly both to the Smith regime and to the present Mugabe government on the violation of human rights.

This duty of the Church must in no way be construed as meddling in politics, because the Church is not supporting any political party, but safeguarding basic human rights and ideals. By its very calling as an institution founded by Christ, the Church has a divine duty to involve itself in human affairs.

**I**N the light of the declaration of support from the Pope (Address to SACBC, Rome, Nov 1987) the Church views the restrictions on 17 organizations and on several individuals with indignation.

# State must lift its new restrictive measures

CHC Times 7/3/88 28

Organizations have the right to work for the common good, to develop democracy, to help those in need, to support the families of detainees and to dissent from political decisions which crush legitimate alternatives allowed in civilized countries.

We thus protest in the strongest possible terms at the restrictions that have now been added to the very repressive measures which already shackle our society.

We call on the state to lift all these restrictions, to return to the rule of law, and to abolish apartheid and its evils. It should now be clear to all who value human dignity that apartheid destroys human dignity, cruelly divides communities and that for these reasons it has been judged immoral and inhuman by the international community. We also call on the state to give to every citizen of this country their God-given rights so that they may develop as true children of God.

We make this call in the spirit of the universal teaching of the Church to oppose injustice wherever it exists.

Several organizations in this country depend on overseas assistance for their development. Many of these organizations help the victims of apartheid. They also work to repair the damage apartheid has

done to South Africa, and to reconstruct our shattered society on a more equitable basis. They reach the needy and underprivileged through education and through the formation of vital infrastructures appropriate to proper human development.

If the proposed legislation now before Parliament became law, it would mean in effect that the government could decide arbitrarily which good works should be done in this country, and which should not.

**W**E therefore condemn the proposed legislation, since it could give the government totalitarian powers, and urge all those who value democracy and liberty to oppose it.

Freedom of the press is basic to any civilized society. This freedom already has been severely restricted in South Africa. The New Nation is now threatened with a restriction that would silence it for three months.

New Nation is a secular weekly newspaper owned by the SA Catholic Bishops' Conference. It enjoys editorial freedom and independence. It is an organ known for its vigorous debate on crucial issues. It is a voice which champions the rights of those without rights. It carries news and views

which other newspapers tend not to publish in the current climate of punitive restrictions.

Even this freedom has been curbed by the state. This is a crushing blow to the very limited right to dissent that barely survives in this country.

We deplore this action; and while we may not necessarily agree with opinions published in New Nation, we uphold fully the right to editorial freedom and the right to dissent which that newspaper embodies.

We have expressed ourselves forcefully in this letter because we believe that the Church's position in the present repressive situation should be clear and unequivocal.

We appeal to the government today to turn away from the disastrous road which it has chosen for our people. We echo the distress of Pope Paul VI when he says: "The cause is urgent and the hour is late."

Our Holy Father Pope John Paul tells us very clearly that the events of history have confirmed Pope Paul's judgment. At the same time he pleads that violence should not be accepted as the solution to violence. Rather, violence must give way to reason, mutual trust, sincere negotiations and fraternal love.

D/D 17/3/88

# P W presses Tutu: God or ANC? (28)

Daily Dispatch  
Correspondent

CAPE TOWN — President P. W. Botha said last night that Archbishop Tutu owed all Christians an explanation on whether he was "acting on behalf of the kingdom of God or the kingdom promised by the ANC and the South African Communist Party."

Mr Botha was reacting in an open letter to Archbishop Tutu following a letter from the archbishop containing a petition from more than a hundred churchmen protesting against the restrictions placed on 17 anti-apartheid organisations last month.

Archbishop Tutu met President Botha yesterday afternoon to appeal for clemency for the

"Sharpeville Six" who are due to be hanged tomorrow.

In his response to the letter and petition, Mr Botha said: "I am sure you will agree that the whole basis of your action is ... seriously in question, and that it was to a large degree planned as a calculated public relations exercise."

After quoting from an ANC radio freedom broadcast which urges that the "church must now be developed into a fierce battleground against the regime", Mr Botha stated:

"The question inevitably arises whether it is possible to come to any other conclusion than that actions such as the march to Parliament may be seen as part of the campaign referred to in the ANC propaganda broadcast?"

The expressed intention of the planned revolution by the ANC-SACP alliance was ultimately to transform South Africa into an atheistic marxist state. Mr Botha told Archbishop Tutu: "You owe all Christians an explanation of your exact standpoint, for we are all adults, and the time for bluffing and games is long past."

"The question must be posed whether you are acting on behalf of the kingdom of God, or the kingdom promised by the ANC and the SACP?"

"If it is the latter, say so, but do not then hide behind the structure and cloth of the Christian church, because Christianity and marxism are irreconcilable opposites," Mr Botha said.

President Botha told Archbishop Tutu he would not personally intervene in the case of the Sharpeville Six.

He said: "I am not willing to place the independence of the South African judiciary in jeopardy."

"I can only act according to convention, that is, if a judge informs me that there are extenuating circumstances which he did not tell me or if there are new facts or evidence that was not before me before."

Archbishop Tutu last night expressed his "extreme distress" at the State President's refusal to grant clemency.

The archbishop's press secretary, Mr John Allen, said the archbishop was "very distressed" that President Botha had stated he would not intervene.

"The Archbishop's appeal to President Botha was to intervene personally and not made on legal grounds. He simply asked for mercy to be shown," Mr Allen said.

"He is unhappy that President Botha is not willing to entertain granting an appeal on compassionate grounds."

Mr Allen said the archbishop rejected the President's accusation that he was working for the ANC and not God.

"The archbishop said he received his mandate from God and not from the ANC."

An urgent application for a stay of execution was launched on behalf of the Sharpeville Six in the Pretoria Supreme Court yesterday on the basis that police allegedly assaulted and coaxed a state witness into giving perjured evidence.



17-23/3/88

# Govt 'threat to safety'

28  
28  
Scapin

SPEAKERS were forced to get "personal" at Sunday's service in St George's Cathedral for detainees.

This was because of a rally organised by the Committee for the Defence of Democracy (CDD) had to be cancelled after the organisation was restricted five days after it had been formed.

More than 2 000 people crowded into the cathedral to pray for detainees and to listen to impassioned (and sometimes witty) speeches by the some of the speakers who were due to address the CDD rally.

Archbishop Desmond Tutu, Archbishop Stephen Naidoo, Dr Allan Boesak and advocate Dullar Omar spoke in their personal capacities as the government had restricted the CDD the day before.

The government also banned a mass CDD rally to have been held at the University of the Western Cape on Sunday.

The orders restricting the CDD and banning the rally were issued in terms of the Public Safety Act and published on Saturday in extraordinary editions of the government gazette.

In a speech charged with humour as much as emotion, Anglican Archbishop Tutu said the government was the greatest threat to public safety in South Africa, adding that the government would "bite the dust".

"We are inviting you to join the winning side," he said.

"You (the government) have already lost. Your cause is unjust and you are defending what is fundamentally indefensible, an evil in itself."

Too many people in South Africa confused morality with legality.

He supported the ANC in its objective for a new South Africa, and any other organisation that sought a new South Africa.

Referring to the AWB march to the Union Buildings, Tutu said the church had long ago declared apartheid to be as evil as Nazism.

Members of the present Government - including the State President - had supported the Ossewabrandwag when it committed sabotage to undermine the South African war effort during World War Two.

"If their own laws were used against them, they would be found guilty of terrorism," he said.

Dr Allan Boesak, president of the World Alliance of Reformed Churches, said the CDD had been told by

the Minister of Law and Order, Mr Adriaan Vlok, to "stick to the Christian message".

"To fight for justice is the Christian message," Boesak pointed out to a large contingent of local press and international television crews.

"We are entering a new phase of persecution of the church. There can be no turning back," he said.

The issue was not whether the church had its foreign funds cut off, but whether "the church will allow the Government - a secular, non-Christian body - to tell the church what its work is".

There was no question that the church would allow the government to dictate to it what its mission was.

The battle was on, said Boesak. "The Government has signed its own death warrant. The Government can't challenge the living God and survive."

Advocate Dullar Omar said the government was acting "like a blind bull in a china shop".

"If the government could face proper debate and allow people to come together, I have no doubt that this regime would be swept into the dustbins of history where it belongs and where it should have gone long ago," he said.

The Minister of Law and Order had told the churches that they received their instructions from the ANC. Broadcasts on Radio Freedom had allegedly linked the two.

This was "insulting" to the churches which had spoken out long before the ANC made any statement on Radio Freedom - unless the Minister thought the ANC had been around for centuries.

"If the ANC told people that in order to survive they had to drink water, the Minister would then expect them not to drink because in doing so they would be furthering the aims of a revolutionary party," said Omar.

The Government treated people like children.

Catholic Archbishop Naidoo said people living next door to each other in South Africa did not know each other as apartheid "cruelly" divided people.

"We reject the denial of human rights as it exists in our country today," he said.

"We have a right to dissent. We have a right to be able to form the friendships we want to.

"These rights are not a privilege - they are our right as God's children and as citizens of this country."

# ANC trial mystery

# Botha calls on Tutu to state his standpoint

Political Staff

CAPE TOWN — President Botha has challenged Anglican Archbishop Desmond Tutu to say whether he is acting "for the kingdom of God or the kingdom promised by the African National Congress and the South African Communist Party".

"You owe all Christians an explanation of your exact standpoint for we are all adults, and the time for bluffing and games is past," Mr Botha wrote to the archbishop in a letter released by his office last night.

It is a reply to a letter which Archbishop Tutu wrote him on March 1, enclosing the petition which the archbishop and other churchmen intended to hand over after a march on Parliament last month to protest against the heavy restrictions slapped on the United Democratic Front and 17 other bodies.

The march was stopped by police who arrested the churchmen.

In his letter President Botha strongly suggests that the march was part of an ANC campaign to confront the Government.

The march was "to a large degree planned as a calculated public relations exercise," President Botha writes.

## PROPAGANDA BROADCAST

"But it goes much further than that, as you know so well. To illustrate the point, I wish to quote from a recent broadcast by the ANC's propaganda radio, Radio Freedom.

"The church must now be developed into a fierce battleground against the regime... we must organise our forces for a physical confrontation with the forces of the apartheid regime."

"The question inevitably arises whether it is possible to come to any other conclusion than that actions such as the march to Parliament may be seen as part of the campaign referred to in the ANC propaganda broadcast?" Mr Botha asks.

The President goes on to ask whether the march was "really necessary and worthy of the cause and message of Christ and the churches represented by those who were involved, knowing their actions were illegal".

He said the archbishop and others in the march have in the past been well received at his office, Tuynhuys.

"The truth of your assertion in your petition that you have 'virtually no other effective and peaceful means of witnessing effectively', therefore stands under serious doubt."



nd

rvations  
to give  
low ad-  
David

ministra-

Sar  
dec  
us'  
whol  
e t  
bilit  
of  
entl  
boy  
ons.  
g  
th  
to  
a

28  
12/3/88  
12/3/88

# Clergymen defend Tutu and Boesak

GERALD REILLY

PRETORIA — Government had launched a carefully planned attack on Archbishop Desmond Tutu and the Rev Allan Boesak aimed at portraying them as Marxists, a group of senior Anglican clergymen said yesterday.

The idea was to isolate them as a prelude to state action against them.

The clergymen, who issued a statement yesterday, included Bishop of Johannes-

burg Duncan Buchanan and Bishop of Pretoria Richard Kraft.

They were reacting to a challenge from President P.W. Botha to Tutu to say whether he was "acting for the kingdom of God or the kingdom promised by the ANC and the SACP".



28

18-24/3/88

Brother Jude ... "if you speak on behalf of the oppressed, you will suffer."

# Jude steps into Mkhathshwa's shoes — and greater conflict

THE incoming secretary-general of the Southern African Catholic Bishops' Conference believes he is taking up his new position at a time of unprecedented conflict between church and state — and that the duty of the church is "not to backtrack".

Brother Jude, who takes over from Father Smangaliso Mkhathshwa at the beginning of next month, told the *Weekly Mail*: "The church has been accused of meddling with politics. But we believe it is Christ's teaching to get involved in issues affecting the society."

"The church is not there to exercise political power but has a duty to call to order what is going on in the society."

The new secretary-general is inheriting a position which has been politically-charged in the past; and he is replacing a man who has played a memorable role in the involvement of the Catholic church in the political aspirations of its devotees. How does he feel about stepping into Mkhathshwa's shoes?

Speaking from his office at the Sacred Heart primary school in Johannesburg, the soft-spoken Brother Jude said his appointment was a great challenge, especially in view of the charisma of the previous incumbent.

"Following Smangaliso's footsteps certainly is difficult. He has been able to bring things to the fore, and the way he dealt with people makes him a very special person."

Asked if he would follow Mkhathshwa's approach, he said: "That is very difficult. When one takes up a new appointment, one usually goes there with characteristics and talents. I think I will (keep his approach) as far as I am able."

"The values we strive for are the same, but how we are going to achieve them depends upon our personalities. He has set a high standard and it will be very difficult to try and emulate him."

He said the SACBC is working on a new programme called the "community serving humanity", which constituted the pastoral plan of the church for the coming years.

An educationist for many years, Brother Jude was born in 1939 in Cape Town and joined the Marist Brothers congregation in 1959. He graduated from Natal University, after specialising in physics and chemistry, and did his initial training with the Brothers in Australia.

He taught at Sacred Heart High in Observatory, and was later appointed principal of Marist Brothers. He was subsequently charged with responsibility for Marist Brothers countrywide.

He was among the initiators of the concept of open schools, and was chosen to negotiate with the authorities on the question on behalf of Catholic schools.

Since 1985, Brother Jude has been director

SACBC secretary-general Father Smangaliso Mkhathshwa completes his term of office. His successor, Brother Jude, speaks to VUSI GUNENE about the church and its role in South Africa

of the Catholic Institute of Education, a body set by the SACBC. He said he was leaving the educational arena "with a certain degree of sorrow".

Asked about Minister of Law and Order Adriaan Vlok's attacks on church leaders, Brother Jude said he found it "very arrogant on the part of the Minister to be telling the church leaders and the church as a whole what the message of Christ is."

"The church does not need the ANC or anybody else to hear what the logical teachings of Christ are. The government has made the ANC out as a 'terrorist organisation' and are trying to create the impression that the church is under the organisation's control, which I find ridiculous."

He added: "The church has no option but to continue and suffer all the consequences. We know that if you speak on behalf of the oppressed, then it is inevitable you will suffer."

Brother Jude said the banning of organisations by the authorities would not stop the determination of people to work towards their freedom: "The desire for and the idea of freedom is in the minds of the people. I believe it is going to come and there is no way the government can stop that."

Regarding the announcement of the imminent execution of the Sharpeville Six, he said he found it "mind-boggling to think that they cannot be given a reprieve. We live in a society in which death sentences have become a way of life."

"Despite representations made to the State President by both local and international communities for clemency, it does seem that all that has fallen on deaf ears."

Brother Jude added that the future of the Catholic-backed *New Nation* newspaper looked bleak. "The government is not prepared for any opposition despite that fact that they play with words, such as saying they are prepared to negotiate."

"The situation is getting tighter and tighter. The government is the biggest proponent of violence in the country and is trying to put the blame on the people. The government fears opposition whereas on the other hand it talks of protecting its people."

"The *New Nation* has been reflecting the aspirations and needs of its readers. It seems to me the authorities think black people are not capable of thinking for themselves — and that the *New Nation* is reporting things that are not true."

2.78  
5.38  
3.21  
2.15  
1.60

Current Hours: 4  
30.60 31.01 30.22  
18.30 19.60 21.55  
Watchman  
Current Hours: 4  
37.63 37.97 37.03  
22.50 24.00 26.40  
Grade IV  
Current Hours: 4  
32.27 32.59 31.77  
19.30 20.60 22.65  
Grade III  
Current Hours: 4  
29.60 29.91 29.17  
17.70 18.90 20.80  
Grade II  
Current Hours: 1  
26.92 27.22 26.51  
16.10 17.20 18.90  
Grade I  
8/75 7/76 8/77  
L.O. INCR L.O.  
(Top line nc

LO-LIG  
MINIMI

12/85  
19861

# Clergy castigate DRC, govt for attack on Tutu

D/D 18/3/88  
28  
Daily Dispatch Correspondent

CAPE TOWN — Anglican clergymen have castigated the Dutch Reformed Church (DRC) and the government for launching "a carefully planned attack on Archbishop Desmond Tutu and Doctor Allan Boesak which is aimed at portraying them as marxists, and isolating them from their churches as a prelude to state action against them".

The clergymen were reacting to a challenge from Mr P. W. Botha to Archbishop Tutu, asking him whether he was "acting for the kingdom of God or the kingdom promised by the ANC and the SACP".

The group said they had been compelled to take a public stand on the issue because "Archbishop Tutu, is doing nothing new. His actions are consistent with the stand our church has taken for 40 years".

The clergymen also spoke out against what they saw as an alliance between the government and the DRC.

"If any of the leaders of the DRC are co-ordinating this attack with government, we suggest they should reconsider their unholy alliance.

"The state president and the DRC should be under no illusions. The apartheid policy to which the DRC has given birth and which the government implements, is rejected utterly by the vast major-

ity of South Africans."

They rejected Mr Botha's "ridiculous" suggestion that Archbishop Tutu was taking instructions from the African National Congress and the South African Communist Party, or that he was a marxist or atheist tool.

"We suggest it is the state president who is promoting marxism and revolution through his government's dictatorial style of rule and divisive politics and his refusal to tolerate criticism."

If a marxist, totalitarian government was to be feared as a future possibility, they added, "how much more repugnant is the totalitarian approach of the present government which is already affecting the lives of millions of people".

Exactly the same methods of certain marxist states at their worst — like bannings, detentions without trial, emergency regulations which bypassed law and media control — were now being used in South Africa.

The church, they said, had to confront evil wherever it saw it, and in South Africa the greatest corporate evil the church faced was apartheid.

"This policy was the brainchild of the white DRC and it is still being implemented in its most fundamental aspects."

Reacting to the announcement that the Sharpeville Six were not to be hanged, Archbishop Tutu said it was "difficult to express the tremendous relief one feels. Hope has been increased by the (outcome of the) trial".

Referring to his meeting with Mr Botha, Archbishop Tutu said he would respond to the state president on television "if I am given equal time".

Touching briefly on the bomb blast in Krugersdorp, the bishops said that "people should understand that the poor masses have been feeling oppression, and for many years it is the state that has been oppressing the poor".

# Where is the outrage, asks troubled Tutu

18-24/3/88  
28 W/Mark

In the week when church-state conflict reached new heights, Archbishop Desmond Tutu spoke to PHILLIP VAN NIEKERK about his role in politics.

ARCHBISHOP Desmond Tutu, along with a number of other clerics, have moved to the centre of the political stage in recent weeks — ostensibly to fill the gap opened by the February 24 clampdown on 19 organisations.

In an interview this week, Tutu explained his involvement in overt politics and the growing move by the churches towards civil disobedience in terms of what he sees as his Christian commitment.

"In every situation in the world, especially the situation of injustice, the primary concern is obedience to God. It is unfortunate that we have to use a negative phrase like civil disobedience.

"But basically it is the church's response to the gospel imperative to rather obey God than man.

"This is heightened very considerably in situations of oppression and injustice. We don't see it as taking a political stance. For us it is a thoroughly spiritual and religious stance because our faith is one that believes that all of life belongs to God.

"The dichotomy that is much loved by many between secular and sacred and between politics and religion we regard as totally invalid.

"In our country where many of the legitimate political organisations have been rendered impotent, the role of the church as the voice of the voiceless becomes much much more obvious and much, much more urgent."

Of all the anti-apartheid figures in the demonology of conservative whites, none is the source of so much irritation and anger as Tutu.

Tutu is most reviled for urging the international community to impose sanctions and disinvestment and most recently for launching a campaign to get western countries to break diplomatic relations with South Africa.

"In calling for a break in diplomatic relations, I am calling for some dramatic gesture by the West. Even if it is just a gesture, it is one that has very significant psychological consequences.

"I am challenging those countries which are not applying sanctions in any way because they say it would affect blacks adversely, by saying: well, here is something that you can do that you can't say hurts the blacks. The silence from Britain and West Germany has been deafening."



The controversial Archbishop of Cape Town, Desmond Tutu — calling for a dramatic gesture from the West

Picture: ERIC MILLER, Afrapix

Despite his views on civil disobedience, Tutu believes he is not in the same league as United States civil rights leader Martin Luther King junior, who also won the Nobel Peace Prize.

"The point is he was a great orator and a very original thinker. I am not an original thinker. I may be able to articulate things very well, but I don't claim to be very good at thinking out original thoughts.

"The other thing is that Martin Luther King was operating in terms of civil rights which were guaranteed under their constitution. We operate here in a complete lack of basic human rights where the constitution and the laws of the country are your opponents.

"When you think that just now you have a magistrate saying that the police were to blame for the Trojan Horse incident and that weeks later his findings are still waiting to be considered by the attorney-general. There is no outrage in the community, there is no outcry.

"You wonder whether you have a constituency to appeal to with a conscience which could be outraged by some of the things which happen here.

"People get more hot under the collar, because clergymen have staged a march to parliament than they do about the fascists of the Afrikaner Weerstandsbeweging."

All the while, some form of showdown between the church and Pretoria is moving closer. Last weekend Vlok banned the Committee for the Defence of Democracy, which was formed by Tutu among others in the wake of the February 24 clampdown, and warned that he would not hesitate to take action against the churches.

While the serious question needs to be asked whether the churches can go further than symbolic protest to offer a real challenge to the government, they are clearly irking the authorities to the extent that they have to get their water cannons out, outlaw activities planned by the churches and use threatening language.

But does this mean that the Archbishop and his clerical colleagues are going to involve themselves in the varieties of mass mobilisation and civil disobedience practised by people such as Mahatma Gandhi?

Tutu said actions such as the march to parliament and Sunday's defiant service were just part of a process:

"As long as apartheid is around and as long as authorities react the way they have done, so the people will have to respond. As Alan (Boesak) said, the initiative is not with the authorities. The initiative is with us.

"They can't ban us — what we are doing is what the community wants. To stop us they would have to ban the whole population."

by Stent

28. 8 days  
18/3/88

# Clergymen defend Tutu and Boesak

GERALD REILLY

PRETORIA — Government had launched a carefully planned attack on Archbishop Desmond Tutu and the Rev Allan Boesak aimed at portraying them as Marxists, a group of senior Anglican clergymen said yesterday.

The idea was to isolate them as a prelude to state action against them.

The clergymen, who issued a statement yesterday, included Bishop of Johannes-

burg Duncan Buchanan and Bishop of Pretoria Richard Kraft.

They were reacting to a challenge from President P W Botha to Tutu to say whether he was "acting for the kingdom of God or the kingdom promised by the ANC and the SACP".

