

CHURCH & STATE

1982

JAN. — DEC.

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S. J. J. 3/1/82

BIG BROTHER BOTHA GETS THE MESSAGE AS THE CHURCH STOPS TURN

By Hennie Serfontein

THE slow, escalating Church-State conflict is bound to have far-reaching consequences for the Afrikaner-dominated National Party Government and the South African Council of Churches (SACC) and its member churches which represent 15-million black and white Christians.

At the centre of the conflict is the SACC and its controversial charismatic secretary-general Bishop Desmond Tutu.

During 1981 the conflict entered an important new phase because for the first time a church senate actually decided to defy and ignore certain specific apartheid laws and regulations.

This happened when the rather cautious conservative Presbyterian Church — the only English language multiracial church where whites are three to one in a majority — decided at its general assembly in October to call on its ministers to ignore the Mixed Marriages Act and marry couples across the colour bar.

That was a historical decision. Because until then the SACC and its member churches had over the years basically confined themselves to the denouncement of apartheid and condemning specific laws and Government actions.



TUTU

The decision by the Presbyterian Church, backed by other major churches and the SACC, reflected the change in the mood of an influential section of Christians inside these churches.

At the root of the Church-state conflict is the belief of theologians, ministers and churches of the SACC

and its member churches, and also a few theologians of the Nederduits Gereformeerde Kerk such as Dr Beyers Naude and Prof Nico Smith, that the apartheid policy and laws are an evil, immoral and therefore unChristian.

But the Government, backed by the powerful Afrikaans NGK, reject

this criticism. They claim that their policies are based on Christian principals which are justified by the fact that according to the Bible each group and nation has the right to maintain its own cultural, language and ethnic identities.

The Government is very vulnerable in this sphere, because it is

important for it to be seen in the eyes of the world and of other Christians to be acting in accordance with the scriptures.

The Church-State conflict of 1981 reflects the new approach that emerged in 1979 at the Hammanskraal SACC annual conference. Dr Alan Boesak, the theologian of the NG

Sending Kerk (for coloureds) then challenged the churches: The time has come for a programme of civil disobedience to actively defy the apartheid laws.

This call also reflected the growing tension inside the SACC member churches between younger black and more

WE DEFY

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NG THE OTHER CHEEK

YOU!



BOTHA

radical white Christians on the one hand and the more conservative whites and blacks on the other.

In February 1980 the SACC and the church establishments were challenged by black Christians at a special conference at Hamanskraal: The church either plays an active role in helping Chris-

tians suffering under the present system or alternatively the blacks will break away to form their own confessing church on the basis of German Christians who opposed the Hitler regime in the thirties with their confessing church.

Thus the SACC and its member churches over the past years

have taken a much tougher stand.

The expected meeting between the SACC and Prime Minister P. W. Botha and his Cabinet as a follow-up to the meeting in August last year did not take place.

The second meeting was due to take place the end of 1980. But opposition by SACC leaders to comply with Mr Botha's subtle condition that they should first visit the Operational Area caused a delay.

Abandoned

The meeting was finally abandoned by the SACC in April this year.

It followed three events:

- (1) The removal of Bishop Tutu's passport for a second time after making "hostile statements" in Europe;
- (2) A series of sharp attacks by Cabinet Ministers on the SACC and Bishop Tutu because of his statements;
- (3) And the news that the Government had until recently financed the ultra-conservative Christian League with the specific purpose of undermining the SACC.

Bishop Tutu told the SACC conference in May this year that there would be no more meetings with Minister Botha unless the Government apologised for its attacks on the council and for financing the Christian League.

In his annual report Bishop Tutu stated that "if the Government were to do only four dramatic things" the necessary atmosphere could be created for a national convention.

delivering food to the squatters.

Defiant Bishop Tutu admitted after that the SACC had given the squatters money to hire transport to bring them back from the Eastern Cape to Cape Town where they were regarded as illegal.