Personal attacks a prelude?

W/C ARGUS 19/3/88

# Church fears State action

by FRANS ESTERHUYSE  
Weekend Argus Political Staff

28

CHURCH leaders have warned that they see attacks by the Government and the Ned Geref Kerk (NGK) on Archbishop Desmond Tutu and Dr Allan Boesak as a prelude to State action against them.

Six Anglican bishops and other top churchmen said such action could precipitate a State-Church confrontation in South Africa.

Their warning came in response to President Botha's sharp criticism this week in a letter to Dr Tutu, which was preceded by an attack on Dr Tutu and Dr Boesak, president of the World Alliance of Reformed Churches, by the general synodal commission of the NGK.

A strongly-worded defence of the two church leaders has come from the general secretary of the South African Council of Churches (SACC), the Rev Frank Chikane, in a letter to Mr Botha.

Dr Boesak described this week's events as "an escalation of confrontation between Church and State".

He said if the Government took action against individual church leaders, as appeared to be the intention, it would have "very grave consequences" for South Africa.

## "Persecution"

Such action would be seen not only by the international political community but also by the world Christian community as an attack by the State on the Church in South Africa.

"It will be seen as a deepening of persecution of the Church which touches the life of the Church worldwide," Dr Boesak said.

The bishops of the Church of

the Province of Southern Africa, together with the Dean of Pretoria and the church's provincial executive officer, said in a statement.

"We believe the NGK and the government have launched a carefully-planned attack on Archbishop Desmond Tutu and on Dr Allan Boesak which is aimed at portraying them as Marxists and isolating them from their churches as a prelude to State action against them.

## "Unholy alliance"

"We must tell the NGK and the government: you will not split the leadership of the Anglican Church. Archbishop Desmond is doing nothing new.

"His actions are consistent with the stand our church has taken for 40 years and are undertaken with the Gospel as his mandate. . .

"If any of the leaders of the NGK are co-ordinating this at-

\* Turn to page 3, col 1)

W/C ARGUS 28  
Argus, March 19 1988 3

# Church fears State action

(Cont from page 1)

tack with the government, we suggest they should reconsider their unholy alliance.

"We reject out of hand the State President's ridiculous suggestion that Archbishop Desmond is taking instructions from the African National Congress (ANC) and the South African Communist Party (SACP) or that he is a tool of Marxists and atheists.

"We suggest that it is the State President who is promoting Marxism and revolution through his Government's dictatorial style of rule and divisive policies and his refusal to tolerate criticism."

The statement also said Mr Botha and the NGK had singled out the Archbishop and Dr Allan Boesak for particular attack over the march to Parliament on February 29.

"The reality that they must come to terms with is that the march was decided on and carried out by 25 church leaders representing most of the Christian Church in South Africa.



# You attack us all, says Chikane

str 19/3/88

28

The South African Council of Churches (SACC) has taken exception to the "personal attack" on Archbishop Desmond Tutu by the State President, Mr P W Botha.

In a letter to Mr Botha, the Rev Frank Chikane, general secretary of SACC, writes that the attack on the archbishop was unwarranted and was "in fact an attack on all the church leaders" who marched to Parliament on February 29 and who signed a petition presented to Mr Botha.

It is a matter of "great concern to us", Mr Chikane wrote.

"Archbishop Tutu was one of a large group of church leaders and the clergy who marched. A petition was drawn up and signed by 25 church leaders.

"We therefore are concerned that you have singled out the Archbishop for your allegations and wish to reiterate that the march of witness and protest and the petition presented to you are actions that were taken by many, and endorsed by an even greater number of church people here and abroad."

## Standpoint on the ANC

In a statement on Wednesday replying to the letter presented by the church leaders, Mr Botha called on Archbishop Tutu to explain his exact standpoint on the question of the African National Congress and the South African Communist Party.

"The question must be posed whether you are acting on behalf of the kingdom of God, or the kingdom promised by the ANC and the SACP. If it is the latter, say so, but do not then hide behind the structures and the cloth of the Christian Church, because Christianity and Marxism are irreconcilable opposites," Mr Botha wrote.

In his reply, Mr Chikane said the reason for the action of the church leaders was to witness and protest against the "ungodly acts of oppression".

Talks behind closed doors with Government leaders had not achieved anything. Church leaders had often come away humiliated and the people they represented were not able to witness these discussions, he said.

The lack of success of such meetings had led many church leaders to believe that such attempts at change were hopeless, especially where those in power were determined to maintain white domination and apartheid.

The action of the leaders was aimed at the Government in a non-violent, peaceful manner.

"Our protest was against evils of apartheid which we observe and experience in South Africa as part of the 'evil in the world'."

Mr Chikane wrote: "I would like to let you know that the majority of members of our churches have never experienced oppression and brutal suppression of their political expression from us by Marxists, the ANC or the SACP, but under your Government. We stand and will always be against totalitarianism of any kind, irrespective of who is involved and whatever ideological position they hold."

He continued: "You asked Archbishop Tutu whether his view of evil includes the struggle on behalf of Christianity, the Christian faith, and freedom of faith and worship, against the forces of godlessness and Marxism.

"In our understanding and experience of the struggle for the Christian faith and freedom of faith and worship in this land, we have to struggle against the forces of godlessness and apartheid, for it is the apartheid government that interrupts church services and seeks to control funeral services, all of which are part of the duties and life of the church."

Mr Botha asked in his letter whether it was not true that the Christian church knew no other power than life and faith, and no other message than the true message of Christ, Mr Chikane wrote.

The church leaders understood their activities were based on the Gospel and that their mandate was from God, Mr Chikane wrote.

"Our prophetic mission is that of God's — to preach the good news of freedom to the poor and oppressed."

## Preparing for clampdown

The church leaders felt that "this unprecedented attack on the clergy may be paving the way for a State clampdown on the church".

"We therefore pledge ourselves to the Gospel of Christ against the forces of evil of this country and we commit ourselves to working for a new order of peace and justice for all irrespective of the consequences.

Mr Chikane also expressed concern about the attack on Archbishop Tutu and Dr Alan Boesak by the general synodical commission of the Dutch Reformed Church. — Sapa.

# 'State violence has forced the church to stand up for the weak and defenceless'

THE Church does not seek confrontation. Its interest lies in justice and peace, the Rev Frank Chikane said this week.

The violent actions and the confrontation by the State have made the church stand up for the weak and defenceless. It can only listen to God, Mr Chikane insisted.

He expressed his concern at the attack by President Botha on Anglican Archbishop Desmond Tutu in which he asked whether the clergyman served God's kingdom or that of the ANC.

"It is an attack on all of us who marched and all of us who wanted to present him with a petition. It is wrong to go for the archbishop only."

Mr Chikane, who has been in detention and was in hiding until shortly before he succeeded the Rev Beyers Naude at the SACC, is an orderly person who speaks with conviction.

Mr Chikane rejected the implication by President Botha that the ANC's call for action through the churches had anything to do with the Cape Town march.

CHURCH-STATE relations plunged to a new low this week with demands by President Botha that the clergy choose between the "Kingdom of God" or the "Kingdom of the African National Congress". Harald Pakendorf talks to The Rev Frank Chikane, secretary-general of the South African Council of Churches.

"It is clear that our allegiance is to the Lord, our obedience to God. Whether what we do pleases or does not please the ANC is not the issue."

"The people of South Africa are not suppressed by Marxists, the ANC or the communists. It is the Government which is stopping the church from being what it has to be.

"The concern is that it is a Christian government which is suppressing people, not people who are not of our faith.

"The future the church is looking to is one in which

there will be justice for all.

"It is not prescribing a particular constitutional or political solution but its understanding is that the future must be a non-racial, democratic, unitary state where all are treated equally and all participate in government," he said.

"The view of the church is that apartheid is a sin and therefore it cannot condone structures which are built on the apartheid structure.

"It is not an ideology. It is simply that the church says that as one is treated, so the next one must be treated.

"God is not a respecter of persons, whatever their position may be — in status, economically, on the basis of colour or sex or anything."

## Witness

"The people of South Africa must work out the political future. The church does not wish to define that future in a constitutional way.

"But God is concerned with the whole society and it cannot be compartmentalised. The whole reality takes in the political, economic and spiritual worlds and the church must bear witness in all spheres.

"The Gospel is our only measure."

On the fact that different churches take different positions on the same issues, he said: "Some churches have opted to support the powerful while we have opted to support the weak.

"When those who have opted for the powerful speak they speak not on bannings or the stopping of funding to apartheid victims but will speak out against the Cape Town march.

"Those who have opted to support the weak go out to defend the defenceless."

On the Sharpeville Six, Mr Chikane said the SACC was against capital punishment whatever the crime.

"The position is made worse when it is because of a particular political system that people act in a way which makes them criminals, puts them in a position where they may not have been, should the system have been different."

88  
S 11/1  
20/3/88

PID 21/3/88

# Anglican clergy to discuss threat against Tutu (28)

CAPE TOWN — Anglican bishops from throughout Southern Africa are to hold an emergency meeting on Tuesday to discuss the threat of government action against Cape Town's Archbishop Desmond Tutu.

This was announced yesterday by the provincial executive officer of the church of the province of Southern Africa, the Reverend Canon Winston Ndungane.

Canon Ndungane also announced that the Archbishop of Canterbury, the Most Reverend Robert Runcie, is sending the Bishop of Lichfield, England, the Right Reverend Keith Sutton, to represent him at the meeting.

"Dr Runcie, who is the spiritual head of the worldwide Anglican Communion, spoke to Archbishop Tutu about the situation and is monitoring developments," Canon Ndungane said.

He said the meeting had been convened by the bishop of Kimberley and Kuruman, Bishop George Swartz, who, as Dean of the Province, is the most senior bishop in Southern Africa under Archbishop Tutu.



DR RUNCIE

The meeting was decided upon by clergymen who met in Pretoria last week and heard a report from the archbishop on his meeting with the State President, Mr P.W. Botha, last Wednesday.

A statement issued after the meeting said: "We believe that the government has launched a carefully-planned attack on Archbishop Tutu and Dr Allan Boesak which is aimed at portraying them as marxists and isolating them from their churches as a prelude to state action against them." — Sapa

# Urgent talks on threat to Bishop Tutu

CAPE TOWN 21/3/88  
28

ANGLICAN bishops from throughout Southern Africa are to hold an emergency meeting near Johannesburg tomorrow to discuss the threat of government action against the Archbishop of Cape Town, the Most Rev Desmond Tutu.

This was announced in a statement yesterday by Canon Winston Ndungane, provincial executive officer of Church of the Province of Southern Africa.

Canon Ndungane also announced that the Archbishop of Canterbury, the Most Rev Robert Runcie, is sending the Bishop of Lichfield, England, the Right Rev Keith Sutton, to represent him.

"Dr Runcie, who is the spiritual head of the worldwide Anglican Communion, spoke to Archbishop Tutu about the situation on Friday and is monitoring developments closely," Canon Ndungane said.

He said tomorrow's meeting had been convened by Bishop George Swartz, Bishop of Kimberley and Kuruman, who as Dean of the Province is the most senior bishop in Southern Africa under Archbishop Tutu.

The meeting was decided upon by bishops and other clergymen who met in Pretoria last week and heard a re-

port from the archbishop on his 40-minute meeting with the State President, Mr P W Botha, last Wednesday.

The bishops, led by Bishop Swartz, said in a statement: "We believe that the Ned Geref Kerk and the government have launched a carefully-planned attack on Archbishop Tutu and on Dr Allan Boesak which is aimed at portraying them as Marxists and isolating them from their churches as a prelude to state action against them."

Dean E L King said in Cape Town yesterday that Archbishop Tutu had been fully supported by the Diocesan Chapter of Cape Town.

Dean King said the Chapter had "repudiated accusations that he is an instrument of the African National Congress and the South African Communist Party, or that he in any way supports the atheistic tenets of Marxism".

It expressed its unanimous support for the archbishop "in his stand for the Gospel as he addresses the issues of our land at this time".

Attacks on Archbishop Tutu — by both the State President and the General Synodal Commission of the Dutch Reformed Church — were discussed at a Diocesan Chapter meeting at Bishopscourt on Friday, Dean King said. — Sapa and Staff Reporter

28 (208) 8/10/88 2/3/88

# Mogoba proposes a big mediating group

**FAR-REACHING** proposals involving the establishment of a collective mediating group to bring about negotiated change in SA were outlined to the Interaction Council on Southern Africa and Apartheid in Harare yesterday.

Rev Stanley Mogoba, a leader in three major organisations — the Methodist Church of Southern Africa, SA Institute of Race Relations and the Board of Africa Enterprise — implored the council to facilitate such a group.

The Interaction Council is chaired by Helmut Schmidt, former chancellor of West Germany, and has about 30 former heads of state among its members.

Mogoba said mediating the group should consist of, among others, the presidents of Zambia, Zimbabwe and Botswana, leaders from Western and Eastern countries and others who "also have a stake in the future of SA" through trade, political contacts and historical ties.

He emphasised: "The outside world has a unique opportunity to influence

**DOMINIQUE GILBERT**

the future of SA."

To do so, however, it would have to move away from "glib political rhetoric" and towards "specific and concrete suggestions".

"I do not want anyone to think I see SA problems being resolved only by outsiders. No single organisation or interest group is going to solve the SA situation. It is going to be a collective effort which will be done mainly by South Africans," he said.

## Myth

His proposals included:

- Negotiations should not decide the personnel of the future government of the country. This should be determined by "the people of SA".
- Negotiations should have the formulation of a constitution as an objective.
- The SA government and other political actors in SA must be closely involved in resolving the problem.

Mogoba suggested such a group "would at least have a chance of being acceptable to both the SA govern-

ment, as well as the PAC, the ANC and other white and black opposition organisations within SA".

"These organisations could all take part in negotiations without fear of losing face," he added.

Those who advocated sanctions as the panacea for all SA's problems had had the myth exploded because research had shown blacks were not in favour of sanctions or disinvestment.

"World bodies would have been far more creative in their strategies if they had come up with detailed policy recommendations which offer some way out for both government and its opponents of the present impasse."

Negotiation was the only viable option, however uncomfortable.

However, there could be no preconditions to negotiations except that there be a ceasefire, political leaders be released and exiled leaders allowed to return knowing they would participate in negotiations and the lifting of the ban on all banned political parties.

"If we do not negotiate now, more people will die and more people will say that because people have died there can be no negotiations."

# Tutu dares President to act on his threats

By KAREN STANDER and VERNON BRENT  
Staff Reporters

ARCHBISHOP Desmond Tutu has dared the Government to take action against him and warned it will "come a cropper" if it persists in trying to isolate individuals and divide the Church.

Welcoming Bishop Keith Sutton, the special envoy sent by the Archbishop of Canterbury, Dr Robert Runcie, to show "unity and support", Archbishop Tutu said he had told President Botha at a recent meeting to "go ahead" with his threats.

"If they try to restrict me or ban me, they are just wasting their time, because I will not obey their orders. They will have to put me in jail.

"I can't keep looking over my shoulder to see if God has got the approval or disapproval of the Government."

Archbishop Tutu's defiance comes amid fears of pending State action against him and a looming clash between the State and the Church.

Following a 40-minute meeting with Archbishop Tutu on Wednesday during which the archbishop appealed for clemency for the Sharpeville Six, President Botha challenged him to state whether he worked for the kingdom of God or the kingdom promised by the African National Congress.

## Message

At a press conference at Bishops Court last night, Bishop Sutton said the message from the Archbishop of Canterbury, the Anglican Church and the worldwide fellowship of Christian leaders was clear: "You touch one of our bishops and you touch all of us."

Archbishop Tutu said President Botha had "lambasted and threatened me. He said I was looking for trouble and would get it. I told him to go ahead."

Commenting on the looming State/Church crisis, Archbishop Tutu said: "We are not doing or saying anything new. The Government has decided it is not going to tolerate any opposition and about the only real opposition remaining is the Church."



SPECIAL ENVOY: Bishop Keith Sutton at D F Malan Airport with Canon Winston Ndungane.

Touch one and you touch us all, PW told

# Tutu dares Govt to act against him

Handwritten initials and a date: "PW" and "12/13/72".

Own Correspondent

## Cape Town

Archbishop Desmond Tutu has dared the Government to take action against him and warned it will "come a cropper" if it persists in trying to isolate individuals and divide the Church.

Welcoming Bishop Keith Sutton, the special envoy sent by Archbishop of Canterbury Dr Robert Runcie to show "unity and support", Archbishop Tutu said he had told President Botha at a recent meeting to "go ahead" with his threats.

"If they try to restrict me or ban me, they are just wasting their time, because I will not obey their orders. They will have to put me in jail.

"I can't keep looking over my shoulder to see if God has got the approval or disapproval of the Government."

Archbishop Tutu's defiance comes amid fears of pending State action against him and a looming clash between the State and the Church.

Following a 40-minute meeting with Archbishop Tutu last Wednesday during which the archbishop appealed for clemency for the Sharpeville Six, Mr P W Botha challenged him to state whether he worked for the Kingdom of God or the kingdom promised by the African National Congress.

At a press conference at Bishopscourt last night, Bishop Sutton said the message from the Archbishop of Canterbury, the Anglican Church, and the worldwide fellowship of Christian leaders was clear: "You touch one of our bishops and you touch all of us.

### Time of need

"I have been sent because it is a time of great need, with a lot of unrest, the banning of organisations, and the Sharpeville Six."

Bishop Sutton had discussions with Archbishop Tutu last night and leaves today for an emergency meeting of Southern African Anglican bishops to discuss threatened Government action.

The meeting was called after the bishops were given a report by Archbishop Tutu on his meeting with Mr Botha.

Archbishop Tutu said Mr Botha had "lambasted and threatened me".

"He said I was looking for trouble and would get it. I told him to go ahead."

Commenting on the looming State/Church crisis, Archbishop Tutu said: "We are not doing or saying anything new. The Government has decided it is not going to tolerate any opposition and about the only real opposition remaining is the Church.

Today's meeting is convened by Bishop George Swartz of Kimberley and Kuruman, the most senior bishop in Southern Africa under Archbishop Tutu.

The bishops said they believed the Ned Geref Kerk and the Government had "launched a carefully-planned attack on Archbishop Tutu and on Dr Allan Boesak which is aimed at portraying them as Marxists and isolating them from their churches as a prelude to State action against them".

# FEARS OVER ATTACK ON TUTU

**SOWETAN Correspondent**

A SPECIAL representative of the Archbishop of Centerbury, Dr Robert Runcie, was due in Cape Town last night amid fears that recent Government attacks on Archbishop Desmond Tutu are a prelude to State action against him.

The Anglican Church — internationally, nationally and the Cape Town diocese — has reacted sharply to defend Archbishop Tutu following President Botha's stinging criticism of him last week.

In a letter President Botha challenged archbishop Tutu to state whether he worked "for the kingdom of God or the kingdom promised by the African National Congress and the Communist Party".

An emergency meeting of Southern African Anglican bishops will be held today to discuss the threat of Government action against Archbishop Tutu.

**SOWETAN Correspondent**

Bishop Keith Sutton, of Lichfield, England, Dr Robert Runcie's special representative, was due to hold talks with Archbishop Tutu before today's meeting near Johannesburg's Jan Smuts Airport.

Canon Winston Ndungane, provincial executive officer, said yesterday that Dr Runcie, the spiritual head of the worldwide Anglican Communion, spoke to Archbishop Tutu about the situation on Friday and "was monitoring developments closely".

Today's meeting had been convened by Bishop George Swartz of Kimberley and Kuruman who, as Dean of the Province was the most senior bishop in southern Africa under Archbishop Tutu.

The meeting was called by bishops and other clergy who met in Pretoria on Thursday and were given a report by Archbishop Tutu on his 40-minute meeting with President Botha on Wednesday.

The bishops said they believed the Ned Gerf Kerk and the Government had "launched a carefully planned attack on Archbishop Desmond and on Dr Allan Boesak which is aimed at portraying them as marxists and isolatin...

*Sowetan*  
22/3/88  
28

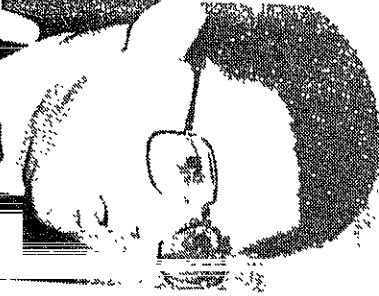
as a prelude to State action against them.

The Cape Town diocesan charter, representing senior clergy, issued a statement supporting Archbishop Tutu after a meeting on Friday.

Dean of St George's Cathedral, the Very Rev Edward King, said the charter has "repudiated accusations" that Archbishop Tutu was an instrument of the African National Congress and the South African Communist Party "or that he in any way supports the atheistic tenets of marxism".



**DR ROBERT RUNCIE and Archbishop Desmond Tutu at a meeting in London after Archbishop Tutu had won the Nobel Peace Prize.**





# Govt bans New Nation

Cape Times  
23/3/88  
28

FAILURE by the government to act against the Roman Catholic weekly New Nation would have meant the resurgence of growing resistance, violence and disorderliness in the country, the Deputy Minister of Information, Dr Stoffel van der Merwe, said yesterday.

He was addressing a press briefing after yesterday's order in terms of the emergency regulations under which publication of the newspaper is suspended for three months.

Earlier the Minister of Home Affairs, Mr Stoffel Botha, invoked the Public Safety Act media regulations to publish an order in the Government Gazette in Pretoria, prohibiting the newspaper from being published till June 10.

Mr Botha chose the harsher of two options — he could have appointed a government censor to vet each issue of the newspaper.

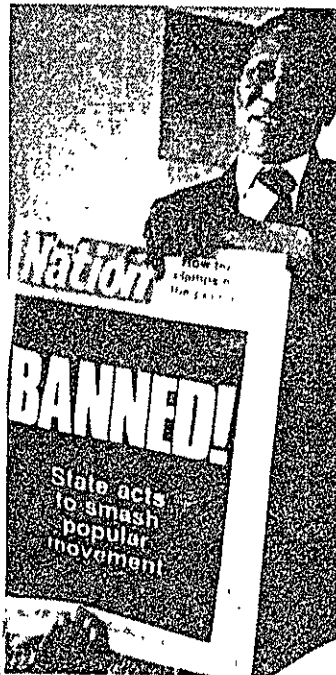
No reasons for the ban were set out in the Gazette, but counsel for Mr Botha this week submitted testimony in the Supreme Court, Pretoria, that New Nation reports revered the armed revolution in Mozambique; promoted the public image of Mr Govan Mbeki, the ANC and SACP; were aimed at promoting revolution; and engendered feelings of animosity for the security forces.

The order follows an unsuccessful application by the New Nation's publishers, the Catholic Bishops Publishing Company, in the Pretoria Supreme Court on Monday.

Protesting at the ban yesterday:

● The Sowetan said in an editorial prepared for today that "with all the laws at its disposal, the government is not prepared to test the cases it has made out against newspapers in a court of law and outside of the media regulations.

"We challenge the minister (of



**BANNED...** Acting editor of New Nation Mr Gabu Tugwana with a front page that won't hit the streets.

Home Affairs, Mr Stoffel Botha) to do just this."

● In an editorial to be published today the Star says press freedom is not an abstract concept, nor a freedom that concerns merely the publishers or readers of a particular newspaper.

"Fundamentally it concerns the right of the public at large to know what is happening in the country and to read and express views that may be different from those of the government of the day. This right took a savage and ominous blow yesterday with the closure of New Nation."

● The Anti-Censorship Action Group said the silencing of the newspaper would "leave an obvious vacuum for it offered readers a particular type of news cover-

age and analysis of current events and culture which is not available to them in any other newspaper".

● The Media Workers' Association challenged the government's stand on democracy, registering "a strong protest regarding the high-handed fashion the government has chosen in dealing with the press".

● The Southern African Society of Journalists said the ban "displays the total hypocrisy and lack of truth behind his (Mr Botha's) statement to Parliament that the government does not wish to control what people may know".

● The International Federation of Journalists was "appalled", saying the action in closing the newspaper was "unbelievable" despite appeals from the Free World to which South Africa claims to belong.

● The National Democratic Movement said that by crushing the opposition and the free flow of information in South Africa, the government was deliberately destroying all chances of a negotiated future.

● The chairman of the New Nation's publishing company, Bishop Reginald Orsmond, said the government should not be silencing dissent but taking note of what people were saying so that meaningful negotiation could take place.

Bishop Orsmond said the Catholic Bishops Publishing Company intended to retain the newspaper's staff if the newspaper was restricted for a three-month period, but it was "impossible to tell" what would happen if government extended the restrictions beyond three months.

Mr Gabu Tugwana, the newspaper's acting editor since Mr Zwelakhe Sisulu was detained almost two years ago, said he regarded the closure as "a backward step", especially as there were many stories concerning "reform" that needed to be written. — Sapa

## New Nation 'the first target' in state assault

JOHANNESBURG. — In the two years of its existence, the New Nation has had four editions banned and two seized, been raided by police and repeatedly threatened by officials.

The government has made the church-funded paper aimed at black readers its first target in a campaign to silence the country's "alternative press".

The Rand Supreme Court decided two weeks ago that the government could close New Nation or censor it without giving explanations. The court also refused an application for an interdict restraining the government from closing the paper while the case was being appealed.

The government's objections include a reference to the African National Congress's 1955 school boycott, a picture of exiled ANC president Oliver Tambo

opening a new office in Nairobi and a report about the ANC's condemnation of "necklace killings". The newspaper was launched on January 16 1986 by the Southern African Catholic Bishops Conference.

New Nation editor Mr Zwelakhe Sisulu, detained without charge for 16 months, was a Nieman Fellow at Harvard University. Although he held the title of editor, the newsroom was run as a "collective", with joint decisions on who should cover a story and how it should be written.

The New Nation started as a bi-weekly, then became a weekly, claiming a circulation of about 60 000.

The last issue quoted Mr P W Botha as saying: "I believe in a free press and in free news media." — Sapa-AP

# Bishops back Tutu



**BISHOPRIC EMBRACE** ... Bishop Keith Sutton (right), Bishop of Litchfield and representative of the Archbishop of Canterbury, embraces Archbishop Tutu at Bishopscount on the eve of an emergency meeting where Anglican bishops gave their full support to Archbishop Tutu.

**JOHANNESBURG.** — Bishops of the Church of the Province of Southern Africa spoke out strongly yesterday against "the government's intolerance of normal democratic processes" and offered their support to the Archbishop of Cape Town, the Most Rev Desmond Tutu.

The bishops held a press conference following a meeting in Kempton Park earlier yesterday. The bishops included a representative of the Archbishop of Canterbury, Dr Robert Runcie — the Bishop of Litchfield, the Right Rev Keith Sutton.

The bishops said: "We are deeply distressed at, and take grave offence at the cavalier way in which the State President (Mr P W Botha) treated Archbishop Tutu in his recent interview on March 16."

They said Mr Botha wanted South Africans to choose between the government's programme and atheistic Marxism.

"We reject his definition of the choice and we reaffirm our commitment to a just, democratic and sharing society reflecting the values of the Kingdom of God."

In a statement read out at the press conference, Bishop Bruce Evans of Port Elizabeth said the 25 church leaders who tried to present a petition to the State President on February 29 "were trying to convey a deep hurt felt by millions of Christians worldwide at the South African government's action in restricting the activities of leaders."

### Intolerance

"We associate ourselves with those 25 leaders." The Bishop of Pretoria, the Right Rev Richard Kraft, said the taking of the petition to the State President "was a very respectful thing" to have done. The statement said: "The government's intolerance of normal

democratic processes, reflected in the breaking up of the procession on February 29, has now emerged in the State President's treatment of our Metropolitan and in his warning to Archbishop Desmond that he is 'looking for trouble.'"

The bishops questioned Mr Botha's right to define what is spiritual or what is valid Christian witness.

"We find it untenable that he should tell Archbishop Desmond ... that the church should not bring its spiritual power into secular power play."

"The whole of people's lives and the lives of nations is subject to God's will and judgment. We will not be deflected from our task of testing everything in society against the Word of God and the teaching of the Church and will continue to denounce evil, including the evil of apartheid, wherever we see it." — Sapa

# Businessmen in SA naive about crisis says Bishop Tutu

23/3/88

DD.

CAPE TOWN — The "naive" responses of businessmen to the crisis in South Africa were very depressing, the head of the Anglican Church in Southern Africa, Archbishop Desmond Tutu, said in an interview published yesterday.

He also said his "beef" against capitalism was that it encouraged the competitive spirit and heightened the laws of the jungle, by sending the weakest to the wall.

"That is contrary to how I understand the Gospel — the strongest person should show his strength in how he treats the weakest."

Archbishop Tutu stressed that he did want sanctions to be imposed, but said they were the last "non-violent strategy" to get the government to the negotiating table.

"It is remarkable that we can go on seeking to find non-violent strategies at a time when we are still victims of one of the most vicious and institutionalised, legalised violence that anyone could ever have thought of," he said.

When the rand dropped sharply after the action of an American bank, business people "suddenly started to think that the air around Lusaka was salubrious, so many of them went up that way (to talk to the African National Congress)".

Since the gold price increased "and the government appears to have things under control" businessmen had ceased to criticise government policy changes he told Leadership magazine.

"They are no longer speaking in sharp terms."

He had spoken to business people in both the English and Afrikaans communities and he came away from the meetings feeling very depressed.

"Their analysis of the South African situation was so conventionally white and really naive.

"They were shying away from the fact that it is political power which is at the nub of the crisis in this country." — Sapa



ARCHBISHOP TUTU

D/A 23/3/88

# Rift between church and state widens <sup>(28)</sup>

CAPE TOWN — Deteriorating relations between the church and the state plunged to a new low yesterday with the banning of the Catholic-financed New Nation for three months in terms of the emergency regulations.

And a defiant Archbishop Desmond Tutu yesterday challenged the government to do its worst, stating that he would not obey a banning or restriction order and that they would have to jail him.

The Minister of Law and Order, Mr. Adriaan Vlok, however, denied that the state was seeking confrontation with the church, and challenged the church to state where it was prevented from spreading the Gospel.

The New Nation has been silenced for three months and can be silenced for a similar period again when it resumes publication should it once again be deemed to be acting contrary to government dictates.

The newspaper was "banned" in terms of a proclamation in a special Government Gazette after an unsuccessful application to the Supreme Court in Pretoria aimed at preempting the minister's action.

The Deputy Minister of Information, Dr. Stoffel van der Merwe, said yesterday several other publications were being investigated, but he would not say how many or which they were.

Church-state relations began to deteriorate with the "banning" of 17 organisations, including the UDF, and the placing of restrictions on the trade union organisation, Cosatu.

A protest march by clergy, led by Arch-

bishop Tutu, Archbishop Stephen Naidoo and Dr. Allan Boesak, resulted in the arrest of about 200 clergy.

A second clash followed over the Sharpeville Six who were saved from the gallows last Friday by an urgent court application.

After a meeting with Archbishop Tutu, the State President, Mr. P. W. Botha, issued a statement calling on him to state whether he worked for the Kingdom of God or the kingdom of the ANC.

Despite this, the Anglican Church would not close off communication with the government, Archbishop Tutu said yesterday.

The only way the conflict between the church and the government would end was with the ending of apartheid but the church did not take immovable positions, he said after a "crisis" meeting in Johannesburg of the House of Bishops.

Also present at the bishops' meeting, held to discuss the implications of the recent attacks on church leaders, was the Archbishop of Canterbury's representative, the Right Reverend Keith Sutton.

Asked if the church in the UK had any plan of action should the government place restrictions on Archbishop Tutu, Bishop Sutton said continual contact between the churches had resulted in the structures for concrete action already being in place.

The Bishop of Port Elizabeth, the Right Reverend Bruce Evans, said the bishops had looked into what practical steps could be taken in the event of government action against Archbishop Tutu.

**Banning: reasons, reaction page 15**

# Bishops defend Tutu

23/3/88

26

By SELLO RABOTHATA

South  
Anglican Church bishops yesterday called on people not to allow the Government to isolate them from their bishops, including Archbishop Desmond Tutu.

This was said after a special meeting to discuss the implications of a recent attack on church leaders by the State President Mr P W Botha.

Bishop Bruce Evans, bishop of Port Elizabeth, reading a statement prepared by the 18 bishops who attended the meeting, said: "We must state clearly and as responsibly as we can that when the Government picks out for attack individual church leaders for their witness of the gospel, as it has in Archbishop Tutu's case, it affects the church. Archbishop Tutu is our father in God, who belongs to us as we belong to him. When you touch our father in God you touch the children of God. We shall not allow the Government to isolate him."



ARCHBISHOP Desmond Tutu.

Bishop Evans said the gospel, and not the reputation of an individual, was at stake. The time has come to stand together as Christians and as Anglicans and to say with one voice: "We will not be deterred by threats and accusations from obeying God who in the last resort have a higher claim to our allegiance than any kings, princes or presidents."

"We recognise that Christian leaders hold different opinion on some issues, but we defend absolutely the right of all to witness to the gospel in their different situation without being objected to threats, whether actual or implied. We are deeply distressed at, and take grave offence at, the cavalier way in which the State President treated our metropolitan in his recent interview on March 16. We offer Archbishop Tutu our loyalty and support," Bishop Evans said.

# Church still open to govt

THE Anglican Church would not close off communication with government in spite of the unsuccessful contact it had had to date with President P W Botha, Anglican Archbishop Desmond Tutu said yesterday.

He said after a "crisis" meeting of the House of Bishops that the only way the conflict between church and government would end was with the scrapping of apartheid but the church did not take immovable positions.

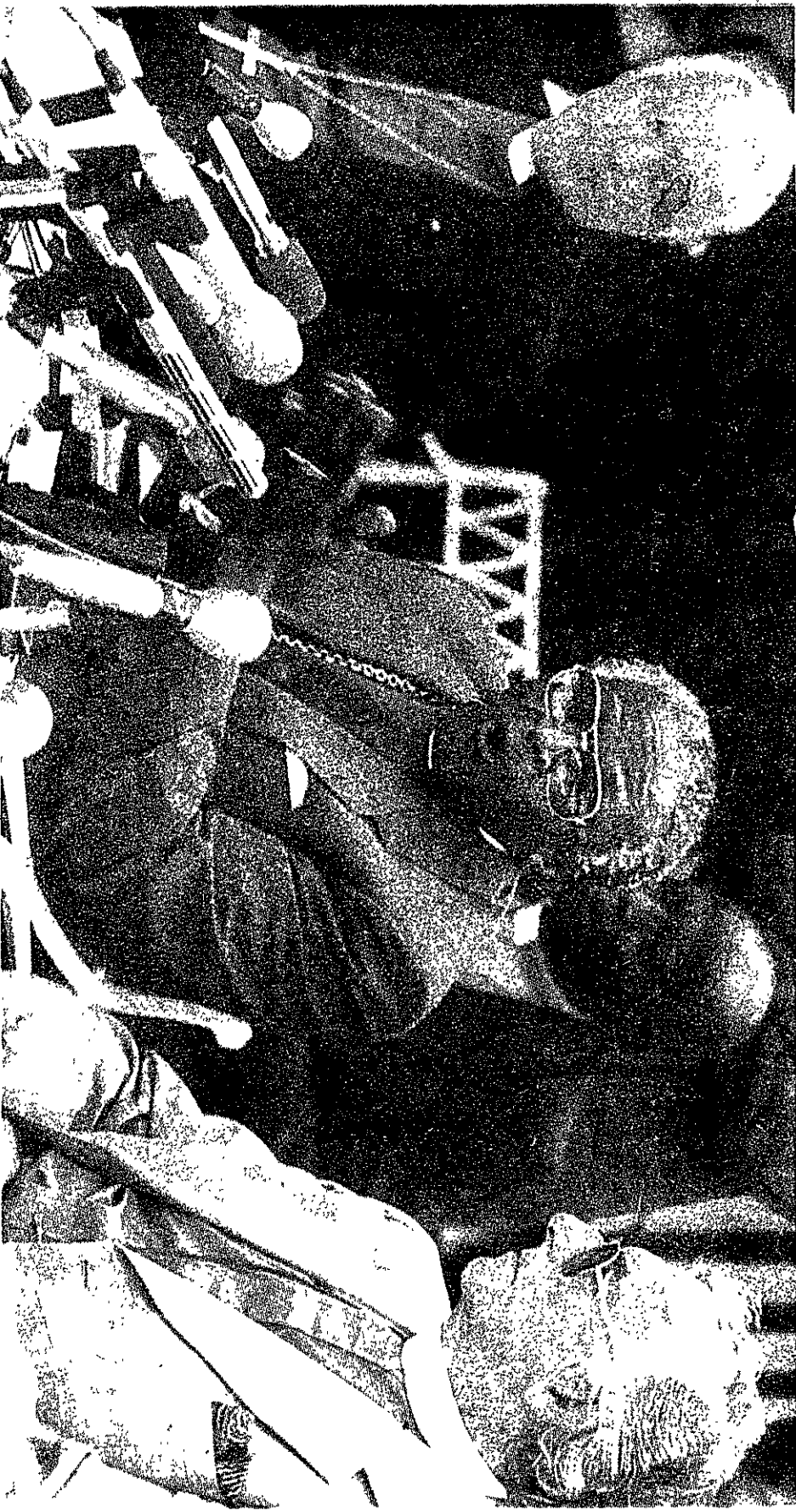
Also present at the bishops' meeting, held to discuss the implications of recent attacks made on church leaders, most

Handwritten: 10/1/88  
DIANNA GAMES

notably Tutu, was Archbishop of Canterbury Robert Runcie's representative, Keith Sutton, Bishop of Lichfield.

Sutton was asked after the meeting if the church in the UK had any plan of action should the SA government place restrictions on Tutu. Sutton said continual contact between the churches resulted in the structures for concrete action already being in place.

The bishops also spoke out strongly against government's "intolerance of normal democratic processes".



Archbishop Desmond Tutu after the bishops' meeting yesterday. He is flanked by the Bishop of Lichfield, the Right Reverend Keith Sutton (left), and Bishop Bruce Evens of Port Elizabeth. ● Picture by Herbert Mabuza.

## Anglican bishops challenge PW over attack on Tutu

By Carina le Grange, Religion Reporter  
President Botha's right to define what is "spiritual or valid Christian witness" was questioned yesterday by 18 Anglican bishops at a meeting in Kempton Park in support of Archbishop Desmond Tutu.

The Bishop of Lichfield, the Right Rev Keith Sutton — special envoy for the Archbishop of Canterbury — said after the meeting that his main impression was one of a deep sense of unity.

The meeting was attended by 11 bishops and seven bishops suffragan. They said they found it

untenable that Mr Botha should tell Archbishop Tutu, or any other person, that they should not bring religious power into secular power-play.

The meeting followed an attack by President Botha on Archbishop Tutu last Wednesday, which was preceded by a critical statement issued by the executive of the Nederduitse Gereformeerde Kerk on the eve of talks between the NGK and the Anglican Church.

Archbishop Tutu said in reply to questions at a press conference that, for many people, being in South Africa was tantamount to being behind the

Iron Curtain and predicted that the Government would in the end "bite the dust".

Welcoming Bishop Sutton before the meeting began, Archbishop Tutu dared the Government to take action against him.

After meeting Archbishop Tutu last Wednesday, President Botha challenged him to say whether he worked for the kingdom of God or the kingdom promised by the African National Congress.

The 18 bishops said they rejected Mr Botha's definition of a choice between the Government's programme and atheistic Marxism in South Africa.

# TUTU: SACCC JOINS FIGHT

Sowetan  
24/3/88

28

THE row between the Government and some church leaders has now spread to include the South African Council of Churches.

The council has taken up the issue of the major differences with Archbishop Desmond Tutu in a letter to President P W Botha.

A spokesman for the Office of the President confirmed yesterday a letter had been received but declined to divulge the contents.

He said the President will reply in due time. "If the SACCC wish to voice their point, they are free to do so."

Meanwhile, no comment could be obtained from government ministers about claims that the Government was planning to restrict Archbishop Tutu.

A spokesman for the ministry and Law and Order Minister Mr Adriaan Vlok referred to a speech by Mr Vlok in Parliament challenging any church in South Africa to prove that they were in any manner whatsoever being curtailed in "preaching and bringing the gospel to the people of South Africa."

## Letter sent to President Botha

**SOWETAN Correspondent**

This follows a defiant challenge from Archbishop Tutu to the Government to do "its worst" stating that he would defy any banning or restriction order and that he would have to be jailed.

The State was also in conflict with the Roman Catholic Church after a three-month ban on the church-owned publication, *New Nation*.

• A conservative Anglican grouping — Anglicans Concerned for Truth and Spirituality (Acts) — said yesterday the organisation had sent a message to State President P W Botha dissociating themselves from the "confrontational" stance of Anglican bishops.

The message read: "We congratulate your Government on actions taken against pro-marxist *New Nation* and 17 undemocratic organi-

sations. We fully back your stance towards Archbishop Desmond Tutu and dissociate ourselves with the confrontational attitude of our Anglican Church hierarchy." — Sapa.



# New row over NGK criticism

By KAREN STANDER  
Religion Reporter

NR645  
24/3/88

28

A NEW row has broken out in the Ned Geref Kerk family over criticism of Dr Allan Boesak and Archbishop Desmond Tutu by the white NGK and President Botha.

Reacting to a "personal statement" by Sendingkerk actuary, the Rev Nick Apollis, NGK moderator Professor Johan Heyns today denied that the NGK and the Government were "conspiring" against the Anglican Church, the Sendingkerk, Archbishop Tutu or Dr Boesak.

In another development an NGK minister has criticised the NGK leadership for its attack on Archbishop Tutu and Dr Boesak "while positively fawning on a Government which persists in making a mockery of the call of the Word of God to love, justice and humility".

Mr Apollis said the Ned Geref Kerk, and not Dr Boesak or Archbishop Tutu, were "on the road to disaster" — a charge made by the general synodical commission of the NGK last week.

(Turn to page 3, col 5)

INSIDE: Weather 2, Parliament 7, Life

## New Church row over Tutu, Boesak

NR645  
24/3/88  
(Cont from page 1)

28

Mr Apollis said he saw a similar pattern in this attack and those made in the past when the NGK issued doubtful "theological" statements to clear the way for Government action.

"And in 1985 it was conspicuous that Dr Boesak's detention followed his being attacked by the general moderation of the NGK and Radio South Africa.

"Last week's attack carries the same hallmark. The NGK has, with its reprehensible and groundless attack, again opened the way for its Government to act against individuals and churches fighting for justice."

Professor Heyns said he wanted to make it clear that the statement by the NGK was not an attack on the Sendingkerk or the Anglican Church. The NGK had difficulties with statements made by Dr Boesak and Archbishop Tutu.

"We believe that their statements are leading to confrontation and not reconciliation."

He said no talks between the NGK and the Government took place which could have led to the "allegedly coincidental similarity" between criticisms of the NGK and President Botha.

"The NGK has no problems about other churches or individuals criticising what the State does. We acknowledge the right

of Dr Tutu and Dr Boesak to fulfil this function...

"They knew there was legislation forbidding all demonstrations in the vicinity of Parliament. They know the doors of the President and other Ministers are open. They can achieve much more through the road of negotiation."

In a letter published in The Argus today (page 26), the Rev Herbert Brand of St Stephen's Church in Cape Town, said the NGK attack on Archbishop Tutu and Dr Boesak was also clearly in line with its role as the "Church of the Afrikaner", which had been called to protect the "volk" as spiritual shepherd;

## LETTERS TO THE EDITOR

WRITE TO: The Editor, The Argus,  
PO Box 56, CAPE TOWN, 8000.

M645  
24/3/88

# An NGK dominee defends Tutu, Boesak

IT is cause for deep distress to me that the Ned Gerief Kerk leadership has launched an attack on Archbishop Desmond Tutu and Dr Allan Boesak, while positively fawning on a Government which persists in making a mockery of the call of the Word of God to love, justice and humility.

Sadly, though, the NGK's action is understandable. Utterly convinced of its own excellence and therefore its authority in expounding the truth of holy Scripture, the NGK quite naturally considers it to be its sacred duty to castigate (and possibly "save") the whole of the "decadent" rest of the Church of Christ which, so we are told, have "capitulated" to Marxism.

The NGK attack on Archbishop Tutu and Dr Boesak is also clearly in line with its role as the "Church of the Afrikaner", which has been called to protect the "volk" as spiritual shepherd. Having assumed this posture, the NGK must of necessity declare a "holy war" on all "wolves" who threaten the privileged and dominant position of its Afrikaner flock by speaking out for the voiceless millions of poor and oppressed in our country.

Moreover, this pernicious attack follows the traditional pattern of the NGK's prophetic witness from Holy Scripture. While remonstrating ever so politely and gently with the Government (and then only when it becomes quite unavoidable) over the

more reprehensible of its actions, the "enemy" (ie, the "andersdenkendes", all who disagree with the NGK) are scathingly attacked, publicly denounced and mercilessly hounded.

All of which is cause for deep sorrow, but also righteous anger.

The NGK leadership warns against "revolutionary tendencies", but does not utter a word about the spiral of legalised violence which is devastating our country.

The NGK leadership is upset about "statements, attitudes and veiled threats" which are "not in accordance with the spirit of the Gospel", but it has nothing to say about the blatant campaign on many levels (even in its own official journal, over a number of years now), to foster distrust and hatred of church leaders such as Archbishop Tutu and Dr Boesak.