Tutu said publicly: "I'm committed to using all my resources dismantle the policy of forced population removal.

"I wish many white Christians would only visit one resettlement camp and tell me whether they believe this is what should be done in their name.

Tutu and the SACC were then sharply attacked in Parliament by Dr Piet Koornhof, Prime Minister Botha, and Mr Louis le Grange.

Dr Koornhof "exposed" in Parliament an unholy conspiracy involving Bishop Tutu which "deliberately planned and orchestrated" the Nyanga squatters to embarrass the Government and to "bring illegal" blacks to the Cape Peninsula.

Prime Minister Botha claimed the Nyanga squatting was a campaign organised and financed "by people with ulterior motives."

Tutu's reply clearly revealed the deep gulf dividing the Church and State on the issue when he replied: "It appears that law and order are to be set up against the greater good of man. But the law is not an end in itself.

COLOUR PROCESSING BY

CONT... ->

Russell urges policy change

ARGUS
4/1/82

28

Religion Reporter



THE Most Rev
Philip Russell

WITHOUT a radical change in Government policy in 1982, away from actions which are abhorrent to Christianity, there will be an increase in State-Church confrontation, said the Anglican Archbishop of Cape Town, the Most Rev Philip Russell.

The Archbishop clearly warned that an end to detentions and bannings and an end to the retention of power in the hands of a white minority were needed as steps towards 'hammering out a course for the ship (South Africa) to take.'

Writing in his January newsletter, the Archbishop and head of the Anglican Church in Southern Africa, said legislative power in South Africa was in the hands of a white minority with the secret society of the Broederbond exercising a strongly suspect role in the background.

'Here Christians must press for that open ordering of society in which all can play their full role.

'Again they must expect the State to resist them with the machinery at its disposal.'

Exacerbating the situation in South Africa was 'the whole diabolical detention/banning without trial machinery, which the State not only has used but uses frequently.'

'No Church can be satisfied while the situation continues as it is.

'Christians are commanded by their Lord to walk in the light, as Christ is the light. The whole detention/banning process is the total reversal of all this. Hence its abhorrence to the Church of Christ which urges its complete rejection.

'As Christians try to challenge the State's encroachment of the rule of law, they must expect the State increasingly to pressurise them by the application of the 'security' legislation, or its threat by way of intimidation.

'Christians must make it abundantly plain that it is the State and not they were doing the confronting.'

Archbishop Russell said there was one ray of hope. Those in authority were not overtly hostile to Christianity or neutral but called themselves Christians. If 'both sides' were truly in Christ, there was hope.

'And many of us will, I am sure, continue to press for a sitting down round a table, together, to hammer out a course for the ship to take — if I may mix my metaphors.'

'It is perfectly clear that its membership should be representative of the whole population of South Africa.'

'I would lend my support to the calling of any such convention.'

Documents are in Broederbond safes — prof

DOCUMENTARY evidence of the influence which the Broederbond has on synod resolutions of the N.G.K.K. are "safely closeted away in the safes of the Broederbond" and can therefore not be made public.

By J. H. J. ...

This is asserted by Prof Nico Smith, the laic theologian who last month quit his post as dean of the Theological Seminary of the ... to join a ... in ... Port ... in a letter to the Afrikaans Sunday news ... Prof Smith, who was a ... of the ... had ... by a ... that the ... of ... to support their ... of the Broederbond in ...

... of the various ... synods ... to the ... of the ... that ... the ... of the ... as for the ... of ... a ... a ... of ... their ...

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Mr Raubenheimer was strictly critical of the ... in a letter to ... on December 13.

In yesterday's letter, Prof Smith said not all the instances where the Broederbond influence is ... in the ... were documented.

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D. Dispatch

Confrontation: Russell warns

CAPE TOWN — The head of the Anglican Church in Southern Africa, Archbishop Phillip Russell of Cape Town, has warned that there will be increasing state-church confrontation this year unless there is a radical change in government policy.