The NGK leadership advises Archbishop Tutu and Dr Boesak to discuss "their" problems with government leaders — the mind-boggling implications being that these are not considered the problems of our whole country and all its people! The NGK even has the temerity to piously present these Government leaders as "confessing Christians", carefully avoiding the uncomfortable warning of Holy Scriptures in James 2:26 that "faith without works is dead."

The NGK leadership is seriously concerned about obe-

dience to "the laws of the country" (made by the dominant Afrikaner minority), but much less, it would seem, about obedience to God. The rebuke of Peter and John to the Council of Jerusalem remains relevant: "Is it right in God's eyes for us to obey you rather than God? Judge for yourselves." (Acts 4:19).

But allow me to put what I believe to be a vital question.

Where was the NGK leadership when more than 100 servants of God were recently attacked with water cannon and arrested like criminals, because they wished, in obedience to God, to present a petition for justice to Parliament?

I cannot but feel deeply ashamed that the NGK, of which I am a member and a minister, has ever been absent when the Church has been called on to publicly and fearlessly condemn injustice perpetrated by a purportedly "Christian" Government.

I thank God for confessing Christians such as Archbishop Tutu and Dr Boesak who are prepared to stand their ground before the proud and the mighty of this world and to say to them, as the prophet Nathan said to David who had sinned grievously: "You are the man!" This requires much grace in times when they have to work with the tattered remnants of the freedom to resist injustice "lawfully".

(Rev) H J D BRAND  
Tamboerskloof

GAB Trinks 24/3/88  
28/3/88

# SACC calls off meeting with NGK

JOHANNESBURG. — The general purposes committee of the South African Council of Churches (SACC) has decided not to continue with a meeting scheduled for March 28 with the Ned Geref Kerk.

In a statement to the NGK Moderator, Professor Johan Heyns, the SACC yesterday said it was "shocked" at the attack on church leaders by his church's general synodical commission.

"We are shocked by the unprecedented attack made on the church leaders by the general synodical commission of the Dutch Reformed Church (NGK) and the subsequent public attack on Archbishop (Desmond) Tutu by the State President, from which you have not dissociated yourselves.

### 'Prophetic witness'

"We want to make it clear that an attack on Archbishop Tutu for the march and the petition we sent to the State President is an attack on all the church leaders who produced the statement and agreed to the march." The SACC said that, because of this

attack, an emergency meeting of the praesidium of the SACC had decided it was impossible for delegates of the SACC to meet the NGK on March 28.

"We are alarmed that you have not expressed any prophetic witness to the banning of and restricting of organizations and leaders of the black community which was followed by the banning of the Committee for the Defence of Democracy, especially that this consisted largely of church leaders.

### 'Disappointed'

"Instead your general synodical commission chose rather to publicly attack the church leaders who, in obedience to God, were peacefully protesting against the ungodly, unjust and totalitarian actions of the state."

The SACC said the timely co-ordination of the NGK with the state's attack on Archbishop Tutu led them to believe that the NGK was in collusion with the "apartheid state".

"We are disappointed that rather than standing firm with other churches with their Biblical imperatives of love, justice and peace you have chosen to take sides with the state." — SACC

(28) below 24/3/88.

## Tutu hits out at businessmen

CAPE TOWN — The conventionally white and naive responses of businessmen to the crisis in SA were very depressing, Anglican Church in Southern Africa head Archbishop Desmond Tutu said in an interview published yesterday.

He also said his beef against capitalism was that it stressed some of the attributes in human beings which he found least attractive and it sent the weakest to the wall, contrary to his understanding of the Gospel.

In the interview, published in the latest issue of *Inside South Africa*, Tutu said: "We are reaching the point of despair because sanctions, which is a non-violent strategy, in my view is really the last strategy."

Political Staff

Asked what he meant, Tutu replied: "I mean I have tried everything non-violent and, therefore, I have no justification whatsoever for saying to people: 'Don't overthrow this system by force.'"

When the rand went down dramatically after the action of one American bank, business people "suddenly started to think that the air around Lusaka was salubrious so many of them went up that way (to talk to the ANC).

"But now the price of gold has gone up and the government appears to have things under control, many business people have begun to be very complacent."

● See Page 4

D/D 25/3/88

# Army objectors in dilemma — bishop

28 ~~28~~

GRAHAMSTOWN — The terms of reference of the Board for Religious Objection were unacceptable to the mainline churches because these cut out a large segment of young people who did not hold specific overt convictions, the Bishop of Grahamstown, the Right Reverend David Russell, said last night.

He was addressing a meeting organised by the Albany Council of Churches, the Albany Black Sash and the End Conscription Campaign to inform the public why Crossroads' Dr Ivan Toms took a stand against conscription.

Dr Toms is now serving a 21-month prison sentence for failing to report for an army camp.

The bishop said the board's terms of reference were an attack on the Christian doctrine of humanity; of respecting the consciences of others.

"It assumes that in the

nature of pacifism there is a clear divide between pacifism and non-pacifism. This is a gross simplification of a complex issue."

The division between religious and political convictions was clearly false. "You cannot separate faith from life or religion from social implications. Yet the board refuses to recognise religious motivation for selective conscientious objectors."

Ninety-nine per cent of the mainline churches, including the Dutch Reformed Church, were not universally pacifist in all their convictions. The board revealed a narrow view of patriotism.

"Somehow it is seen as unpatriotic to serve your country as a doctor and not fight."

The whole act was thoroughly punitive and criminalised the renunciation of violence.

This presented an agony to 18-year-olds trying

to handle impossible alternatives, as witness the more than 400 suicide attempts by national servicemen last year and the 24 who succeeded, the bishop said.

"There is not a single country in the world that recognises what South Africa is doing in Namibia. Permanent force chaplains there are no longer protected by the Geneva Convention," he added.

There was the option of non-combatant status in the army. Or a man may elect to serve but refuse to bear arms.

"The dilemma is where to draw the line that draws you off from complicity."

To ask oneself at 18 whether one was ready for jail was a terrible decision. Or would one rather leave the country?

"At 18 a young man is not ready for options. Let us push rather for alternative service," the bishop urged. — DDR.

D/D 25/3/88

D/D 25/3/88

# Anglicans may sue PW 28

**Daily Dispatch  
Correspondent**

CAPE TOWN — The Anglican Church is taking legal advice following an attack yesterday by President P. W. Botha on Archbishop Tutu and other church leaders.

In what is regarded as his sharpest attack yet on churchmen, the State President accused church leaders, including Archbishop Tutu and the Reverend Frank Chikane, secretary-general of the South African Council of Churches, of "embracing and participating" in the ANC-SACP's call for "violence, hatred, sanctions, insurrection and revolution".

Mr Botha was answering a letter from Mr Chikane last week after the President's attack on Archbishop Tutu.

He alleged that the churchmen "love and praise the ANC-SACP with its marxist and atheistic ideology, landmines, bombs and necklaces, perpetuating the most horrendous atrocities imaginable."

Mr Botha noted that despite "a frenzy of ru-

mour and expectation" regarding possible government action against certain members of the clergy, he saw no reason for this — "unless they take part in subversive and revolutionary activities".

Last night a spokesman for Archbishop Tutu, Mr John Allen, said the Anglican Church was considering a defamation action against both the State President and the SABC since Mr Botha's letter "linked Archbishop Desmond in the public mind to landmines, bombs, necklaces, hatred and revolution".

Mr Chikane rejected Mr Botha's attack, saying it was apartheid that was evil not the churches opposed to apartheid.

President Botha said in his five-page letter he had always tried to conduct his presidency according to the principles of the Christian faith and the government had "in the light of the message of the Bible, gone out of its way to serve the people of this country, to broaden democracy, to remove hurtful and discrimina-

tory legislation and social practices..."

He had gone out of his way to invite leaders of black communities, including religious leaders, to co-operate with him in pursuing a just, peaceful and prosperous future for all in South Africa and in the region.

The letter continues: "It is therefore disturbing that you and others, who claim to represent the Church of Christ and the Word of God, act in the irresponsible way that you do.

"You do not hesitate to spread malicious untruths about South Africa here and abroad."

Mr Botha referred to overseas speeches made by Archbishop Tutu in which, he said, the Anglican leader had linked the aims of the SACC and ANC, as well as saying that "if the Russians were to come to South Africa today, then most blacks who reject communism as atheistic and materialistic would welcome them as saviours".

Mr Botha directed an "urgent request" to Mr Chikane "not to abuse

the freedom of religion and worship, and the goodwill of the people and the government of South Africa for the pursuance of secular and revolutionary objectives."

Mr Chikane said last night that church leaders had participated in the march on Parliament because they were protesting against the silencing of non-violent organisations, and bearing witness to the gospel of justice, peace and reconciliation.

## THE WORLD THIS WEEK

"SEX!" screamed the 180-point headline in the *Kenya Times* centre-spread last month.

It left Kenyans in no doubt that Robert Maxwell and Mirror Group Newspapers were making their mark on the daily newspaper of the ruling party, Kanu. Two sparsely-clothed women (one black, one white) in *Mirror*-style poses illustrated the story — an unconvincing report of a university warden's concern over student promiscuity.

The *Kenya Times* has been the dull, obsequious and barely-read voice of the government since Kanu took it over from African publisher Hilary Ng'weno in 1983. Ng'weno's paper was popular, critical of the government, and failed to make a profit. As Kanu's paper it also didn't make a profit, but it didn't need to.

Maxwell aims to make the *Kenya*

## Treating Nairobi readers to Fleet Street gutter and Moi's power

By BARBARA GUNNELL

*Times* "the most successful paper in East Africa" — and make money.

Last October he secured a deal with President Daniel arap Moi for Mirror Group to take a 45 percent stake in the *Times* through a new company called the Kenya Times Media Trust; Kanu retains the other 44 percent.

Maxwell and Moi clearly hit it off. On Day One, under the banner headline "Today a dream comes true", Maxwell writes: "Our ideas coincided so harmoniously that His Excellency felt justified in taking us into immediate partnership with Kanu."

It's early days yet, and the paper is

clearly having as much of a struggle shuffling into its new persona as any other relaunch. But so far the revamped Kanu mouthpiece suggests Mirror Group's team of advisers has spent too much time at the Hilton and too little among its rather puritanical middle-class African readership.

A new problem page had "Sally" answering the unlikely problem that a 19-year-old grand-daughter had left home to live with "a layabout who wears an earring". To most readers this could only have meant that the poor girl had been abducted to a Masai village, since earringed layabouts are not yet one of Kenya's urban problems.

The same issue gave some puzzling — and expensive — advice on food. A feature on health and happiness pictured a white woman in various unathletic poses swinging dumbbells in dance centre apparel. A trailer for the feature may have made her Kenya's first front-page pin-up. To look like her, the reader was advised to eat wholemeal toast (not readily available), a brand of yoghurt and low-calorie soup that is not available in Kenya, and apples (60 Kenyan shillings a kilo, or more than an average daily wage).

Moi, who has strong views on sexual propriety, is also making his mark. Pin-ups carry the sombre caption: "Glamour Girl: These pictures are common in English and European newspapers. They are deliberately to titillate the readers." — *The Guardian*, London

## Death Row children face a grim future

The US Supreme Court is due to review the death penalty for juveniles, a penalty allowed by law in nine states. By ANGUS FINNEY

FIVE years ago William Wayne Thompson, 15, accompanied by his 27-year-old brother and two older friends, took Charles Keene out into the Oklahoma countryside "to teach him a lesson". A former brother-in-law, he had been sexually abusing Thompson's younger sister.

A month later Keene, who had been beaten, shot and slashed in the throat, chest and stomach, was found floating in the Washita river.

Thompson was just 16 when a Grady county jury found him guilty and sentenced him to death for Keene's murder. He turned 21 on March 4.

Thompson's stay on Death Row may well be about to end, one way or another. The US Supreme Court, which heard arguments on the case last November, is expected to rule on the constitutionality of the death penalty for juveniles before the current session ends.

Consequently, Thompson's case carries weight far beyond his personal status, focusing attention on the 32 other death row juveniles.

Oklahoma, along with more than a dozen other states, has urged the Supreme Court to uphold the statute, saying certain juveniles should be treated as adults because of the seriousness of their crimes.

Thompson's lawyers want the court to decide that sentencing juveniles to die violates constitutional, moral and international standards of justice and human rights.

Among death row juveniles waiting for a possible Supreme Court lifeline is Paula Cooper. In May 1985, Cooper, 15, and three companions walked into the home of an elderly Indiana religion teacher, Ruth Pelke, with the intention of stealing some money. In the end the teacher died of 33 stab wounds. The girls stole \$10 and took car keys. Two days later they turned themselves in to the police.

In a highly emotional trial, Cooper was characterised by the prosecution as the ringleader. She pleaded guilty to murder and was sentenced to death in July 1986. The three other girls are serving sentences ranging from 25 to 60 years in prison.

Capital punishment for juveniles was stopped in the United States in 1964, but began again with the 1985 execution of Charlese Rumbaugh, 17, in Texas. Now, of the 37 states that permit execution, only nine prohibit the death sentence for individuals who committed crimes while under 18. Until last year, Indiana law permitted 10-year-olds to be executed. Oklahoma has no minimum age at all.

Critics argue the US is directly contravening international treaties signed by President Jimmy Carter in 1977. Both the International Covenant on Civil and Political Rights and the American Convention on Human Rights forbid the execution of persons who are not yet 18 at the time of their crime. Congress failed to ratify either treaty.

However, even congressional ratification would not change any American state laws, according to Professor Sanford Fox, chairman of the American section of Defence for Children International.

If the death penalty for juveniles is abolished, then what are the alternative punishments?

Both Thompson and Cooper face full life imprisonment without chance of parole if their executions are stayed. Some experts find this alternative distinctly grim, especially considering how severe this sentence is when compared to an adult: a juvenile has longer to live.

—*The Guardian*, London

## Paris polls: The fight for the right

PAUL WEBSTER reports from Paris on right and might in the forthcoming elections

THE ugliest side of the new regime which Jacques Chirac hopes to run if he wins next month's French presidential elections can already be sampled at any big Paris railway station: police stand around in groups stopping anyone with a coloured skin, or, occasionally, any white youth whose face does not please them.

In working class suburbs, the police presence is even more pervasive, as cars are stopped and identities checked. The shopping crowds look the other way, just as they did when police questioned Jews during the war, or Algerians during the battle for independence.

Yet there is no terrorist threat in the air, and crime, according to the Gaul-



Raymond Barre



Jacques Chirac

list-led government, is declining. But what has now become routine repression is an implicit answer to the racist law and order campaign of the National Front's Jean-Marie Le Pen.

In short, the massive police pres-

ence is saying: "What Le Pen promises, Chirac is already delivering."

In the past two years, police powers have been dramatically increased. Spot identity checks, last seen in wartime, have been restored. Foreigners

can be arrested and secretly expelled without judicial control. Suspects can be held for days at police discretion.

Terrorist attacks in 1986, when 12 people were killed, smoothed the way to a situation tailored to the policies of the interior minister, Charles Pasqua (who once ran the Gaullist underground police), and his security minister, Robert Pandraud, a former police chief.

Reports that surveys are being conducted in prisons to prepare for the mass expulsion of black petty criminals are confirmation that these two ministers are the important figures of this electoral campaign. Only they have the power to win back that part of Chirac's electorate that has gone over to the National Front.

The stark fact is that Le Pen's electorate has risen from about 190 000 in 1974 to a potential 4-million this year, a statistic that has thrown all electoral calculations into disarray.

The debate on attitudes towards coloured immigrants and their French descendants is so delicate that even Charles Pasqua has not dared to come out openly in favour of an alliance with the National Front. But the temptation grows daily as the Gaullists and their rightwing partners have to consider a probable National Assembly election, and even more importantly, local polls next year when Le Pen could threaten Chirac in Paris and take the balance of power in Marseilles.

Le Pen, who wants a ministry to expel or control the two million black and Arab immigrants, has complained that Chirac has borrowed "whole slices" of the National Front programme, particularly in policing.

"I cannot accept racism and xenophobia," the prime minister said only last week, "but I can understand them." This declaration came soon after Raymond Barre, his principal rightwing rival, also made a nod towards National Front policies by calling for "vigilance in maintaining our national identity."

The fight against crime, meanwhile, has been used as an excuse to persecute coloured and young people. As the police do not have to justify expulsions, the public have been kept ignorant of deportation conditions since the 1986 affair in which a group of illegal immigrants from Mali were taken in chains to Bamako.

The question is now whether President Francois Mitterrand is ready to make a serious assault on police power when he declares his intention to run for a second seven-year mandate. There is some risk in confronting Le Pen head on, as about a quarter of the National Front vote comes from the traditional Left and could swing back to Mitterrand in the second round on May 8.

The president warned in his message that a "liberal" free enterprise society based on the law of the strongest, of the kind that Chirac champions, could only lead to the "multiplication of ghettos, areas of exclusion, insecurity and hate." — *The Guardian*, London

## Militant monks test Peking's reforms

WHEN a handful of militant monks challenged the limits of reforming China's tolerance last week, they opened another tragic chapter in Tibet's history.

After October's serious riots in Lhasa, the Peking government acted with unusual restraint, hoping to win over the monks. But the chances are that this time the liberal voices in the Politburo will be shouted down by the hawks.

Peking took a conscious gamble when it allowed the Mon Lama prayer festival in defiance of the objections of hardliners in Tibet and Peking that it would provide a flash-point for fresh protests. The prayer festival is the biggest in the Tibetan calendar, when over 2 000 monks and large numbers of pilgrims gather in Lhasa.

Even before 1949, when it lasted three weeks and attracted 50 000 monks, the Mon Lama was notorious for the violent clashes which erupted between the rival Buddhist sects and the authorities. It was abandoned after the 1959 uprisings when almost every other trace of Tibetan culture was also suppressed.

Three years ago it was revived as a mark of the government's commitment to religious freedom.

Since the Chinese People's Liberation Army marched in, the central government has spent billions on

Tibet has entered a new chapter in its troubled history. By JASPER BECKER in Peking

subsidies in Tibet. Open door policies were aimed at stopping this drain on Peking's resources and, at the same time, to end the most intractable problem among China's discontented minorities.

Most of China's border regions are inhabited by some 55 minorities and one of Deng Xiaoping's most important tasks after he set about rebuilding China in 1979 was to pacify them and repair the damage of the cultural revolution.

Tibet posed particular problems because of its long-established claims to be an independent country, claims which are publicised by a government-in-exile headed by the country's religious and moral authority, the Dalai Lama.

Exactly what happened during the 30 years before Deng and Hu's new approach will probably never be known to the outside world. The Dalai Lama claims that over a million people died of starvation, fighting and persecution and that 6 000 monasteries were destroyed.

In 1980, negotiations to allow the Dalai Lama to return were once again set in motion.

The real mistake is the belief of the Peking government that in Tibet the bitter memories of the past will be forgotten as the new prosperity flows.

Although Peking appears to have genuinely succeeded in raising living standards in Tibet since 1980 and is committed to providing a greater degree of autonomy, its handling of last October's riots, when between six and 14 people died, was a throwback to the past. The government at first tried to cover up what happened, denying the police opened fire, then blaming the Dalai Lama and finally accusing foreign tourists. Up to 800 people were arrested and many were tortured in prison.

Last week's riots appear to mark an escalation. They were started on the last day of the 10-day festival by a small group of around 300 younger monks who appeared to have agreed among themselves to confront the Chinese.

Peking's long term dilemma is now acute. China will not consider granting the Tibetans independence and the negotiations for the return of the Dalai Lama cannot be undertaken in the present climate. Yet a harsh crackdown will only set in train a new cycle of repression and resentment and Peking is committed to maintaining an open door policy. — *The Guardian*, London

## WEEK AT A GLANCE

SEOUL, Monday — A US Naval Battle Group arrives off Pusan in South Korea as North Korea puts its troops on combat alert, beginning the annual war games in the south as an "extremely dangerous test nuclear war exercise".

PANAMA CITY, Monday — Opposition leaders gear up for another general strike aimed at removing military strongman Manuel Antonio Noriega, who shows no sign of yielding to mounting pressures to step down.

PARIS, Tuesday — French President Francois Mitterrand arranges to appear on television and it is widely expected he will announce his candidacy in forthcoming presidential elections.

MOSCOW, Tuesday — New protests erupt in Yerevan, capital of Soviet Armenia, breaking moratorium on demonstrations for the return of the disputed region of neighbouring Azerbaijan. Hundreds of thousands of people protested in Yerevan in February, demanding the return of Nagorno-Karabakh which has been under Azerbaijan administration since 1923 despite its predominantly Armenian population.

OSLO, Tuesday — Forty-six seamen, including a Swede and a Briton, die in Iraqi jet attacks on two Iranian tankers berthed at Kharg Island in the Gulf on Saturday. Five people are still reported missing.

GULU, Wednesday — One of Uganda's

largest rebel groups, the Ugandan People's Democratic Army, agrees to come out of the bush. A peace deal being negotiated is expected to integrate UPDA's 2 000 to 4 000 fighters into the Ugandan army.

JERUSALEM, Thursday — Prime Minister Yitzhak Shamir says key elements of US Middle East peace plan are bad for Israel but it will not give Americans its final answer until Arab countries have replied.

SAN SALVADOR, Thursday — El Salvador leftists will go on the streets to mark the eighth anniversary of 1980 murder of Archbishop of San Salvador, days after political comeback of rightwing leader accused of his killing.



BISHOP Keith Sutton was given two days to fly from London to Johannesburg in response to a request for help from Archbishop Desmond Tutu. Sutton came to South Africa this week on behalf of the international Anglican community to support Tutu in the wake of State President PW Botha's attacks on the irrepressible cleric. Sutton, who is bishop of Lichfield, was sent as an envoy by the Archbishop of Canterbury, Dr Robert Runcie. Tutu felt Botha's accusation — that he was a "tool of the African National Congress and the South African Communist Party" — was "dangerous", and believed the government was trying to isolate him from his church.