Writing in his January newsletter, he said there had to be an end to actions "abhorrent to Christianity" such as bannings and detentions without trial, and steps towards the "hammering out of a course" for South Africa's future.

Christians had to press for an "open ordering" of society in which all South Africans and not only the white minority and the Broederbond played a full role.

But the state could be expected to resist any such moves with all the machinery at its disposal, Archbishop Russell said.

The situation in South Africa was made worse by the "diabolical" system of banning and detention without trial.

"No church can be satisfied while the situation continues as it is. Christians are commanded by their Lord to walk in the light, as Christ is the light.

"The whole detention-banning process is the total reversal of all this. Hence its abhorrence to the Church of Christ which urges its complete rejection.

"As Christians try to challenge the state's infringement of the rule of law, they must expect the state increasingly to pressurise them by the application of the 'security' legislation, or its threat by way of intimidation," he said.

But because the authorities claimed to be Christian, there was a ray of hope. — DDC.



ARCHBISHOP RUSSELL

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NG Churches fight mixed sport at school

By John Allen,
Religion Reporter

POTCHEFSTROOM — Representatives of the Afrikaans Reform "sister" churches have urged the Government not to support racially mixed sport in schools. This is revealed in a report before the National Synod of the Gereformeerde Kerk in Suid-Afrika which began its synod in Potchefstroom yesterday. The report disclosed that the Inter-Church Commission for Education of the Afrikaans churches had presented

a memorandum on mixed sport to the Prime Minister and the Department of National Education.

It was also reported that there had been a number of meetings between the commission and the Government although the dates of these were not specified.

BRIDGE

The memorandum read: "Mixed competitive sport which takes place as part of a school's activities can be used to build a

bridge to integrated education.

"Such sport which takes place as part of the ordinary education system is educationally unwarranted, undesirable and unacceptable for every people (volk) national educational which holds Christian aims."

The commission appealed to the Government "not to support action for contact which can eventually prejudice our Christian national aims in education."

ERODE

It said mixed sport at school could erode the development of a child's awareness of the identity and calling of his "volk."

The commission drew a distinction between organised sport within schools — in which it said children had no real control over participation — and outside invitations to individual children to take part in mixed sport.

RACE RELATIONS

"We are not in principle against attempts to improve race relations in South Africa," said the commission. "We are concerned about the sensitive school situation and do not want to see our children given for experiment to sports administrators who are not educationally qualified."

Gereformeerde Kerk representatives reported to the synod that they associated themselves with the commission's educational arguments. But they felt the issue was

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Tutu: Newsmaker or noisemaker . . .



BISHOP DESMOND MPILO TUTU: Spirit of strength and courage.

By SAM MABE

SOME people call him a newsmaker, while others may prefer to call him a noisemaker. Those are but two of his numerous attributes which have elevated him head and shoulders above many of his counterparts.

In the pulpit, he gives powerful sermons and on the public platform, he delivers dynamic speeches. And whenever he opens his mouth, he keeps it open and in the process, he makes himself a number of friends — and enemies too.

The most distinguished of his attributes are his forthrightness, his courage, strength of spirit and daring stances he has taken in defending Christian principles and condemning what he calls the inhumanity of man to man.

His name is Bishop Desmond Mpilo Tutu, general secretary of the South African Council of Churches — and husband to Mrs Leah Tutu.

Whatever he says and does, stimulates praise and criticism from his admirers and his critics. And he has many of them. Everywhere in this country.

When he spoke to Prime Minister P W Botha, he was seen as compromising himself. This affected his image to some extent, especially among the youth.

When he shook the hand of the world's highest-ranking church leader, Pope John Paul II, his cri-

tics argued that anybody who got close enough to the Pope could shake his hand, irrespective of their status. Which could also be quite true.

But they overlooked the fact that it is not necessarily anybody, who can get the opportunity, or who can be allowed to get close to the Pope. And few in this country have seen the Pope, let alone got close to him.

Accusation

For after having met and spoken to various leaders abroad, he was accused by the Minister of Police, of supporting subversive elements and encouraging a climate of revolution in South Africa.

This accusation provoked the wrath of many blacks who snarled at Mr Louis le Grange and immediately pledged their support for the Bishop.

Many observers feared that Mr Le Grange's scathing attack on Bishop Tutu was one way in which the Government could try to prepare the public for any action intended against him.

The Bishop himself was quick to point out — and firmly too — that if the Government intended banning him, that would be a waste of time because he would defy the

banning order.

The Anti-Republic Ad-hoc Committee, comprising of various women, students and labour organisations said: "An injury to Tutu is an injury to all."

Dr Nthato Motlana, chairman of the Soweto Committee of Ten, who also spoke for the Soweto Civic Association said: "We want to say to Mr Le Grange and other racists in his party — keep your stinking fingers off our Bishop."

The Azanian People's Organisation said: "We strongly warn the Government not to touch the Bishop, because it may be biting off more than it can chew."

And while there is evidence of bad blood between Bishop Tutu and both the Prime Minister and the Minister of Police — perhaps the whole Cabinet and a sizeable number of whites — there are blacks who are not sure whether to love or to hate the Bishop.

While impressed by his outspokenness and fearlessness in saying things which many black politicians would be afraid of saying about the Government, he is sometimes criticised for his advocacy of reconciliation.

He infuriated the Prime Minister when he advocated for the application of economic pressure against South Africa while he was

abroad early last year. As a result, his passport was withdrawn.

This trip seems to have done a lot in enhancing his credibility, but at the same time, it drew sharp criticisms from some politicians who may have become worried that he was stealing the limelight away from them.

At one stage, Bishop Tutu was told by the ultra-right wing organisation, the Wit Kommando, to make a choice between leaving SA or getting killed. He chose the latter, because he is still in SA.

Campaign

A pamphleteering campaign that was launched against him last year accused him of instigating students to boycott schools, of supporting violence and of preaching disinvestments while leading an affluent life.

His battle with Mr P W Botha, who once accused the SACC of having spent R2-million to promote unrest, culminated in the Government setting up a Commission of Inquiry to investigate the SACC's receipt and use of its funds.

But so far, nothing seems good enough to force the Bishop to change his stance in his commitment to fight for justice and an end to apartheid in this country.

DDC.

... would be accepted on that basis. —

D. Dapatch

Minister expelled, 4 detained in Venda

PRETORIA — A clergyman had been expelled and four were in police detention in Venda, church officials said

yesterday.

The expelled cleric, Dominee Faure Louw, is a minister in the Dutch Reformed Church in Africa.

Mr Louw had his work permit withdrawn by the Venda authorities on Tuesday.

The Venda Government gave no reasons for his expulsion.

The acting general secretary of the Lutheran Church in South Africa, the Rev Reinholdt Schultz, said yesterday that four Lutheran ministers had been detained by Venda police in recent months.

The first to be detained was Dean T. Farisani, the last president of the now banned Black Peoples' Convention (BPC), who was held late last year.

The Lutheran Church had sent a telegram protesting the detention, Mr Schultz said. — SAPA.

Squatter worker must leave SA

CAPE TIMES

8/1/82

307-330

28

By TONY WEAVER

MRS KATHY LUCKETT — named in Parliament last year as one of the "instigators" of squatter resistance to removal from the Cape to Ciskei and Transkei — has been refused permission to continue living in South Africa.

Mrs Lockett, a Zimbabwean citizen and part-time history teacher and church worker, could not be contacted by late last night, but sources close to the family confirmed that her residence permit had not been renewed.

Friends of the Lucketts said last night that the Department of Internal Affairs had told Mrs Lockett they were "not prepared to renew her temporary residence permit".

The permit — which has to be re-endorsed every three months by the department — expired immediately after Mrs Lockett had travelled from Transkei to the Cape with a busload of squatters attempting to be reunited with family left behind in the removals.