## Bishop Keith jets out (hastily) to Tutu's side

By KAREN EVANS and THANDEKA GQUBULE

Sutton thinks Tutu's fears are justified: "If the state president says you are looking for trouble, it is right that we take it seriously," he said this week. He also told the *Weekly Mail* he felt "the church here (in South Africa) will never give in." Referring to an emergency meeting of Anglican bishops on Tuesday, Sutton said "there was so much love and support for Desmond. The bishops had a common mind about him. "The tension is reaching a peak because the church is one of the few or-

ganisations left, with worldwide support, that can still criticise the government." From a young age, Sutton has devoted much of his energies to work in countries other than Britain. After studying at Cambridge University he volunteered to teach at a seminary in Uganda — a period he describes as "the most important years of my life". When the national State of Emergency was declared in South Africa in 1986, Sutton came to speak at the funeral of 14 youths killed in Springs. This was also at Tutu's request. Since this visit, Sutton says he has

observed the South African situation "getting increasingly worse. You cannot deny 28 million people participation in the government of their country." In the event of state action against Tutu, Sutton added, "there would be an immediate worldwide response at the highest level possible, and not just from the Anglican Church". Responding to an SABC radio comment that the bishops were responding to the matter "hysterically", he said: "What about when the Eminent Persons Group was here, and towards the end of their tour suggested peaceful negotiation with the ANC

— the SA Defence Force immediately went in and started throwing bombs about Lusaka. Isn't that hysteria?" Sutton believes sanctions remain a viable non-violent option for the international community to offer for the promotion of change in South Africa. He said he would continue calling for foreign states to bring pressure to bear on the government, in order to point the government "towards the need for meaningful dialogue with the real leaders". "South Africa applies sanctions on other countries surrounding it — the Frontline states — so it is contradictory to say 'it will hurt them and not us'." Sutton returned to England last night.

## Looming conflict: Mkhathshwa speaks

ON February 24 the Botha regime dealt what was meant to be a *coup de grace* to peaceful, democratic organisations. That action so incensed church leaders that they issued an uncharacteristically strong statement. In part, it read: "We urge the oppressed to intensify the struggle for justice and peace in accordance with the Gospel and we encourage them not to lose hope, for victory against evil in this world is guaranteed by our Lord. For our part, we commit ourselves to exploring every possible avenue for continuing to carry out the activities which have been banned in so far as we believe they are mandated by the Gospel."

To add substance to their words, over 150 clergymen and supporters staged a demonstration in Cape Town on March 1. The South African "Security Forces" acted in the only way they know.

Apart from the usual luminaries, like Archbishop Desmond Tutu, Dr Allan Boesak, Archbishop Steve Naidoo and the Reverend Frank Chikane, many other prominent church leaders participated in the march.

A few days after the episode, a broad-based community co-ordinating committee (formed to defend democracy) was established in Cape Town. Predictably, the government banned its launch.

Since then there have been dark hints of an impending state-church conflict. One is however, uncertain about the nature of the conflict. Are we talking about a clash of fundamental values of doctrine?

If that is so there is indeed sufficient ground for a church-state confrontation. Apartheid does offend against the basic tenets of Christianity, civilization and humanity.

But if the much-feared conflict merely refers to the church's response to occasional excesses or mis-

The church is under attack for resisting the government. But can the church do anything else, asks leading cleric FATHER SMANGALISO MKHATSHWA in a special commentary written for *Weekly Mail*

deeds committed by the government or its agencies, one is not sure to what extent there is a real confrontation. Many governments do from time to time offend against morality. But it is only when there is disagreement in principle that one can speak of a conflict between church and state.

Recent state actions have exacerbated a situation already poisoned by apartheid. The declaration of the national State of Emergency, the detentions of thousands of innocent people and children was denounced as an assault on human rights.

The criminalisation of practically all forms of peaceful resistance against apartheid shattered many church leaders. The banning of peaceful community organisations and their leaders was the final straw.

Church leaders felt they could no longer confine themselves to the four walls of the sanctuary. They had to demonstrate their total rejection of a system that was fundamentally immoral and by implication, illegitimate.

In the heat of the exchange there have been hysterical and sanctimonious accusations and counter-accusations. The Tutus and Boesaks have been lambasted for "promoting" what is labelled as "the kingdom proposed by the ANC and the South African Communist Party..."

They and those who share their viewpoints have been threatened with arrest, prison, restrictions and worse. "Tow the line or else..." is the latest

## The Church: One and undivided?

By CARMEL RICKARD

"APOCALYPTIC" statements about major confrontations looming between the church and the state are "nonsense", says Charles Villa-Vicencio, professor of religious studies at the University of Cape Town.

Villa-Vicencio says the real struggle facing the church is not the gap between the state and the church, but rather divisions within the church.

He sees these divisions as between those who have been socialised into believing that it is not the primary task of the church to involve itself in socio-political issues, and those "who are faithful to the dangerous memory of the radical gospel which calls us to be obedient to the gospel alone".

He acknowledges there are other groups within the church which are even more conservative and believe the church should not be involved in socio-political issues at all.

Of these groups he says, "Obviously there is plenty of theological support for the church to be involved in such matters and which obliges the church to stand up."

"But historically and institutionally the church has not engaged itself in the forefront of the political struggle. It has intervened only in emergencies

such as when other organisations are silenced. However, they are in the minority.

Villa-Vicencio — whose book on the subject is due out in June — describes the "English" churches as "strong on protest and incredibly weak on resistance."

"So many churches have a marvelous track record of hard-hitting resolutions but they are paralysed on the question of translating this into practice. As far as I can see this is the most serious question facing the churches: there will be skirmishes, but it would be a serious mistake if we think Tutu and other church leaders are representative of the feeling of the majority in their churches."

"I think we are seeing an explicit struggle for the soul of the church between those who speak critically but who practise a 'theology of realism' and have become in effect a 'domesticated church', serving the needs of the status quo — and those who are faithful to 'the dangerous memory' of the radical gospel preached by Christ, which calls us to be obedient to the this gospel alone."

government threat against churches who oppose apartheid.

It is a lie that the government only acts against so-called political priests.

The government is in a quandary. It still prides itself in being Christian. And yet it cannot tolerate a civilised and democratic expression of dissent.

The churches, by virtue of their beliefs and teachings are part of the Judaeo-Christian tradition. To be seen to be persecuting or fighting the church is both short-sighted as well as bad politics.

So what does the government do? It has one option: to go for the soft targets. It does that by isolating individual church leaders from the church, branding them "political priests" or worse and vilifying them as enemies of the state.

It virtually condemns them as heretics.

This leads us to the heart of the matter: who decides what is theological or evangelisation? Who has the authority to call a priest to order when he has gone beyond acceptable bounds?

It is common cause that the government has been conducting a campaign against churches critical of apartheid. It prefers churches or leaders who are tame, pliable and even supportive of the status quo.

Hence the looming conflict between church and state.

To the best of our knowledge, it is the church's duty to discipline a theologian or pastor who preaches heresy or propagates doctrine that is harmful to good morals and common good.

What the real church of Jesus Christ is saying that we can no longer allow the Hitlers, Mussolinis and imperialists of this world to misuse the church for their own political and selfish ends.

It is the church's duty to protect and promote fundamental values of morality. The church has the authority to make pronouncement on the state's public actions, especially when these are immoral or pernicious to the common good. If the church ceases to be a conscience of society or allows itself to be co-opted it has no right to exist.

Let us not be fooled into believing that the Tutus and Boesaks have a hidden agenda. An attack on them is an attack on the church of Jesus Christ.

The leadership of the Church of the Province must be commended for taking the only sensible step. They have defended the right of the church to be the church and not a plaything of the politicians. They have seen through the tricks of the government and have accordingly rallied around their metropolitan, the indomitable Archbishop Tutu.

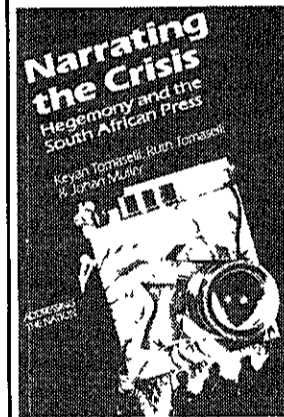
Granted not everyone will agree with the leadership styles of the Tutus and Boesaks. But they have, over the years, promoted the credibility and relevance of the church in South Africa.

As everybody agrees, the church is about the only organisation which still has some space to promote the struggle for justice, peace and reconciliation. Dare the church betray its vocation in order to ingratiate itself with Caesar?

### Advertisement

# ARE YOU BEING CONNED?

HERE'S a special offer for all Weekly Mail readers: 20 per cent off the price of Professor Keyan Tomaselli's book, "Narrating the Crisis", and 33 per cent discount on an order for all three books in the trilogy. That's like getting one of these magnificent books ABSOLUTELY FREE. If you are concerned about the demise of the "Rand Daily Mail"? events are presented to you by the Press and the broadcast media (and you must be if you are reading the Weekly Mail), you simply cannot afford to be without these books. Just remember, this offer will not be repeated, is valid only while stocks last (approximately 1 000 copies) and closes on April 15th (April 30th for overseas orders).



"NARRATING THE CRISIS" is the first work of a trilogy concerned with how the South African media present events in this country.

Edited by Keyan Tomaselli, head of Natal University's Contemporary Cultural Studies Unit and Senior Wits lecturer Johan Muller, the book deals with such vital questions as:

- Does the English Press really support revolution?
- Are the stresses in current South African society the result of racial or class conflict?
- What were the real reasons for the

demise of the "Rand Daily Mail"? The chapter on "Press Houses at War" is certainly the most comprehensive history yet published of the battle between Perskor and Nasionale Pers for domination of the Afrikaans Press.

"Narrating the Crisis" is to be followed by "Currents of Power", which examines the history of the broadcast media and their role in National Party strategy, and "The Limits of Dissent", an investigation of "black" newspapers.

Although only the first book has been published, the trilogy has already been accepted for international publications by London publishing house James Currey.

These three books provide source material not only for students of media in a troubled society but also for anyone concerned by the present state of South African society. Besides the editors, the contributors include two geographers, a sociologist, four media lecturers, four journalists, two research students and an educationist.

To: Richard Lyon & Co, Box 1584, PARKLANDS, 2121, (Street address 221 Jan Smuts Avenue, Parktown North: telephone 880-4218/9).

Please send me the books I have ordered below: I understand that copies of "Narrating the Crisis" will be despatched within 24 hours of receipt of order, and that "Currents of Power" is due to be published in May and "Limits of Dissent" in August this year, whereupon they will be sent to me as soon as possible.

Copy/ies of Narrating the Crisis, R21,84 (incl) less 20% plus R2,50 post and packing = R19,97 per book

Set/s of the complete trilogy, R65,62 (incl) less 33% plus R7,50 post and packing = R50,28 per set.

I enclose a cheque/postal orders for R .....

NAME ..... ADDRESS .....

P. CODE ..... SIGNED .....



28 Whole Centre

# The cross and the *kruithoring*

The conflict between church and state seems to be intensifying. Threats from belligerent politicians to turbulent priests leave little room for conciliation. Speaking to church leaders around the country, **THANDEKA GQUBULE** and **KAREN EVANS** get very different explanations for the cause of the clash

AS church and state in South Africa lock horns, it appears neither can back off — nor disentangle themselves from confrontation.

Tension has mounted between government podiums and church pulpits — notably since church leaders have stepped into the political space evacuated by recently-banned organisations.

Differences have also sharpened between the main Afrikaans-speaking church, the Nederlandse Gereformeerde Kerk, and the leaders of the largely English-speaking denominations.

Major church leaders interviewed this week confirmed the gravity of the situation, but offered markedly different explanations for its causes.

The intensified conflict has seen the brief arrest of the Archbishop of Cape Town, Desmond Tutu, and Dr Allan Boesak, leader of the World Alliance of Reformed Churches.

It has also produced a "showdown" between Tutu and State President PW Botha, with Botha challenging Tutu's understanding of the role of the church in South Africa. Tutu was warned that if he was "looking for trouble", he "would get it".

Highly-placed sources in church circles have speculated that the timing of the "threat" presages further action against "turbulent priests", and point to simultaneous attacks against them from the NGK.

The Anglican church has reacted angrily to the pressure. In a statement issued after an emergency meeting on Tuesday, the bishops said: "We question the right of the state president to arrogate to himself, as we believe he has done, the right to define what is spiritual or to decide what is valid Christian witness."

The church rallied around its most famous figure, Tutu, saying: "(He) is our father in God, who belongs to us as we belong to him. When you touch our father in God, you touch the children of God."

And Anglican concern is not restricted to local leaders — the Archbishop of Canterbury, Dr Robert Runcie, believes "the South African government is intent upon isolating church leaders from the churches they represent." As a mark of his disquiet, he has dispatched Bishop Keith Sutton of Lichfield as an envoy to support Tutu and his colleagues.

In their statement after the cancellation of a planned meeting with NGK leaders the Anglican bishops said: "We believe the NGK and the government have launched a carefully-planned attack on Archbishop Desmond and Rev Boesak, which is aimed at portraying them as Marxists and isolating them from their churches as a prelude to state action against them."

"We must tell the NGK and the government — you will not split the leadership of the Anglican church."

"If action is taken against Desmond Tutu and Allan Boesak for their witness to the gospel, it will be an attack on the church of Christ and will precipitate a major church-state confrontation," the bishops added.

The general secretary of the South African Council of Churches, the Reverend Frank Chikane, has lent weight to the Anglican position, ar-

guing that "the NGK has not come out against apartheid. They have attempted to provide a theological justification for apartheid. If they denounced apartheid, they would weaken the government's Afrikaner base incredibly. We hoped they would do that."

Yet the NGK is unapologetic about its criticism of "political priests". Moderator Professor Johan Heyns told the *Weekly Mail* that although he hoped the meeting with the Anglicans could be revived — and has issued a further invitation in this regard — he regarded the recent actions as "not being in accordance with what a church leader should say. We are not politicians."

"They think they are the only representatives of the church, but there are other churches with different views. Botha and 80 percent of his cabinet are members of the NGK," he said.

Heyns did not object to protest action *per se*, saying "It is according to church doctrine to exercise prophetic callings and to criticise a government in conflict with the scriptures."

However, marching in the vicinity of parliament was against the law — "a law not only typical of South Africa". Tutu and Boesak were breaking the law, he said, "and I'm sure they knew it".

Heyns' views are supported by a recent report by the NGK General Synodical Commission.

Tacit support for criticism of Tutu and Boesak came from Bishop Isaac Mokoena, president of United Christian Action, representing the "independent" churches.

He told the *Weekly Mail*: "It is unfortunate that the mainstream churches have departed from the prophetic voice of the gospel of reconciliation. It has gone out to identify with revolutionary groups, radicals ... the result is there is bound to be further confrontation between the church and the state."

Repeated attempts to obtain comment from Bishop Barnabas Lekganyana of the Zionist Christian Church, the largest of the "independents", met with no success.

Methodist and Anglican leaders were unflinching in their support of the politically-committed clerics.

Dr Khoza Mgojo, president of the Methodist Church, believes "the state is playing its usual game of divide-and-rule — this time with church leaders and their flocks."

Mgojo said Methodists "will not allow ourselves to be separated from our people."

Cape Town's Catholic Archbishop, Stephen Naidoo, said it is "a great pity if men of courage (like Tutu and Boesak) are penalised because they have the strength to question fundamental evils in our society."

The mainstream churches are anticipating a government clampdown on their protest initiatives.

This notwithstanding, the events of the last three weeks have united these churches and mobilised leaders. They have pledged to continue "in the spirit of Luke, Chapter 4, verse 18" — where Jesus demands that the duty of the Christian is to help the oppressed and set prisoners free.



Fiery priest Allan Boesak — under attack but unrepentant

Picture: WALTER DHLADHLA, Afp

## Beyond the pulpit — the dilemmas of South Africa's 'political priests'

By CARMEL RICKARD

ANY government which refuses to recognise human rights or acts in violation of them would not only fail in its duty — its decrees would be wholly lacking in binding force.

Radical words by a "political priest"? Maybe — but in this case the priest was Pope John XXIII and he was writing an encyclical (a letter by the pope to the church) 25 years ago.

His encyclical *Pacem in terris* (Peace on earth) is typical of the Catholic church documents which support the involvement of the church — priests and laity — in socio-political issues.

In fact, according to theologians interviewed this week, the church not only allows such involvement, it is seen as part of the duty of a Christian to work for justice.

For example, the world synod of Catholic bishops said in a 1971 document entitled *Justice in the world*: "... Action on behalf of justice and participation in the transformation of the World fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's Mission for the redemption of the human race and its liberation from every oppressive situation."

The Anglican church's most authoritative voice comes from the Lambeth Conference, a 10-yearly gathering of bishops from every country where there is an Anglican presence.

The 1978 Lambeth conference report called *What is the church for?* commented: "We ... believe that it is a legitimate — even an obligatory — extension of Christ's compassion that Christians involve themselves with others in the quest for better social and economic structures. We have no doubt that, like Christ and in his name, the church today should take its stand alongside the deprived, the disadvantaged, and the oppressed, in the strong solidarity of love."

President of the Methodist church, Khoza Mgojo, said that right from the time of the birth of Methodism it had been involved in the social and political issues of the day.

Mgojo, a theologian lecturing at the Federal Theological Seminary, Pietermaritzburg, said: "In being involved in these matters we are being faithful to the call of the gospel."

"We just have to look at the words of Jesus when he began his ministry — call it his statement of intent if you like. He says, 'The Spirit of the Lord is upon me because He has chosen me to bring good news to the poor, to liberate captives ... to set the oppressed free'."

Mgojo and other theologians say there is no shortage of theological backing for the position taken by leaders of the South African Council of Churches members and of the Catholic church — that the church is obliged to be involved in and speak out on socio-political issues.

Catholic priest Albert Nolan says he believes the problem lies in the fact that so many church members are ignorant of this strong theological backing.

"The people don't know about it and many priests do not preach about it. No wonder the social teachings of the church have been described as 'our best-kept secret'; but of course some people prefer to keep themselves ignorant of such challenges."

"Our position is that neither the church nor religion nor God can be excluded from any area of life — from marriage, sport, entertainment, politics."

"Perhaps the most serious sins are being committed in politics but the state president says in effect we as church cannot speak about this sin."

Fellow Catholic theologian Bernard Connor says the idea that the "work" of the church was only to "save souls" is "an individualistic spirituality which resulted from the narrow thrust of the church over several hundreds of years."

"The Catholic church realised that it was a blind alley and the Second Vatican Council helped get us out of it. But there are still some honest people

who are confused about the issue and one must feel sympathy with them."

The Catholic church in South Africa began speaking out against social injustices in this country in about 1947 when the Bishops' Conference was formed, which gave them a united voice for the first time.

The following year the National Party came to power and began passing legislation which appeared increasingly unjust to the bishops and so their opposition increased.

In 1954 Catholic schools were threatened through the Bantu Education Act, and this galvanised the bishops into even more critical statements — for the first time they felt they and the church were under direct attack.

During the late 1960s and early 1970s the bishops were further strengthened by the proclamation of the teachings of the Vatican Council which stressed it was the duty of Christians to work for peace and justice. Coupled with this was the growing "blackness" of the church — the appointment of black bishops and the awareness that the overwhelming majority of church members were black and therefore suffering the injustices of apartheid.

Other churches were affected. In the 1950's, the Methodist church "seriously entertained a resolution to split along racial lines," according to Cape Town University head of religious studies, Charles Villa-Viecenca.

According to Methodist church historian Stanley Mogoba "speaking out" is a basic Christian duty.

He says the founder of his church, John Wesley, was a strong opponent of slavery and taught that the church cannot be excluded from any area of life: "Everyone in the church has moral responsibility to proclaim the will of God in every part of life."

"We do not want to be involved in party politics, but if any given party violates this will, then we have a duty to speak out and proclaim what we believe is the judgement of God in issue."

# Sermons of defiance

Relations between government and those churches within the SA Council of Churches could hardly be worse.

Last week, State President P W Botha challenged Archbishop Desmond Tutu to say whether he works for the Kingdom of God or the kingdom promised by the African National Congress. Tutu this week in effect challenged Botha to do his damndest and act against him, warning that government will "come a cropper" if it persists in trying to isolate individuals and divide the Church. "If they try to restrict me or ban me, they are just wasting

their time, because I will not obey their orders. They will have to put me in jail," said Tutu.

Tutu was buoyed by the arrival of the Archbishop of Canterbury's special envoy, Bishop Keith Sutton, for a special meeting of Southern African Anglican bishops, called to discuss the threats of government action against Tutu. The challenge is likely to have raised Botha's hackles. If Botha indeed intends clamping down on liberation theologians like Tutu and Allan Boesak (who heads the World Alliance of Reformed Churches), Tutu's gauntlet might hasten such action.

Botha has the moral sanction of the white NGK behind him in warning Tutu to temper his approach and keep his nose out of politics. The NGK was dismayed by the February 29 march on parliament by Tutu, Boesak and 23 other church leaders protesting the ban of the UDF and 17 organisations, as well as by Detainees' Day services on March 11.

While not insensitive to the problems facing the church in SA, the NGK's general synod said in a statement that it was perturbed by the "language, attitude and veiled threats" reportedly expressed by Tutu and Boesak at the Detainees' Day service at St George's Cathedral in Cape Town.

Boesak (who, like Tutu, is a patron of the now proscribed UDF), said that the State had commenced a new phase of persecution of the Church. This came soon after Law and Order Minister Adriaan Vlok warned that he would not hesitate to act against clergy who promote the "revolutionary ideals of the

ANC." Vlok had earlier proscribed the fledgling Committee for the Defence of Democracy formed by Church leaders.

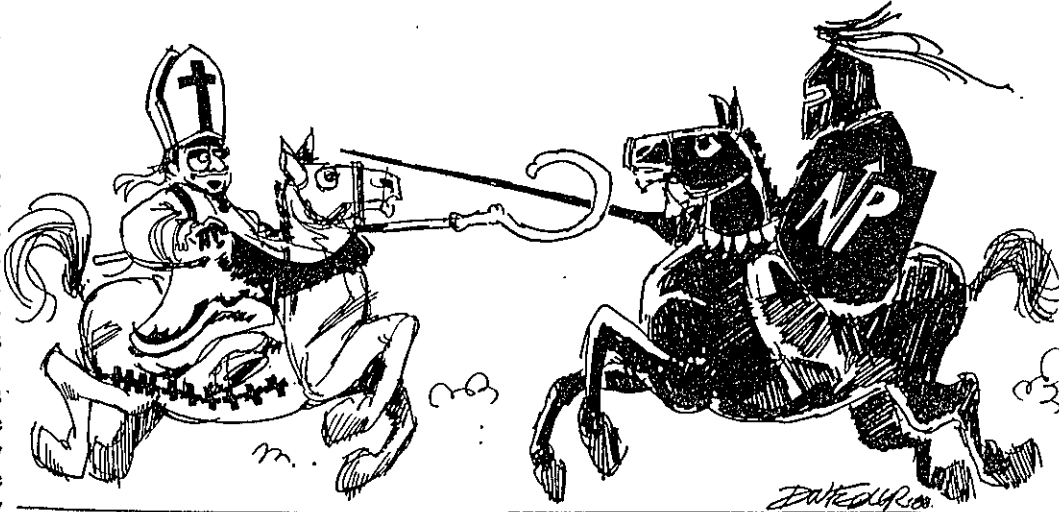
The NGK synod said that by their actions and statements, Tutu and Boesak were transgressing the boundary between Church

Church spokesmen also say that Tutu is doing nothing new, but acting in accordance with the Anglican Church's history in SA over 40 years. The depth of feeling against the silencing of government opponents should not be underestimated, they say.