'Exploring'

Since then the department had evidently told her they were exploring the delay in reissuing her with a temporary residence permit, but when she returned from vacation this week she was told it would not be renewed.

Another close family friend said last night that Mrs Lockett had simply said: "It looks like I am being deported."

She had not elaborated on this statement, the friend said.

Mrs Lockett is married to the Rev Syd Lockett, an Anglican priest ministering to the people of Crossroads and Nyanga.

The Minister of Co-



The Rev Syd Lockett, third from left, during the march on Parliament protesting against the removal of squatters from the Cape in August last year.

operation and Development. Dr Piet Koornhof, last year accused Mr Lockett of being part of a group "orchestrating an organized campaign to seek embarrassing confrontations with the government".

Intervention

Speaking in Parliament on September 1 — at the height of removals by his department of squatters living in the "Nyanga Bush" squatter camp — Dr Koornhof said Mr Lockett's intervention on behalf of the squatters had made it impossible for the Transkei and South African authorities to come to an agreement with the squatters.

He also named Mrs Lockett and said she was one of the people who had accompanied a busload of

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From page 1

squatters from Transkei to Cape Town.

The squatters were each given R20 "in order that they could come and take a stand against the law and participate in a campaign of civil disobedience", he said.

Mrs Lockett was interviewed widely by daily newspapers on her experiences during the bus ride and she wrote a full account of the trip for a Sunday newspaper.

In that article she described her arrival in Cape Town after most of the squatters had been removed from the bus and arrested and she had been questioned by police and Administration Board officials.

"It was a pathetic end to a nightmare journey," she wrote.

Yesterday afternoon a spokesman for the Archbishop of Cape Town, the Most Rev Philip Russell, said he had received no official notification that action had been taken against Mrs Lockett, although he was aware that there were "problems" with her permit.

A spokesman for the Department of Internal Affairs said yesterday afternoon that he could not comment "at this stage" as he did not have the full facts of the matter before him.

To page 2

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Four clerics held by Venda police, one expelled

CAPE TOWN'S 8/1/82
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PRETORIA. — A clergyman had been expelled and four were in police detention in Venda, church officials said yesterday.

The expelled cleric, the Rev Faure Louw, is a Dutch Reformed Church in Africa minister.

Mr Louw had his work permit withdrawn by the Venda authorities on Tuesday, said the church's mission secretary, the Rev Eddie Bruwer. Mr Louw and his family were now staying in Pretoria with relatives.

The Venda Government confirmed Mr Louw's expulsion, but gave no reasons.

Detained

The acting general secretary of the Lutheran Church in South Africa, the Rev Reinholdt Schultz, said yesterday that four Lutheran clergymen had been detained by Venda police in recent months.

The first was Dean T Farisani, the last president of the now banned Black Peoples' Convention (BPC), late last year.

Since then three other Lutheran clerics have followed. They are: the Rev A M Mahamba, the Rev P M Phosiwa and the Rev N Phaswane, who was taken into custody this week.

The Lutheran Church had sent a telegram to the Venda leader, Paramount Chief Patrick Mphephu,

protesting against Dean Farisani's detention but there had been no reply, said Mr Schultz.

"We subsequently attempted to send a delegation to see the appropriate government minister, but failed in the attempt."

Elder

A Lutheran Church elder, also detained by Venda police, had died in custody, said Mr Schultz. He gave the dead man's name as Mr T Muofhe.

"Since Mr Muofhe's death was officially confirmed by Venda authorities, we have heard rumours that another church member by the name of D Ralushai had died in detention.

'Sketchy'

"We have had no official confirmation or otherwise of Mr Ralushai's death."

Mr Schultz said information coming out of Venda was sketchy and he had to rely on reports from the church's Pietersburg office.

According to information from Pietersburg, Dean Farisani's relatives were not allowed to visit him.

"But they are allowed to bring fresh clothing and take away dirty clothes for washing," said Mr Schultz.