They add that where it can, the Church will attempt to fill the gap within its mandate left by banned organisations. "About the only real opposition remaining is the Church," says Tutu.

It is further observed that there's been a closing of ranks behind Tutu by the Church locally, nationally and internationally,

as the presence at Tuesday's meeting of Robert Runcie's envoy seems to demonstrate. In fact, Bishop Sutton said the message from the Archbishop of Canterbury, the Anglican Church and the worldwide fellowship of Christian leaders, was clear: "You touch one of our bishops and you touch all of us."



and State. The two churchmen were, therefore, going against both God's word and the State, the synod argued. "They cannot thus equate actions of the State against them with actions against the 'Church' and a 'challenge to God.' The question is, for which Church do these persons speak? The Church of Christ is much bigger than single individuals who, under the cover of 'Church' and 'Word of God,' clearly want to promote personal and also political aims. The Church of Jesus Christ may not be used as a tool to replace by revolutionary means the government of the country with another."

The synod urgently called on Tutu and Boesak to desist from following this iniquitous path and to discuss freely and openly their problems with the relevant minister or even the State President, both of whom are practising Christians. It concluded by repeating that the Church, too, must abide by the laws of the land and work for conciliation rather than stoking lawlessness and revolution. "The NGK wants to be a partner of everyone who wishes to promote law and order, peace and righteousness."

The Anglican Church, meanwhile, has taken issue with the NGK's and government's singling out of Tutu and Boesak, which the bishops see as "a prelude to State action against them." It is pointed out that the protest outside parliament was made by an unprecedentedly wide spectrum of South African Church leaders, including Methodists, Catholics and African Independent churches.

## KRUGERSDORP BOMB

### Father and son

The parents of the alleged Krugersdorp bomber, Hein Grosskopf, twice tried to see their son while he was in exile in Swaziland and Botswana. On both occasions Grosskopf, who had joined the African National Congress (ANC), refused to see them. His father is Professor Johannes Grosskopf, and his mother Santie is well known in Afrikaans literary circles.

Hein Grosskopf was last seen by South Africans at the beginning of last year, while teaching at the Solly Mhlangu College in Tanzania. Soon afterwards he wrote to his parents insisting that they refrain from trying to contact him.

Grosskopf Snr first attempted to see his son in Swaziland three weeks after he had suddenly left SA, leaving his wife behind and his car at SAA's Rotunda in Johannesburg. Later, while his son was being detained in Botswana, waiting for political asylum, Grosskopf again tried to see him but to no

28

Handwritten signature and date: 28/3/88

# Now PW attacks SACC's Chikane

FRANK CHIKANE, general secretary of the South African Council of Churches, yesterday became the latest church leader to come under fire from President PW Botha.

In a letter to Chikane, Botha accused the SACC of "loving" the African National Congress and the South African Communist Party and "embracing their call for violence, hatred, sanctions, insurrection and revolution".

Botha wrote: "It is disturbing that you and others, who claim to represent the church of Christ and the word of God, act in the irresponsible way that you do." — Sapa

● See PAGES 8-9

The contents of this edition have been restricted in terms of the Emergency regulations

28

25-30/3/87 W/more

le vi  
SO  
T  
t  
CO  
i  
s  
le  
e  
t  
h  
e

...ent on July 1 at a  
councillor's house

fn

# Anglican threat to sue PW over attack on Tutu

ARCS  
28/3/88  
28

## Religion Reporter

THE row following Government and Ned Geref Kerk criticism of Archbishop Desmond Tutu and Dr Allan Boesak intensified today with the Anglican Church threatening to sue President Botha following a new attack on church leaders.

### In other developments:

● The row in the Ned Geref Kerk family led to the coloured Sendingkerk cancelling an important meeting with the white church, and

● Another Ned Geref Kerk minister hit out at his church's criticism of church leaders, accusing it of "failing to understand people on the other side".

In a letter to the general secretary of the South African Council of Churches, the Rev Frank Chikane yesterday, President P W Botha launched his sharpest attack yet on churchmen critical of the Government.

### "LOVE THE ANC"

He was replying to a letter from Mr Chikane responding to his attack last week on Archbishop Tutu and Dr Boesak challenging them to say whether they were acting "for the kingdom of God or the kingdom of the African National Congress".

In his letter to Mr Chikane President Botha said: "You (and other clergymen) love and praise the ANC and the SA

Communist Party with its Marxist and atheistic ideology, landmines, bombs and necklaces perpetrating the most horrendous atrocities imaginable, and you embrace and participate in their call for violence, hatred, sanctions, insurrection and revolution."

Responding, Archbishop Tutu's press secretary, Mr John Allen, said the Anglican Church would take legal advice on a defamation action against President Botha and the SABC since Mr Botha's letter "linked Archbishop Desmond in the public mind to landmines, bombs, necklaces, hatred and revolution".

President Botha told Mr Chikane he saw "no reason for action against certain members of the clergy unless they take part in subversive and revolutionary activities".

### FLAGRANT

He called on clergymen not to abuse the freedom of religion and worship.

It was a flagrant misrepresentation to say he had singled out the archbishop. Archbishop Tutu had first written to him because he had been asked to do so "by those who had marched with him".

President Botha said he strove to conduct his personal life and his service as President according to the principles of Christianity.

In the light of the Bible's message, the Government had gone out of its way to serve the people, broaden democracy, remove hurtful discrimination and social practices and provide for the needs of all on a scale found nowhere else in Africa.

It was therefore disturbing to him that Mr Chikane and others, who claimed to represent the church of Christ and the word of God, acted in the

(Turn to page 3, col 5)

## Anglican church threatens to sue PW

(Cont from page 1)

ARCS 25/3/88  
28

irresponsible way that they did, spreading malicious untruths about South Africa.

The Sendingkerk yesterday withdrew from important talks with the NGK on church unity.

### "ASSOCIATED"

Sendingkerk scribe, the Rev Andries Botha, said one of the reasons for pulling out of the talks was the "vicious" attack by the synodical commission on Dr Boesak and Archbishop Tutu.

Another reason was the NGK's stand on apartheid. The Rev Ben Kotzé, minister

of the Observatory NGK congregation yesterday said he fully associated himself with a letter from a fellow NGK minister criticising the church's hierarchy for attacking Archbishop Tutu and Dr Boesak.

In the letter published in The Argus yesterday, the Rev H Brand of St Stephen's Church said the NGK attacked the leaders while "positively favouring on a government which persists in making a mockery of the call of the Word of God to love, justice and humility".

He said there were other

NGK ministers in Cape Town who felt strongly about the issue. Yesterday the NGK moderator Professor Johan Heyns denied claims that the church and Government were "conspiring against the Sendingkerk, the Anglican Church or their leaders".

# Church, P.W. Clash

28

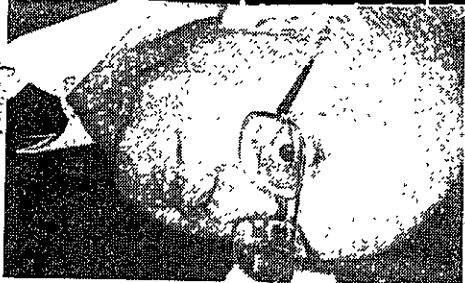
*Case Files  
25/3/88*

## Anglicans threaten to sue after Botha's attack on churchmen

By ANDRE KOOPMAN and ANTHONY JOHNSON

**THE Anglican Church is taking legal advice following an attack by President P W Botha on Archbishop Desmond Tutu and other church leaders yesterday.**

In what is regarded as his sharpest attack yet on churchmen, the State President accused church leaders, including Archbishop Tutu, the head of the Anglican Church in Southern Africa, and the Rev Frank Chikane, secretary-general of the SA Council of Churches, of "embracing and participating" in the ANC/SACP's call for "violence, hatred, sanctions, insurrection and revolution".



Mr P.W. Botha

Mr Botha's attack — in a letter to Mr Chikane — was the second in a week on church leaders critical of government policies. It has plunged church-state relations to an all-time low.

Mr Botha was answering a letter written to him by Mr Chikane last week after the State President's attack on Archbishop Tutu.

He alleged that the churchmen "love and praise the ANC/SACP with its Marxist and atheistic ideology, landmines, bombs and necklaces, perpetuating the most horrendous atrocities imaginable".

Mr Botha noted that despite "a frenzy of rumour and expectation" regarding possible government action against members of the clergy, he saw no reason for this "unless they take part in subversive and revolutionary activities".

Last night a spokesman for Archbishop Tutu, Mr John Allen, said the Anglican

Church was considering a defamation action against both the State President and the SABC since Mr Botha's letter "linked Archbishop Desmond in the public mind to landmines, bombs, necklaces, hatred and revolution".

Mr Chikane rejected Mr Botha's attack, saying it was apartheid that was evil not the churches opposed to apartheid.

President Botha said in his five-page letter that he had always tried to conduct his presidency according to the principles of the Christian faith.

The government had "in the light of the message of the Bible, gone out of its way to serve the people of this country, to broaden democracy, to remove hurtful and discriminatory legislation and social practices...."

He had gone out of his way to invite leaders of black communities, including religious leaders, to co-operate with him

in pursuing a just, peaceful and prosperous future for all in South Africa.

"You should be fully aware of the numerous misleading statements concerning local support for sanctions and for the ANC, alleged atrocities by the security forces, the treatment of youths, and the fabrication of false testimony for especially the overseas media," he wrote.

Mr Chikane said last night that church leaders had participated in the march on Parliament because they were protesting against the silencing of non-violent organizations.

Mr Allen said that for a head of state to treat a church leader in such a way was "disgraceful".

"If Mr Botha's comments indeed applied to Archbishop Desmond and the Rev Frank Chikane, they are untrue and highly defamatory. We will take him and the SABC to the cleaners."



Rev Frank Chikane



## Clergy embrace violence — PW

CAPE TOWN — President P W Botha yesterday accused the Rev Frank Chikane, Archbishop Desmond Tutu and other unnamed churchmen of "embracing and participating" in calls by the ANC and SACP for violence, insurrection and revolution.

Botha's attack — in a letter to the SA Council of Churches general secretary Chikane — also submits the churchmen love and praise the ANC/SACP with its Marxist and atheistic ideology, landmines, bombs and necklaces, perpetuat-

25/3/88  
Political Staff (28) (28)

ing the most horrendous atrocities imaginable.

Botha noted that despite "a frenzy of rumour and expectation" regarding possible government action against certain clergy members, he saw no reason for this "unless they take part in subversive and revolutionary activities."

Botha's letter was in response to an earlier letter from Chikane.

## PW replies to Rev Chikane

# Clergy warned: Don't abuse your freedom

The President Mr P W Botha says he sees no reason to act against certain members of the clergy unless they take part in subversive and revolutionary activities.

But, in a letter to the Rev Frank Chikane, general secretary of the SA Council of Churches, he said it was "disturbing that you and others, who claim to represent the Church of Christ and the Word of God, act in the irresponsible way you do".

Mr Botha said: "You love and praise the ANC/SACP with its Marxist and atheistic ideology, landmines, bombs and necklaces perpetrating the most horrendous atrocities imaginable." He added: "You embrace and participate in their call for violence, hatred, sanctions, insurrection and revolution."

Mr Botha's letter called on clergymen not to abuse the freedom of religion and worship. It was the latest exchange of letters in the Church-State row centring on Archbishop Desmond Tutu.

Mr Chikane had written a letter after Mr Botha challenged Archbishop Tutu, in a letter handed to him at their meeting in Tuynhuys last week, to say whether he was acting for the kingdom of God or the kingdom of the ANC.

Mr Chikane wrote to Mr Botha criticising him for his attack on Archbishop Tutu.

### Misrepresentation

Mr Botha's letter, released yesterday, is a reply to Mr Chikane. Mr Botha says it is a flagrant misrepresentation to say he had singled out the archbishop.

Archbishop Tutu had first written to him because he had been asked to do so "by those who had marched with him".

He had also asked for the Tuynhuys meeting where the letter was given to him.

In view of this and of the general drift of the letter, Mr Botha said he wanted to address Mr Chikane frankly.

He had grown up in an environment where the Lord was served and he strived to conduct all of his personal life and service as State President according to the principles of the Christian faith.

The Government had, in the light of the message of the Bible, gone out of its way to serve the

people, to broaden democracy, to remove hurtful discrimination and social practices and to provide for the needs of all on a scale found nowhere else in Africa.

He had gone out of his way to invite black leaders and also religious leaders to co-operate with him in pursuing a just, peaceful and prosperous future. Many of them already did so.

It was therefore disturbing that Mr Chikane and others spread malicious untruths about South Africa.

Mr Botha referred to Archbishop Tutu's statement in St Paul's in 1984 that the Russians would be welcomed as saviours and said that by accepting the Kairos document, the SACC apparently believed communism was a myth.

### Messengers of enmity

It was alarming that individual members of the clergy who claimed to be messengers of God, were in fact messengers of enmity and hatred while parading in the cloth and hiding behind the structures of the church.

"Instead of pursuing reformation, they are engaged in the deformation of religion, through the false proclamation of the so-called liberation theology," Mr Botha said.

Responsible church leaders who proclaimed the true Gospel lamented the fact that they were at times intimidated into a conspiracy of silence by those who had chosen the radical path.

He also alleged that only one percent of the income of the SACC came from inside the country.

Christians in South Africa were justified in asking who the SACC really represented.

Mr Botha said he had noted a frenzy of rumour and expectation about possible action by the Government against certain members of the clergy.

"I can see no reason for this, unless they take party in subversive and revolutionary activities," he said.

Mr Botha said he wanted to know from the SACC if it could quote one single instance from the Bible in which it appeared that Christ advocated violence against the State or led a demonstration against the State, or broke a law of the State.

# 787 Jehovah's Witnesses sought SADF exemption

25/12/88  
Saw (28)

More than 70 percent of the men who apply for exemption from military service on religious grounds are Jehovah's Witnesses.

Statistics quoted in the latest issue of *Die Hervormer*, monthly journal of the all-white Nederduitsch Hervormde Kerk (NHK), show that 787 Jehovah's Witnesses out of 959 religious objectors in the period 1984 to 1987 asked to be assigned to community service.

A Jehovah's Witness church spokesman told *The Star* his religion was "neutral towards the affairs of the world and we do not participate in wars. Therefore our members apply for exemption on religious grounds and they are then 'sentenced' to do six years at the Department of Manpower".

Of the objectors who were granted exemption and given community service, 97 were placed in the Department of Manpower, 195 in other civil service departments, 183 in regional councils of the provincial administrations and 269 with municipalities.

Of the mainline English-speaking churches the Anglicans had the highest total — 57 seeking exemption. There were 30 Roman Catholics, 46 Methodists, 12 from the Ned Geref family of churches, four Lutherans, 10 Congregationalists, 16 from the Full Gospel Church, 14 Presbyterians and 70 Plymouth Brethren.



# DUKS

## Group on way to back church

CAPE TOWN — A World Alliance of Reformed Churches delegation will fly here today to "express solidarity" with church leaders in South Africa because of the present Church-state confrontation.

DD 26/3/88

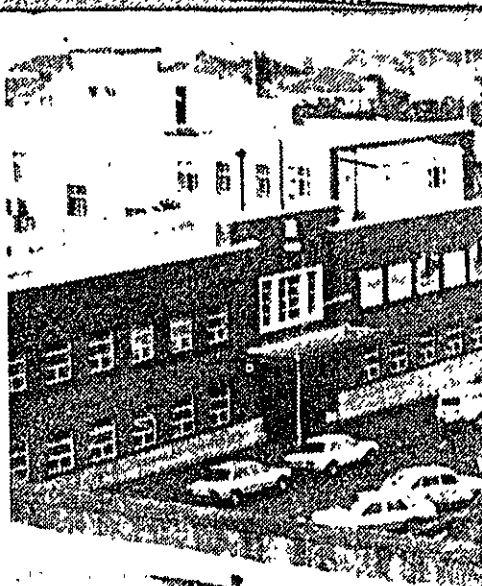
According to a spokesman for the office of the president of the World Alliance of Reformed Churches, Dr Allan Boesak, one of the delegation, Dr Edmund Perret, will speak at a service tomorrow at the Bellville South congregation of Dr Boesak.

28

It is reported that State President Mr P. W. Botha told a National Party youth rally near Naboomspruit last night that the government would reveal "all the facts at our disposal" if the South African Council of Churches instituted legal proceedings against him as it had threatened.

The ANC planned to use churches in its campaign against the country, he claimed.

Mr Botha called on the youth not to heed the "sweet talk and seductive messages" from abroad to become "instruments for international communism and Marxism". — DDC-Sapa



The cloud that bro  
tog



In Oxford Street, Kerry Lamont  
flood

**Vast implications if clergy take up President's challenge**

*w/c Argus 26/3/88*

**NEWS**

**FROM PAGE 1 28**



The Anglican Church subsequently indicated that it was taking legal advice on a defamation suit against President Botha and the SABC following this attack since Mr Botha's letter linked Archbishop Tutu "in the public mind to landmines, bombs, necklaces, hatred and revolution".

Meanwhile, a delegation from the World Alliance of Reformed Churches, including general secretary Dr Edmond Perret, was due in Cape Town today. A spokesman for Dr Boesak's office said the three-man delegation was coming "to express solidarity and support for the South African Church at this time".

# COURT ACTION PRELIMS

**Weekend Argus Reporters**

**■ PRESIDENT PW BOTHA... 'I would welcome it...'**

**THE spectre loomed ominously today of a Church-State court battle — with vast implications — following President P W Botha's virtual challenge to certain clerics to take him to court.**

At this stage there is no indication whether matters will develop to such a crucial point which will have far-reaching implications not only for those involved but for the whole country.

While the Anglican Church

has indicated that it is considering a defamation suit against President Botha and the SABC, there was no response from the church today on Mr Botha's latest statements.

A spokesman for Archbishop Tutu's office, Mr John Allen, said neither the Anglican Church nor Archbishop Tutu had any comment at this stage.

"We are not conducting this through the media," he said.

Addressing a mass Nationalist youth gathering in the Transvaal last night Mr Botha was reported as saying with reference to his talks with Arch-

bishop Desmond Tutu and his exchange of letters with the general secretary of the South African Council of Churches, the Rev Frank Chikane, that there was speculation in newspaper reports that churches wanted to start a court action against him.

**Spellbinder**

"I would welcome that," he told the cheering meeting. "I would welcome it because then the Government would bring to light all the facts and knowledge we have in our possession."

If a court action did result from the increasingly bitter exchanges between the Government and some clerics, it could grow into one of the most spectacular legal battles in the country's history.

With national and world attention focused on the proceedings, accusations and evidence could come to light which could hold all spell-bound.

Dr Allan Boesak, president of the World Alliance of Reformed Churches, said that if the South African Council of Churches decided to take up President Botha's challenge to go to court, he (Dr Boesak) would support the SACC.

"I think he knows he is bluffing," Dr Boesak added.

In his opinion it was not worth wasting time trying to refute Mr Botha's accusations against church leaders.

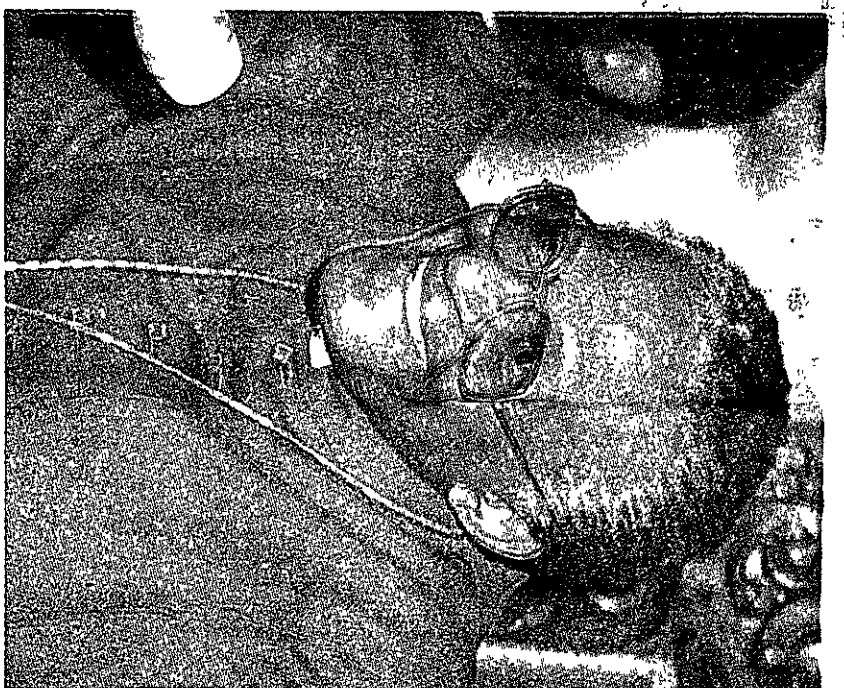
The accusers were "obvious rubbish" and could be regarded as "the expected refuge of a government under siege".

**South African Communist Party**

Fears were expressed that the attacks were a prelude to State action against the clergy and an emergency meeting called by Anglican bishops to discuss the matter this week was attended by a representative of the Archbishop of Canterbury, Dr Robert Ruencie — Bishop Keith Sutton of Litchfield, England.

Professor Johan Heyns, moderator of the NGK, denied that the NGK and the Government were "conspiring" against the clergymen or their churches.

He said the NGK had a "difficult" relationship with statements made by Archbishop Tutu and Dr Boesak which were leading to



**■ ARCHBISHOP TUTU... 'No comment at this stage...'**

"confrontation and not reconciliation".

Two ministers in the white NGK, the Rev Herbert Brand and the Rev Ben Kotze of Oberservatory, hit out at their church for criticising the leaders "while positively fawning on a Government which persists in making a mockery of the call of the Word of God to love, justice and humility".

Important talks between the NGK and the SACC and the NGK and the Sendingkerk were called off following the NGK's attack.

In a letter to the Rev Frank Chikane, President Bo-

tha launched his sharpest attack yet on churchmen critical of the Government.

Replying to a letter from Mr Chikane responding to his attack last week on Archbishop Tutu and Dr Boesak, he said: "You (and other clergymen) love the ANC and the SA Communist Party with its Marxist and atheistic ideology, landmines, bombs and necklaces perpetrating the most horrendous atrocities imaginable, and you embrace and participate in their call for violence, hatred, sanctions, insurrection and revolution."

**TO PAGE 3**

Engineering and Allied Workers Union of S.A.  
Electrical and Allied Trades Union of S.A.  
Black Electronics and Border Engineering and General Workers Union

"I think what has happened has gone beyond a simple confrontation between Church and State on a matter of policy. It has become a basic question for the church on whether we must obey God and continue with the struggle for justice in South Africa, or whether we will obey the Government and accept the rules the Government wants to lay down for the church."

### Implications

"As far as I am concerned there is no question as to what the church should do — it means the Government will have to continue to act against the churches," Dr Boesak said.

The Progressive Federal Party's Mr Ken Andrew, MP for Gardens, said it would be unprecedented for the head of State to be sued for defamation or libel and such a court action would have serious implications if judgment went against him.

In such a case it was almost certain that the taxpayer would end up having to pay for Mr Botha's legal and other costs.

Mr Andrew said "intemperate and belligerent" comments often characterised Mr Botha's attitudes towards political opponents. This bedevilled the prospects of reconciliation and successful negotiation.

The row which is threatening to turn into court action erupted last week when the Ned Geref Kerk made a stinging attack on Archbishop Tutu and Dr Boesak.

### Prelude

This was followed by an attack by President Botha on church leaders who had taken part in the recent attempt to deliver a petition protesting against restrictions on 17 organisations.

President Botha challenged the churchmen to say whether they were acting "for the Kingdom of God or the kingdom promised by the African National Congress and the

Amalgamated Engineering Society of Black Allied Workers

Base metal industries products, machinery and

Transport and General Workers Union of Brick Nationale Sementwerkers Glass Workers Union

Building Construction and Non-Metallic Mineral Products

Weskapsse Plotstof and Umbogintwini Industrial Steel, Engineering and A

S.A. Iron, Steel and ALL S.A. Chemical Workers Un

Plastics and Allied Workers Metal and Allied Workers

General Workers Union Engineering Industrial W

Engineering and Allied W Durban Rubber Industrial

Chemical Workers Union Chemical Workers Industr

Chemical and Allied Work Cape Explosives Industri

Black Health and Allied Black Allied Workers Uni

Chemical and Chemical Pr Writing Materials and ALL

S.A. Typographical Union S.A. Society of Journalis

S.A. Electrical Workers A Welders Society

S.A. Boilermakers, Iron S.A. Allied Workers Union

Paper, Wood and Allied Wo Media Workers Association

Amalgamated Engineering Union of S.A

Paper and Paper Products, Printing and Publishing

aces  
RAT

ies

# 'Govt men' take bishop's records

*CAC 107B 26/3/88*

By PETER DENNEHY

TWO men "from the government" took records of overseas financial backing for a local newspaper and advice centre from Bishop Edward Adams, the Catholic bishop of Oudtshoorn, this week.

"It had to do with investigating extra-parliamentary organizations which receive funds from overseas," he said. "I helped them (the organizations) to obtain these funds."

The two bodies which received the funds were a community newspaper called Saamstaan ("Unite") and the Oudtshoorn Resource and Advice Centre, he said.

Two of the men who came to his house on Thursday were "from the government" and not the security police, he said.

They had a search warrant and they were interested in the financial statements and other records of the two organizations.

"I gave them to them," Bishop Adams said. "I had not hidden the papers away. It was perfectly legal." He declined to say how much money had been coming in to the organizations or where it was from but it had been "quite a bit", he said.

# Anglicans: Tutu threatens 'serious'

CME TUTU'S  
26/3/88  
28

From MIKE ROBERTSON

LONDON. — The Anglican Church viewed as "very serious" threats against Archbishop Desmond Tutu, especially in light of what the South African government had done in the past to articulate black leaders like Steve Biko, the Bishop of Lichfield, the Rt Rev Keith Sutton, said here yesterday.

Bishop Sutton was speaking at a press conference on his return from South Africa.

He had travelled there at the request of the Archbishop of Canterbury, Dr Robert Runcie, to express support of the worldwide Anglican community for Archbishop Tutu.

He said government attacks on Archbishop Tutu had come in the form of attacks by state radio, a written attack to the South African Council of Churches and a face-to-face warning from State President P W Botha that the Anglican leader in South Africa was "looking for trouble".

Bishop Sutton said the Anglican church categorically rejected any assertions that Archbishop Tutu was a "neo-marxist mouthpiece for the ANC".

"His persistent calls for peaceful change separate him from all revolutionary violence. Bishop Desmond is a spiritual leader. He believes that the spiritual is paramount."

This included everything from the state president's office to a lowly parish. "If Christ is not Lord of all, he is not Lord at all."

Bishop Sutton said he had no clear idea as to what form the expected government attack against Archbishop Tutu would take.

But, he added, it would be irresponsible for the church to ignore a personal threat from Mr Botha in the light of what had been done in the past to black leaders like Steve Biko.

● In local reaction, the Western Province Council of Churches said yesterday it supported Archbishop Tutu, Dr Allan Boesak, the Rev Frank Chikane and other church leaders against the government's "increasingly vicious repression of organizations that have been struggling for democracy and justice".

The administrative board of the Southern African Catholic Bishops' Conference, charging that the state "is intent upon open confrontation with the church", protested yesterday against the "violation" of a bishop's "personal rights and integrity", reports Sapa.

## Outcry after bishop's premises searched

PRETORIA — Charging that the state "is intent upon open confrontation with the church," the administrative board of the Southern African Catholic Bishops' Conference (SACBC) yesterday protested against the "violation" of a bishop's "personal rights and integrity." *ES*

In a statement, the board said that on Wednesday morning two government officials searched the premises of Bishop Adams of Oudtshoorn after presenting him with a search warrant. *PID 24/7/78*

Documents relating to Saamstaan Koerant and the Oudtshoorn Resource and Advice Centre as well as other documents were confiscated. It was alleged that Bishop Adams had recommended funding for these organisations.

"The SACBC protests in the strongest possible terms against this violation of the bishop's personal rights and integrity. It is evident that the state is intent upon open confrontation with the church."

The SACBC says that while a bishop's residence does not enjoy diplomatic immunity it "is universal practice that it be treated with similar respect".

Bishops must be able to guarantee the confidentiality of all documents in their care, the SACBC said.

Such actions by the state will therefore "precipitate a crisis of conscience for church leaders regarding the validity of such demands and the morality of complying with them".

"We, his (Bishop Adams') brother bishops regard an action of this kind as an attack upon the church as a whole. We therefore express our unqualified support for him." — Sapa

A probation officer employed by the Department of Health and Welfare in Johannesburg, Mr. Jacobus

I had no interest in the case, and as Sergeant van der Merwe was unknown to me before these events, I

January 1979. I had no interest in the case, and as Sergeant van der Merwe was unknown to me before these events, I be pleased to get rid of The case continues on Monday.

# UK bishop defends Tutu

SATURDAY STAR FOREIGN NEWS SERVICE

LONDON — The Bishop of Lichfield, the Rt Rev Keith Sutton, just back from his visit to South Africa, says he hopes to raise with the Archbishop of Canterbury, Dr Runcie, "the question of strategies if there is further danger to Archbishop Tutu".

Bishop Sutton said "Having shown the support that we have so far, and the positive response from South Africa to this, it is important that we follow it up."

Asked if an approach might be made for British Government action, he said: "I really haven't had time to consider that."

## People outside the church

"I would hope that, just as EEC leaders, including the British Prime Minister, spoke up very strongly over the Sharpeville Six issue, any attempt to silence or detain a Nobel Peace Prize winner, who is seeking to negotiate peaceful change in South Africa, will also meet with the strongest resistance from people outside the church as well as within it."

Bishop Sutton represented Archbishop Runcie at this week's emergency meeting in Johannesburg of South African Anglican bishops to discuss the implications of Government attacks on church leaders, including Archbishop Tutu.

Pointing out that "South Africa is a country where articulate black leaders have already disappeared", he said the attacks on Archbishop Tutu had been threefold. "There has been a public attack by President Botha over national radio and television, a further face-to-face

## Archbishop under attack, says Sutton

warning in an interview in which the President accused Desmond of looking for trouble — this came across as a threat, actual or implied.

"Thirdly, there has been a written attack in a letter from President Botha marked personal but then circulated to Government Ministers and the media.

He said his visit had clarified for him that Archbishop Tutu was a spiritual leader who saw Christ's will as binding upon the State as well as the Church.

Nothing that the South African House of Bishops had unanimously rejected any idea that Archbishop Tutu was "a mere neo-Marxist mouthpiece of the ANC", he said. "Desmond's persistent stand for peaceful change in the name of Christ separates him from all revolutionary violence."

It is also reported from London that the *Church Times* has said that Archbishop Tutu and other church leaders in South Africa are entirely correct to identify themselves with the black and coloured people under a regime which, after reform seemed a possibility, "has been moving closer to identification with Nazism".

SEE PAGE 12.



Grammy award winners return

Five members of South Africa's Grammy award-winning vocal group Ladysmith Black Mambazo jettied into Jari Smuts airport yesterday for a short break and a well-earned rest at their homes in Ladysmith. They were welcomed by a huge crowd. Soon afterwards, at a press conference, a beaming,



# Sutton: steel beneath cloth

**K**ELLY SUTTON, Bishop of Lichfield, is not your usual prototype of a trouble-shooter. Mild-mannered and softly spoken, Bishop Sutton, on a whistle-stop visit to South Africa this week at the behest of the head of the Anglican church, the Archbishop of Canterbury, is not the sort you would associate with tough talking, hard words.

But appearances can be deceiving. Here he was, this prominent English cleric, sent specifically to lend support to the ever-outspoken Archbishop Desmond Tutu — and, in his quiet way, he was not mincing words.

“Desmond Tutu is a spiritual leader and a patriot — not a Marxist,” he said of that persistent thorn in the Government side as he sat in the guesthouse of Bishop Duncan Buchanan’s official residence in Westcliff, Johannesburg.

It was the same house he had shared with Archbishop Tutu on his first visit to South Africa when the Archbishop was Bishop of Johannesburg.

It was during that visit, when the State of Emergency had been declared in 1986, that he gave the Archbishop moral support and spoke at the funeral of 14 youths killed at kwaThema near Springs.

Ironically, Bishop Sutton had been sent on that mission by the Anglican church envoy

Terry Waite who was to disappear in Beirut later.

Last November, Bishop Sutton again returned on a mission to George in the Eastern Cape to attend an international conference of Anglican churchmen.

What made this third visit completely different from the rest was its nature of emergency.

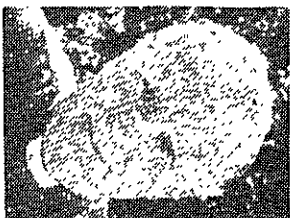
Archbishop of Canterbury Robert Runcie, was so concerned about the South African Government’s action in isolating church leaders from the churches they represent, that he gave Bishop Sutton two days to cancel his appointments in Lichfield — one of the largest dioceses in Britain — and fly to South Africa.

The Archbishop, it seems, fears a showdown between Archbishop Tutu and President Botha of the dimensions of those famous Elliot lines: “Will no one rid me of this meddling some priest?”

“My impression of Tutu is that he is primarily a spiritual leader,” says the Cambridge graduate and past chaplain of Cambridge University.

Looking drawn and tired after a succession of talks and consultations crammed into four days, his chief concern clearly was the report he had drawn up for the Archbishop. “I’ve been to black townships with Bishop

Sara Martin talks to Anglican church envoy Bishop Keith Sutton who pulls no punches on his church’s role in South African society and in his support for Bishop Desmond Tutu.



Tutu and when I see the concern about the children of the townships, about their future, it is absolutely clear to me that he cannot just pat them on the head and say ‘wait or be patient’ or ‘don’t do anything’.

“As a spiritual leader he has to be concerned about the whole of life. That is why in the statement the bishops have issued they have said ‘the church has a spiritual responsibility not only to the individual, but to the lives of nations’.”

In expressing that responsibility, he is not a tool of the ANC, Bishop Sutton insists. “His very difference with any violent organisation lies in his repudiation of violence.

“President Botha has suggested that he may be connected with Marxist elements, but Marxism is committed to violent revolu-

tion and that is precisely what Archbishop Tutu is opposing. He has said emphatically that if the people he works with engage in violence, then he will leave the country.”

Bishop Sutton said he was most impressed at the emergency meeting of the House of Bishops on Tuesday when nearly all the South African bishops, black and white, clearly rejected such allegations.

“They don’t necessarily agree with Archbishop Tutu on every point, but they are absolutely clear that he is not the mouthpiece of the ANC.”

Threats of doom against the Archbishop and tension within the Anglican Church were further intensified this week by the emergence of a conservative group calling themselves Anglicans Concerned for Truth and Spirituality (Acts) who have sent a message to State President Botha dissociating themselves from the “confrontational” stance of Anglican bishops.

Bishop Sutton sadly shakes his head as he speaks about this movement.

“I feel there is a great danger of people talking about spirituality in the narrow sense and I know President Botha does so himself.

“They feel that the Church is concerned only with ‘spiritual’ matters and I would, say to such ‘Christians’, remember Our Lord

based all his teachings on what Jesus called ‘The Kingdom of God’, meaning that the Lord is king over every department of life. God is king over what goes on in a township in the Cape. God is king over what goes on at a holy communion service in Kempton Park.

“You cannot confine God’s loving purpose to one department of life, but all the important things that affect people — family life and political life which is so important in this country.”

“Are such Christians really grappling with the fact that 20 million black people are excluded from any proper democratic voting participation in the future of this beautiful country? I think a spiritual leader is bound to speak about that.

“Monday, when I arrived in this country, it was Sharpeville Day. If Archbishop Tutu had been a political figure as he is accused of being, he would have been out in the streets doing something. But the holy man was in his chapel on a spiritual retreat.

The Anglican church in South Africa would never give in. “To Anglicans in this country he is our father in God. When you touch our father in God, you touch the children of God.

“I say it proudly, I warm to Bishop Tutu as a man, as a priest and as a patriot who loves this country.”



Sunday Times Reporters  
**THE President's latest salvo in the continuing and bitter battle between the clergy and the State could erupt in an historic defamation case.**

The Anglican Church is set to sue President P W Botha after his letters attacking Archbishop Desmond Tutu and the Rev Frank Chikane, secretary-general of the South African Council of Churches, SACO, this week.

The President has challenged the church to go ahead. This would be the first defamation suit against the State President in South African history.

While there is nothing in the constitution to prevent legal action against the President a public-law expert said such action might have been impossible before 1988.

Professor Hugh Corder of the University of Cape Town said that, in terms of the old constitution, it was a crime to bring the office of the head of state into disrepute.

"The new constitution took heed of the fact that the executive president would by

# PW VS THE CHURCH

## NOW THE BATTLE IS SET TO GO TO COURT IN HISTORIC LIBEL ACTION

the nature of his position be drawn into political controversy," he said.

"Thus it did away with the old protections of the State President's office."

Recent successful defamation cases have established a legal precedent in South Africa for claims arising from accusations of being a member of a banned organisation.

The head-on confrontation between the clergy and the Government has intensified since the church took over from the anti-apartheid groups silenced through the state of restriction orders.

The latest round of tension

began early this month when clergy men attempted to march from Cape Town's St George's Cathedral to Parliament to deliver a petition protesting against the Government's clampdown on 17 extra-parliamentary organisations in February.

### BITTER

Police ordered them to disperse. When they did not, police sprayed them with a water cannon and detained 150 people.

The clergy's political profile became more pronounced some days later when Archbishop Tutu and

Dr Allan Boesak, president of the World Alliance of Reformed Churches, joined others to form the Committee for the Defence of Democracy (CDD).

The Government restricted the CDD and banned its first public meeting, which was to have been held on the campus of the University of the Western Cape.

Then followed the bitter exchange of letters between President P W Botha and church leaders culminating in reciprocal threats and challenges to meet in court.

This week Archbishop Tutu's Press secretary, Mr John Allen, said the church had

sought legal advice on the defamatory remarks made in President Botha's letters.

This week's scathing five-page letter to Mr Chikane followed President Botha's attack on Archbishop Tutu and Dr Boesak last week in which he challenged them to say whether they were acting for the kingdom of God or the "kingdom of the ANC".

In the letter to Mr Chikane, Mr Botha accused him and other clergy of "loving and praising the ANC and the South African Communist Party with its marxist and atheistic ideology, landmines, bombs and necklaces perpetrating the most hor-

rendous atrocities imaginable".

"You embrace and participate in their call for violence, hatred, sanctions, insurrection and revolution," the letter said.

The letter was issued publicly and broadcast by the SABC.

President Botha said the Government had gone out of its way to serve the people of this country to broaden democracy and to remove harmful and discriminatory legislation and social practices.

Meanwhile, other churches are taking sides in the row after being drawn into the fray this week by the Nedduise Gêroformerde Kerk's (NGK) cancellation of a meeting with the SAOC.

### THREAT

Now the coloured Sendingkerk has cancelled its "church unity" meeting with the white NGK over what was called a "vicious attack" by the synodical commission on the SACO's Dr Allan Boesak and Archbishop Tutu.

And a delegation from the World Alliance of Reformed Churches (WARC), including general secretary Dr Ed-

reconciliation".

Senior Nationalists in Parliament have warned privately that the growing political involvement of the church and churchmen may force the Government into more direct action against them.

The churchmen, on the other hand, defend their involvement to protect basic values of freedom.

They say the church is committed to defending a Christian democracy.

A source close to the Cabinet said the Government was "sensitive" about direct action against the establishments.

Many Government members believe clergy men are capitalising on this by shifting the extra-parliamentary struggle increasingly into the church.

The churchmen blame the Government for the shift.

They say Government restrictions on non-violent protest on the churches as one of its remaining havens.

### BLAME

make that very clear to the South African authorities," he said this week.

NGK moderator Professor Johan Heyns said the church and the Government were not conspiring against the Sendingkerk, the Anglican Church or their leaders.

He said the NGK had difficulties with statements made by Archbishop Tutu and Dr Boesak which were leading to "confrontation and not



EPISCOPAL EMBRACE ... Clerics Tutu and Sutton

# Students guard Boesak after death threats

By KAREN STANDER  
Religion Reporter

THE Rev Allan Boesak fears for his life and the lives of his family after death threats and a bomb threat since the beginning of the row between churchmen and the Government.

University of the Western Cape students are guarding Dr Boesak's home at night and security guards have been employed to watch over his office.

Dr Boesak's home and office were stoned recently. He has received death threats at home and a bomb threat at his office in the last two weeks.

Addressing a service in his Bellville South church yesterday, Dr Boesak said: "We might be called to give our lives because we are involved in the struggle for justice and peace. If I die for that cause, my life belongs to God.

"I cannot withdraw my challenge to the State that we will continue to work for justice and peace."

Dr Boesak said when President Botha "wags his finger and says to the church 'we will get you', we know that he can. But we have no choice".

## Conflict link

He said: "If I die it won't be because I've called for bloody revolution or given up hope of reconciliation. If I die, it will be because of faithfulness to the gospel of Jesus Christ."

At a Press conference after the service, attended by a delegation from the World Alliance of Reformed Churches, of which he is president, Dr Boesak said he saw a link between the death threats and the heightened conflict between the Church and the State.

Asked if he expected an assassination attempt, he said he had to consider the possibility soberly.

"It has happened before. People have died mysteriously. It can happen again. If it should happen (to me) the light of suspicion should fall fully on the South African Government."

Dr Boesak said the Ned

Geref Kerk was "deliberately" providing theological justification before the fact so that the State would not be acting against the Church but against "isolated pockets of communism".

He said: "This means that anyone out there who might be angry with us feels justified in threatening our lives because they are acting against people who the Church — the NGK — has declared are not people of God."

## Violence

Dr Edmond Perret, general secretary of the WARC, read a message from the organisation which voiced grave concern at events in South Africa.

He said: "The efforts to silence many organisations which are working for non-violent action and change, the very serious accusations launched against church leaders respected worldwide, especially Dr Boesak and Archbishop Desmond Tutu, the recent acts of violence and threats of death against Dr Boesak, all these and many other signs of violence against Christians and non-Christians desirous of peaceful but real changes, are concerns which are shared far beyond the limits of South Africa."

He said accusations and threats against Dr Boesak were "directed against its member church and their own members everywhere in the world".

The alliance, based in Geneva, has 164 member churches, representing 70-million Christians.

The delegation, comprising Dr Perret, the Rev Joachim Guhrt, president of the Reformed Churches of West Germany, and Mrs Sylvia Michel, past president of the Swiss Federation of Reformed Churches, returns to Geneva today.

A spokesman for the Minister of Law and Order said the ministry did not wish to comment.

## Twin treats for motor fans this Saturday

### Motoring Correspondent

JACOLIZE Swanepoel, 20, whose six-speed Rotax-engined racing Kart is capable of speeds of almost 200km/h, and her brother Kosie, 13, will both be seen in action during the Cape Town leg of the South-African championships at Killarney on Easter Saturday.

The younger Swanepoels are a new generation of a famous motor sport family. Their father Koos was a former South African champion whose saloon car exploits, mainly in Ford Cortinas, elevated him to something of a cult figure in the Western Cape in the sixties.

Their mother, Elize, racing under her maiden name, Koen, was a well-known local driver

of Triumph TR sports cars in the fifties and early sixties.

Saturday's Kart meeting is being combined with the first leg of the National South African Camel motocross championship.

One of the most important features of this unique dual meeting, which is being staged on adjacent tracks, is that spectators will be able to attend both for the price of a single admission ticket.

Over 170 entries have been received for the Camel event, making it the largest meeting of this nature ever to be promoted in the Cape.

The karting organisers have also expressed themselves well satisfied with their entry.

496 TAB 28/3/88

# Tutu delays court decision

By ANTHONY JOHNSON 28  
Political Correspondent

THE threat of a court confrontation between the State President, Mr P.W. Botha, and Archbishop Desmond Tutu was marking time yesterday.

Archbishop Tutu has not yet reached a decision on taking Mr P.W. Botha to court following the president's remarks on church leaders last week.

A spokesman for Archbishop Tutu's office, Mr John Allen, said yesterday: "It is not the sort of decision that can be taken overnight."

Mr Botha told Nationalists at Naboomspruit on Friday: "I

would welcome that. I would welcome it because then the government would bring to light all the facts and knowledge we have in our possession."

A spokesman for Mr Botha said yesterday that no investigation was being conducted by the State President's Office into Archbishop Tutu.

"I am not in a position to add to the remarks made by the State President," Mr Jack Viviers said.

Archbishop Tutu's spokesman said last night: "There is no response at this stage to Mr Botha's remarks at Naboomspruit."

# BOESAK fears assassination

**THE president of the World Alliance of Reformed Churches, Dr Allan Boesak, vowed yesterday to continue resisting the government but said he feared being killed.**

He said he had received new death threats in the past week and if he was assassinated suspicion should fall on the police.

Police have rejected the allegation, which a spokesman described as "totally unfair, untrue and malicious".

Speaking at a press conference yesterday, Dr Boesak said: "Many leaders have been assassinated in South Africa. I want the world to know the light of suspicion should fall on the South African government and the police if something like that should happen."

Dr Boesak recently reported that stones had been thrown through the windows of his home and has said that he received death threats in the past.

He said yesterday there had been "more death threats over the last week".