The Lutheran Church has nine full-time ministers in Venda, four of them now in detention. — Sapa

Crackdown

Sowetan 8/1/82

on ministers

By NKOPANE
MAKOBANE

VENDA authorities this week detained a church minister and expelled another in the continuation of what is seen as a crack-down on those who are not pro-government.

The Rev N. P. Phaswana of the Evangelical Lutheran Church in Southern Africa in Tshakuma was picked up on Wednesday morning while Dominé Faure Louw of the Dutch Reformed Church in Africa in Tshilidzini was told to leave Venda on Tuesday.

Mr Phaswana is the fourth Lutheran clergyman to be detained by Venda police recently. The other three are the Rev T S Parisani, dean of the Lutheran Church in Sibasa, the Rev P M

Phosiwa and the Rev A M Mahamba.

According to the Rev R Schultz, acting general-secretary of the church, they learnt of Mr Phaswana's detention on Wednesday morning. He said this had shocked him because on Tuesday he had been with him in Pietersburg.

"We are very much concerned about the detentions without trial of our pastors, as well as many of our church members in Venda. To register our protest, we have sent a telegram to President P. R. Mphahlele, but he has not yet reached to it," Mr Schultz said.

It is Mr Phaswana's first detention while others have been detained before with Mr Parisani, former president of the banned Black People's Convention (BPC), being detained for the third

time.

As for Dr Louw, it is said he was ordered on Tuesday to leave Venda within 24 hours after his work permit was withdrawn. He was three hours after he got back from holiday.

So far, no reasons have been given by the Venda authorities for his expulsion. It is speculated that it might have been because of his help in the general arrangements of a Venda man who died in police detention in November last year.

According to Dr Eddie Bruwer, mission secretary in Northern Transvaal, Mr Louw is now in Victoria, staying with relatives.

Attempts yesterday to reach Venda police to confirm Mr Phaswana's detention proved fruitless.

certainty can be cast aside."

ROM 9/1/82 (28)

Probe to get SACC papers

Mail Reporter

MR EUGENE Roelofse, former South African Council of Churches (SACC) ombudsman, is to hand over documents to the Government-appointed commission of inquiry into the SACC next week.

Mr Roelofse obtained a week's extension — the documents were due to be handed over on January 11 — because the task of collating the papers "was more massive than anticipated".

"I will hand over a heavy memorandum with an even heavier heart," Mr Roelofse said yesterday.

Subpoenaed

Mr Roelofse, who has conducted his own investigation into the alleged misuse of SACC finances, refused to voluntarily co-operate with the Government-created judicial inquiry.

As a result, he has been subpoenaed to hand over all documents, financial statements and private notes relating to the SACC and to allegations of the misuse of funds.

He said: "I feel heartsore that matters have come to pass in this sorry way. I still strongly believe in the SACC's principles.

"I hoped for two years that the SACC would clear the matter internally."

(28) Jan 9/1/82

Clerics rap Govt over gambling

By John Allen,
Religion Reporter

POTCHEFSTROOM — The Government has come under fire from within the ranks of the Gereformeerde Kerk for its alleged involvement in "gambling dens" in independent homelands.

The Northern Transvaal regional synod of the church has called on the National Synod, sitting in Potchefstroom, to object strongly to the Government's "technical involvement."

The regional synod

did not name the "dens" but its resolution clearly referred to centres such as Sun City.

SOCIAL EVILS

The call from the Northern Transvaal is one of a number of resolutions on alleged social evils — including undesirable television and radio programmes, Sunday trading, organised sport and recreation on Sunday and birth control — which will be dealt with by the synod.

The Eastern Trans-

vaal synod called on the Church to press for legislation to stop increased Sunday trading and the growth of organised sport and recreation on Sundays.

The Orange Free State and Natal regional Synod said the opening of shops on Sundays was prejudicial to "the Christian character of the Day of Rest."

SELECTED

A report on radio and television tabled at the Synod said that the church deputies responsible for SABC affairs

had regularly encouraged church members who protested at "undesirable" programmes to take up their complaints with individual programme organisers.

The deputies said that during intensive discussions with SABC TV over undesirable programmes they had been assured that material was carefully selected.

The Cape synod expressed concern in a resolution that Bonus Bonds — which the Gereformeerde Kerk and the Ned Geref Kerk had condemned as a lottery

would be extended to raise funds for purposes other than the defence effort.

The family planning campaign run by the Department of Health was condemned as being in conflict with the Word of God in a resolution from the church's Northern Transvaal synod.

A compulsory "reconciliation procedure" in the Divorce Act was proposed by a regional synod which asked the National Synod to record its concern at the growing divorce rate.

Ex-parishioners hope to preserve links with martyr

Battle to save D6's 'Klipkerkie'

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THE first Southern African Anglican martyr, Bernard Mizeki, may yet have the church in which he was baptised in 1886 — St Philip's in District Six — retrieved from the auctioneer's hammer.

The church was placed up for sale after former parishioners had experienced difficulty in maintaining the buildings, while at the same time contributing to the upkeep of churches in the new areas to which they had been moved. However former parishioners are still hopeful that the historical church

By Perryne Constance

'Klipkerkie' — in Chapel Street will be saved and dedicated to Bernard Mizeki, who died spreading the Gospel — although he was not an ordained minister.

Mizeki is officially remembered and honoured in the liturgy of 1975 which introduced the June 18 observance of his martyrdom.

Bernard Mizeki was killed in the Mashona uprising of 1896 when black Christians were attacked for being too closely allied to the white oppressive incursions spearheaded by Cecil John Rhodes.

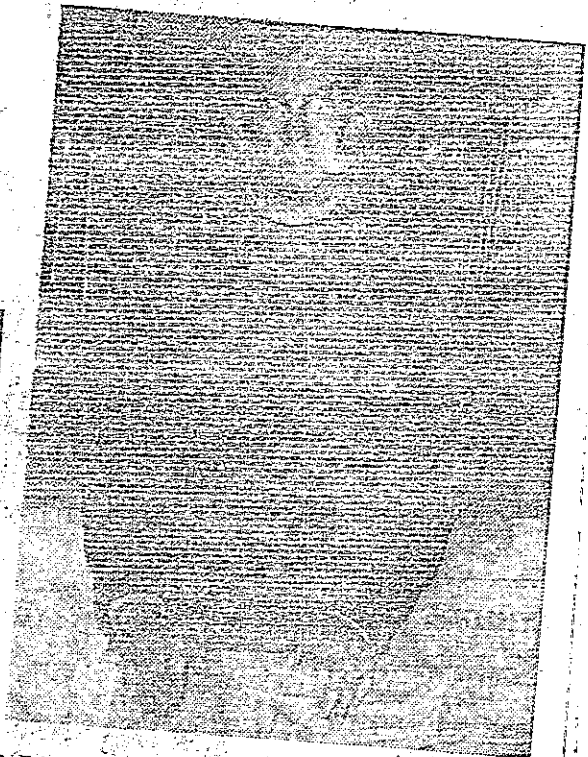
Former parishioners of St Philip's, who agreed to the sale of the church grounds, said they could not afford its upkeep as they were now part of other churches on the Cape Flats.

He was moved to Mashonaland (Zimbabwe) in 1891 as a catechist and remained with his congregation during the uprising instead of fleeing to safety in Salisbury or Umtali.

The primary school was closed at the end of March last year and since then the buildings have been an open invitation to vandals.

Efforts by lay people to make use of the buildings on a long-term basis proved unsuccessful and in December this year the

PARISH priest at St Philip's, the Rev G S Marcus, stands in the now disused font in which Bernard Mizeki was baptised in 1886.



land was placed up for sale. Mr Martin Weatherstone, a spokesman for the Anglican Archbishop of Cape Town, said: 'The Archbishop is still negotiating with the people connected with the church. The whole thing is not yet confirmed.'