## Guarding his home

At a sermon earlier yesterday, Dr Boesak said: "Even though it may be true that we will be called on to give our lives for this cause... I cannot change my obedience to God," reports Sapa-Reuter. "I cannot withdraw the challenge to the state that we will continue to work for peace and justice," he said in the sermon in Bellville South.

Elaborating at the press conference, Dr Boesak said students had volunteered to guard his home and while sitting in a car at 3am last Tuesday they said they had seen what they believed to be a police car drive by with its lights out.

"As the car passed the students flicked their lights on... There were three in the car, one in the back, who had a gun pointing out the window," he said.

Dr Boesak said the students said they had seen a police emblem on the car, from which they maintained a spotlight had been turned on before it sped away.

He said this was a "very sinister development," because when a journalist friend called police about the incident, "they categorically denied there was even a car in the vicinity."

"If they had said the car had come on patrol duty to see if I was safe, no one would have believed them, but they at least would have had an excuse," said Dr Boesak.

"One doesn't say these things to create an atmosphere of martyrdom. It has happened before in this country. People have died mysteriously," he added.

A spokesman for police headquarters in Pretoria, Captain J L Barnard, said: "It is unfair that the South African Police should always be subjected publicly to such allegations. It is another example of how untested, unsubstantiated, one-sided allegations are made in public in a bid to discredit the SAP not only locally, but also abroad."

Dr Boesak also accused the Dutch Reformed Church of laying the groundwork for government action

To page 3

Case TWP 28  
28/3/88  
28  
28  
28

against anti-apartheid churchmen.  
"The white Dutch Reformed Church is quite deliberately trying to provide a theological justification before the fact so that the state can take action against us," he said.  
Dr Boesak said events were following a simi-

lar pattern to 1977 when the Christian Institute was banned after coming under fire from the Dutch Reformed Church.  
Statements by the DRC, criticizing him and Archbishop Tutu and alleging that they did not represent the church were dangerous,

he said.  
"The white Dutch Reformed Church is saying to the state, 'These people are not the church and do not represent the church, therefore when you act against them you are not acting against the church,'" said Dr Boesak.

TOP page 1  
**Boesak**  
Case TWP 28/3/88

D/D 28/3/58  
Boesak

fears he  
may be  
killed (28)

CAPE TOWN — The president of the World Alliance of Reformed Churches, Dr Allan Boesak, vowed yesterday to continue resisting the South African Government but said he feared he might be killed.

Dr Boesak, at the centre of a row between church and state, has received several death threats recently and his home and office have been stoned.

"Even though it may be true that we will be called to give our lives for this cause . . . I cannot change my obedience to God," he said in a sermon at his church.

"I cannot withdraw the challenge to the state that we will continue to work for peace and justice.

"If I die, it will not be because I have called for bloody revolution . . . it will be because of the faithfulness to the gospel of Jesus Christ that I have tried my best to fulfil."

The leader of a visiting delegation from the World Alliance, Mr Edmond Perret, read out a statement in support of Dr Boesak and voiced grave concern at events in South Africa. — Sapa.

# Methodists to decide on peace church issue

JOHANNESBURG — South African Methodists are soon to be called on to decide whether or not to declare a "so-called" Peace Church, it was reported last night.

Such a decision could have further far-reaching implications for relations between the church and the state.

Debates on the Peace Church proposals and suggestions will commence at circuit meetings of Methodist congregations within a few days.

Decision will be passed on to the synods and then finally to the church's October conference.

Study documents which Methodists have been called on to debate at circuit meetings next month are based on, and expand on conference resolutions of 1986, which propose that the Methodist Church of Southern Africa should

declare itself a Peace Church.

In terms of the resolution it is proposed that this year's conference should reject violence and war, and declare that its members ought not to participate in violence or military service of any form. Such non-participation should however not be an article of good faith or a condition of membership.

In addition, Methodists should not participate in the manufacture, propagation or advertising of munitions, weapons or instruments of war or in scientific, educational or cultural programmes designed to contribute to war, or propaganda or activities promoting ill-will or hatred among peoples or nations.

The resolution also proposes that Methodists should enter into the study, training and practice of forms of non-violent action.

The accompanying study document emphasises that the church should not be neutral but should be on the side of the oppressed and the essence of the Peace Church should be to bring about change through non-violent action.

The document suggests that "effective action has flowed from the power of labour organisations, through rent and bus boycotts, funeral demonstrations and through non-collaboration with government agencies, agents and edicts"

Asked that if it op-

posed all violence why the proposed Peace Church document did not call on Methodists to stop collaboration with the ANC and its agencies and edicts, the Reverend Peter Storey said that the National Party and not the ANC were in power, and the violence had been initiated by the state.

In addition, Mr Storey said, it had to be remembered that the Methodists agreed by and large with the ANC's Freedom Charter, though it rejected the ANC's methods of violence.

The documents therefore specify only non-collaboration with the government, while the

ANC is not mentioned in this context.

Referring to military service, the study document suggests that Methodists should not participate in military service in any form — whether pro-government or anti-government.

The document emphasises that it is crucial for Methodists to participate in and take responsibility for the Peace Church decisions. This was because the non-violent stance of the church in no way implied that it would be passive, but rather extremely active in the ways decided on. —Sapa

D J D 28/3/88

# Tutu: no decision on court action (28)

CAPE TOWN — Archbishop Desmond Tutu has not yet decided on whether to take Mr. P. W. Botha to court following the president's remarks on church leaders last week.

Lawyers for the head of the Anglican Church have been considering a possible defamation action against the president.

A spokesman for Archbishop Tutu's office said: "A decision on whether to take action will emerge in due course."

"It is not the sort of decision that can be taken overnight."

Mr Botha apparently relishes the prospect of court action from church leaders.

He reportedly told cheering fellow Nationalists at Naboomspruit on Friday: "I would welcome that. I would welcome it because then the government would bring to light all the facts and knowledge we have in our possession."

A spokesman for Mr Botha said yesterday that he was not aware of any investigation by the state president's office into Archbishop Tutu which could have disclosed the "facts and knowledge" which Mr Botha referred to at Naboomspruit.

"I am not in a position to add to the remarks made by the state president," the spokesman added. — DDC

D/A 28/2/28  
Winnie

warns

PW (28)

PIETERMARITZBURG

— The 54-year-old social worker, and wife of the jailed ANC leader Nelson Mandela, Mrs Winnie Mandela, addressed a class of theology students in Pietermaritzburg's Imbali township and criticised the action taken by the government against church leaders.

Mrs Mandela warned the State President, Mr P. W. Botha: "You touch the churches of God, you unleash the wrath of the nation."

"We shall stand by our churches."

Mrs Mandela told the students that "the challenge that will face you is how to achieve justice, peace and reconciliation in the shortest possible time."

"This so-called black-on-black violence happens when the government re-directs the wrath of the oppressed on themselves, moving the spotlight away from the government."

She shared the platform the Reverend Simon Gubule who was recently issued with a banning order.



# BOESAK - MY

(28) 28/3/88 Sowetan

ANTI-APARTHEID church leader, Allan Boesak, vowed yesterday to continue resisting the South African Government but said he feared he may be killed.

Boesak, at the centre of a row between church and State in South Africa, has received several death threats recently and his home and office have been stoned.

"Even though it may be true that we will be called to give our lives for this cause . . . I cannot change my obedience to God," Boesak said in an emotional sermon at his church in Cape Town's coloured Bellville township.

"I cannot withdraw the challenge to the State that we will continue to work for peace and justice.

"If I die, it will not be because I have called for bloody revolution . . . if I die, it will be because of the faithfulness to the gospel of Jesus Christ that I have tried my best to fulfil," said Boesak, president of the World Alliance of Reformed Churches.

Edmond Perret, leader of a visiting delegation from the World Alliance, read out a statement in support of Boesak.

Perret, general secretary of the World Alliance, said threats and accusations against Boesak were in fact directed at the movement's 70 million members worldwide.

# LIFE IS IN DANGER

M6.41 29/3/88

# Chinese defy notorious one-child-family policy 25

LONDON. — China's plan to head off mass starvation within 75 years by enforcing a one-child-family policy is failing because newly rich peasants want as many boy babies as possible.

The population control policymakers had ignored the obvious need of the new peasant entrepreneurs for boys to help in the fields. As Chinese women marry into their husbands' families, a couple with a single daughter faces poverty in old age.

The Guangming Daily, supposedly the intellectuals' newspaper, has squarely faced the conflict. "Without enough male manpower, this small-production business cannot survive any longer... but it does not conform to the goal of population control through family planning."

What is finally being admitted is that the "rural responsibility sys-

tem", which in 1979 abolished the communes in favour of tens of thousands of tiny holdings from which individual families could retain a profit, thwarted the one-child policy.

## Growing rapidly

The extent of peasant non-compliance with the birth policy has alarmed officials. The aim of the one-child rule is for China's population to decline from its present figure of more than one billion to 700-million within 50 years. In fact, the population is growing rapidly, in many areas by more than 20 percent annually.

Ninety percent of peasants polled said they wanted at least two children. The government, acknowledging this, has avoided introducing a national birth-control law, leaving

each province to enforce the policy as best it can.

What outrages the Guangming Daily is that the government, rather than risk disapproval, appears to be allowing peasants to have more and more children.

"Whoever fails to attach enough importance to the rules of science will have to suffer for it... This breach of policy will be more obvious by the end of this century."

China's best hope for averting a nationwide famine in the next century is not the one-child policy, but the creation of new rural landlords.

These will rely not on muscle power but on tractors, and the peasants who left the land for the factory may begin to accept the party's slogan: "Girls are as good as boys". — The Independent News Service.

28 Sowetan 29/3/88

THE magistrate asked sternly "Is it the function of a priest to defy the Government?"

The answer was swift. Father Trevor Huddleston said: "Is it the function of a priest to remain silent in the face of injustices?"

It was many years ago, during the Sophiatown removals. But it could have been today, for all the on-off cordiality in relations between Church and State.

Father Huddleston hated the Government's racial measures. For its part, the State never wasted time if it could act against him — and almost always did.

It must have been a heavy sigh of relief heaved along the corridors of power when the priest was recalled to England by his order, but his voice is heard still in his capacity as president of the Anti-Apartheid Movement.

If Fr Huddleston was a thorn in the side of the Government, Bishop Ambrose Reeves, Anglican Bishop of Johannesburg, was more than a pain in the neck

**Schools**

He became bishop the year the National Party acceded to power and wasted no time in setting up its apartheid machinery. At the outset the scene was perfected for a lengthy round of clashes between the bishop and Government.

When Dr Hendrik Verwoerd, Minister of Native Affairs and Education, made known his plans to introduce Bantu Education for black children, Bishop Reeves led the campaign against the scheme.

Dr Verwoerd's designs were not only to handicap the black child academically, but also to ensure no one would

Yet another clash in the long history of confrontation between the Church and the State in South Africa is upon us. Even though this time the heat is primarily on Anglican prelate Archbishop Desmond Tutu and, to a certain degree, Dr Allan Boesak of the World Alliance of Reformed Churches, many leading South African clergy have interpreted it as an assault on the Church itself. JON QWELANE looks at celebrated clashes between temporal and spiritual authority, past and present.

FOCUS

28 Sowetan 29/3/88

# The Church's long clash against the State



Fr HUDDLESTON

Dr BOESAK

come to the rescue. Up to that time education for blacks was the responsibility of the churches, because the Government had largely ignored it.

He intended taking over the mission schools to make them, in addition to the new State schools, channels through which Bantu Education would be taught. Bishop Reeves would have none of it, and immediately closed all schools under his jurisdiction rather than surrender them to Dr Verwoerd.

Came Sharpeville and its massacre of 69 unarmed anti-pass laws protestors in 1960, and Bishop Reeves was again at the forefront of condemnations of police and Government actions. Fearing he would be detained, he slipped out of

South Africa during the night and surfaced in England.

After some time he returned, but he was immediately reported.

By then Dr C F Beyers Naude was openly voicing disquiet about the way the Afrikaans church interpreted the scriptures to justify the State policy of legalised racism, which gave rise to the notion that one race was superior to others and thus opened the way for the larger section of the population to be dehumanised.

His objections grew strident by the day, and very soon his congregation could no longer take it. They unfrocked him and expelled him from the ministry, and the Government was not long behind in acting against him.

**Removals**

They withdrew his passport, and in 1977 banned his Christian Institute and its publication, *Pro Veritate*, and house-arrested him for the next seven years. In that period he was also a banned person.

Cosmas Desmond was a young Catholic priest extremely concerned about the Government's policy of forced removals which peaked in the '60s and '70s. He saw as

inhuman the practice of uprooting whole communities of blacks from their ancestral lands and dumping them in far-away resettlement camps, out of the public eye and mind.

Fr Desmond campaigned vigorously against forced removals, focusing the spotlight on the infamous resettlement camp of Dimbaza on which he later wrote the book *The Discarded People*.

**Expelled**

For his troubles he was banned and house-arrested. His book was also banned but the action gave wide publicity to the book, which was later filmed as *Last Grave In Dimbaza* and attracted wide viewership overseas and for a long time kept the spotlight on apartheid.

For his constant clashes with the Government the Anglican Bishop of Damaraland, Bishop Colin Winter was expelled from Namibia in 1972.

Because a bishop vacates his post only when he dies or when he signs his resignation, Bishop Winter remained a thorn in the Government's flesh even when in exile because of his refusal to vacate the bishopric of Damaraland.

Political comment in this issue by J Latakgomo and A Klaaste. Sub-editing, headlines and posters by S Matlhaku. All of 61 Commando Road, Industria West, Johannesburg.

The reproduction or broadcast without permission of articles published in this newspaper on any current economic, political or religious topic, is forbidden and expressly reserved to The Argus Printing and Publishing Company Ltd under Section 12(7) of the Copyright Act 1978.

• Write to the Editor at PO Box 6663, Johannesburg 2000. Nom-de-plumes can be used, but full names and addresses should be supplied or the letter will not be published.

The bishop-in-exile did not shut up, as the Government had perhaps expected, but called on all Christians in South Africa to accept the Hammanskraal Declaration and be conscientious objectors rather than join the armed forces.

He died in 1981, still head of the Namibian Diocese.

Even as Bishop Winter was having headaches over Government actions against him, the Anglican Dean of Johannesburg, the Very Rev Aubie Gonville Firrench-Beytagh was the subject of secret police surveillance which would land him in court in a highly publicised case to face charges of terrorism.

• To be continued



Lest we forget...

THE Sowetan today remembers journalists around the country who are in detention:  
• Zwelakhe Sisulu, Editor of the *New Nation*, who has been in detention under the emergency regulations for 470 days;  
• Brian Sokuto, Eastern Cape freelance journalist, has been detained for 652 days;  
• Vincent Mfundisi, of SABC-TV, has been detained under Section 29 of the Internal Security Act for 178 days;  
• Themba Khumalo, a freelance journalist working for an overseas publication, has been in detention under Section 29 of the Internal Security Act for 246 days.

**T**HE Anglican Dean of Johannesburg, the Very Rev Aubie Gonville French-Beytagh, was the subject of secret police surveillance which would see him in court in a highly-publicised case to face charges of terrorism.

At the Rand Supreme Court he was sentenced to five years' imprisonment, but was freed on appeal and was on the first plane to England after he heard the news.

In the meantime the black sector of the church was becoming restive, questioning the relevance of the scriptures to black political and social conditions and concluding that the gospel could not be divorced from the material being of Christians.

Black theology was born and one of its earliest advocates, Sabelo "Son of Man" Ntwasa, a close associate of Steve Biko and other early black consciousness exponents, was banned before his ordination as a priest of the Anglican Church and had to seek ministerial permission to attend his own ordination.

**Hardships**

Put simply, black theology taught that the gospel had to be reconciled with those to whom it was preached. It was not enough to tell people they would inherit a kingdom after death, but expect them during life to endure hardships created by a temporal authority acting contrary to the dictates of God.

Allan Boesak, himself a leading exponent of black theology and one of the country's two "turbulent" priests of the moment, summed it thus: "The gospel is a gospel of liberation. Therefore, black theology is a theology of liberation. It believes that Christianity is not a 'white religion', an instrument for the effective oppression of blacks. It believes that God is a God of justice and liberation, always choosing the side of the

# The birth of liberation theology

Somelani  
30/3/88  
28

**FOCUS**



**ARCHBISHOP Tutu**

weak and down-trodden."

This interpretation of the scriptures obviously posed a problem for the Government, not least its main spiritual allies, the **Dutch Reformed Churches**.

Many documents on black theology were banned, and most still are.

The central theme of black theology is not unlike that of liberation theology. Both are openly biased in favour of the poor and oppressed and say that



**Dr BEYERS Naude**

was the option Christ took, and such course can only lead to justice and the restoration of humanity to the down-graded people.

Dr Boesak, ironically, is a minister in the "coloured" wing of the establishment church, the Nederduitse Gereformeerde Kerk, yet he has never hesitated to lambast the "mother" church whenever he could, accusing it of giving spiritual justification to the policy of racial segregation.

**Mind**

He spearheaded the campaign by World Reformed Churches to have apartheid declared a "heresy and a blasphemy" as well as "idolatrous" creed, leading to the excommunication of South Africa's white Reformed Churches.

In October 1981, chiefly through him, the Alliance of Black Reformed Christians in South Africa (Abreca) was founded with him as chairman. Even though it was an alliance of "black" reformed Christians, among its founders were leading white clergymen like the Rev J Francois-Bill of the

Evangelical Presbyterian Church of South Africa.

They accepted Dr Boesak's definition of "black" to mean a state of mind rather than pigmentation.

At its formation Abreca said it would conduct dialogue with white Reformed Churches provided they "declare unequivocally that apartheid is a sin and that the moral and theological justification of it is a travesty of the gospel, a betrayal of the reformed tradition and a heresy".

The Most Rev Desmond Tutu, Anglican Archbishop of Cape Town and Metropolitan of Southern Africa, is undoubtedly the most "turbulent" priest of the times. He has crossed words with authority more times than all his predecessors put together.

His clashes with the State go back many years — to the days when he was still Dean of Johannesburg.

Then, in June of 1976 at the height of class boycotts by Soweto pupils, he wrote a letter to the Prime Minister, Mr John Vorster, warning of dire consequences if black grievances were not heeded.

For his trouble he got a sharp rebuke, and the Premier scoffed that the cleric was out to cause sensation with his warnings. Two weeks later the largest wave of political unrest yet to hit the country came about, and at its end more than 500 lives were lost and racial tension was at its highest.

The Government has withdrawn Archbishop Tutu's passport several times, the most notable

occasion being when the cleric, then secretary-general of the South African Council of Churches, returned from an overseas trip where he had exhorted Denmark to stop buying South African coal.

The Government demanded he retract his call to the Danes, and he refused. They withdrew his passport, and he still would not retract his words or apologise.

In the end they gave the document back, and on his European tour the following year he again called for economic pressure to help end apartheid. Again he was in hot water with the Government, again they took back his passport, and again he refused to back down.

**Attacks**

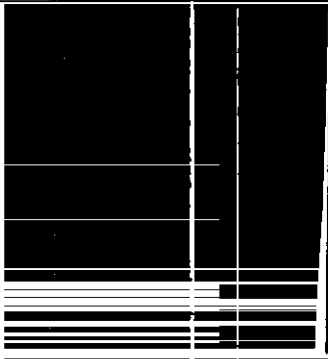
The white terrorist group of a few years back, the Wit Kommando, gave him one month to leave the country or be killed. The National Front called him "a bastard" and threw silver coins at him, and mysterious attacks were made on his home, in addition to threatening and abusive telephone calls.

He has calmly explained that his stand stems from the teachings of the Bible, and has said if there is any subversion at all then the Bible must be a subversive publication because the exodus makes it clear "God is a political being whose greatest political act was to free slaves from bondage".

Archbishop Tutu's latest troubles with the Government stem from the march on Parliament

REGISTRATEUR

12.08.1987  
HTA/mb  
me110



# Sendingkerk backs Boesak on politics

*CAT Times 31/3/88*  
Staff Reporter

DR Allan Boesak's presbytery of the Ned Geref Sendingkerk this week endorsed church involvement in politics and assured Dr Boesak and his family of its "continuous support".

Church involvement in politics was a legitimate expression of the church's freedom of religion, a statement said.

Article 99.3 of the Sendingkerk's church law read as follows: "The church thankfully accepts the authorities' protection and recognition of its inalienable right to the exercise of freedom of religion in bearing witness and calling assemblies, and sets itself the goal of using this freedom responsibly towards building a Christian state."

By virtue of this article, it said, church involvement in politics was legitimate.

The presbytery assured Dr Boesak, Archbishop Desmond Tutu, the Rev Frank Chikane "and all other Christians who are suffering as a result of their prophetic witness" of its continuous support.

2/3-6/4/88



Dr Allan Boesak

# Top clergy support Boesak

South Africa

A TOP-LEVEL delegation of the World Alliance of Reformed Churches visited South Africa at the weekend to pledge support to WARC president Dr Allan Boesak and other church leaders facing action by the government.

The WARC delegation, led by general-secretary Dr Edmond Perret, warned the South African government that "if you touch Boesak you will have to contend with our 70-million members worldwide".

"A threat against Boesak is a threat against all our members," Perret said.

Tensions between church leaders and the State reached a crisis point this week as the Anglican Church threatened to take President PW Botha to court after his scathing attacks on Boesak, Anglican Archbishop Desmond Tutu and SACC general-secretary Rev Frank Chikane.

Boesak this-week expressed fear of being assassinated. He said the police should be blamed if he died.

Boesak spoke of his fears of assassination this week after UWC students guarding his home noticed what they described as a police car driving past with its lights off.

As the car passed the students flicked on the lights of the car in which they were sitting. They claim they saw three policemen inside the car, one pointing a gun at Boesak's house.

Police have rejected the allegation as "totally unfair, untrue and malicious". The increasing number of death

threats against Boesak has made the church leader fear for the safety of his family.

"I am more worried about my family than I am about myself," he said. "Fortunately my children are not creeping about like little mice. But my wife shares my deep concern."

Boesak said it was "very sinister" that some of the threats should have come through on his private, unlisted line - a number known only to five people.

"There is no way any one else would know that number unless they had somehow obtained the information from the Post Office," he said.

The threats were usually uttered by a male voice speaking in "very calm" but "extremely menacing" tones. The nature of the threats had become specific - Dr Boesak would be shot, the caller said.

Threats have also been made against his staff and stones have been thrown through his office windows and windows at his home. Security guards have now been posted at his office.

The recent vocal attacks by the NG Kerk against himself and Archbishop Tutu indicated the NGK was trying to justify possible future action by the State against church leaders and church bodies like the SACC and the Foundation for Peace and Justice.

"The battle lines have been drawn and the NGK has clearly shown which side it is on," Boesak said.