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TURMOIL IN THE CHURCH

A year of storm and reform lies ahead for NGK

THE strongest verligte offensive in 20 years to relax the colour bar from within Afrikaans churches is expected to gather force this year and to reach a climax at the 1982 Nederduitse Gereformeerde Kerk Synod.

The offensive aims to:

- Break down the race barriers between the three NGK.

- Open the Broederbond and neutralise it as a giant covert pressure group inside the NGK.

- End its disproportionate influence in the NGK.

- Desegregate the NGK — and so stop the defection of Black and Coloured Calvinists.

- End the powerful dominance of conservatives in the NGK.

These moves are part of a growing "cultural revolution" — a concerted move among younger Afrikaners to modernise the nation's outlook.

But many traditionalists are preparing to resist this onslaught. Senior Afrikaner intellectuals — mostly connected to the Broederbond — have been vigorously counter attacking.

VERLIGTE pressure is growing steadily among the Afrikaans churches — and there is a chance that a liberal Broeder could become next Moderator of the NGK. CHARLES BLOOMBERG investigated the situation...

This week Mr Jan J van Rooyen, a former editor of Die Transvaler, denounced 'Storm-Kompas', an anthology of critical views of apartheid in the church — for its "nihilistic and one-sided accusation" that most Afrikaans priests preached a gospel that complied with Government policy.

He described the book as pretentiously-titled, defeatist, un-coordinated and shallow — "trying to shock rather than illuminate".

If the the new, anti-racist NGK reformers succeed, the style and tone of Afrikaans life will eventually change in the Eighties, liberalising Afrikaner religion, culture and thinking.

As 1982 got into its stride, the counter-attacks to 'Storm-Kompas' sharpened:

Dominee H M Viljoen (NGK. Moorivier) called it "dangerous in its purpose and presentation" and "a veiled assault on conservatism".

He warned: "If you man-

age to cast suspicion on the honesty and uprightness of a church, you are demolishing its power and authority."

Veteran Afrikaner commentator, Mr Van Rooyen, delivered a sarcastic, blistering attack on 'Storm-Kompas' — calling it "unscientific".

Disclosing that he had been a Broederbond member for 25 years, Mr Van Rooyen denounced the book's "wild assertions and insinuations".

The battle for power in the NGK is theological — dealing with two conflicting views of God from a reformed standpoint.

But it is also a battle to bring the leadership's outlook into line with Afrikanerdom's mainstream political, business, academic, and military elite.

Prime Minister Mr P W Botha feels unable to enact much-needed reforms without the backing of the powerful NGK — biggest of the three Afrikaans churches,

and most powerful church in the country.

But the NGK leadership is relatively verkramp — compared with the the NP's top verligtes.

They are blocking reforms — and advances into the multiracial Eighties to which the Nationalist establishment is committed.

If the Church verligtes succeed, the Government will be able to rely on the support for reforming the colour-bar.

Leading Coloured NGK intellectual, Dr Alan Boesak has said: "No other organisation in the country — not even Parliament — can play a greater role for South Africa's peaceful salvation, than the NGK."

But if the anti-racists are defeated, the Government will probably continue its disastrous policy of treading water.

This can only deepen the crisis of expectations — fostering high hopes of imminent changes and anticipations of wide-ranging reforms without follow-through deeds.

The verkrampes will profit from any apparent consolidation of the Right in the NGK, which would happen if their candidate was elected Moderator.

This in turn could increase despair among Blacks — and harden Black attitudes, cementing that polarisation which the Government is so anxious to avoid.

A top NGK leader, Professor Johan Heyns, compared the hidebound stagnation in the NGK unfavourably with new climate in politics: "Our politicians are filled with creative thoughts and are prepared to tread paths which are politically dangerous. But what are we doing as a church? We do nothing."

He is tipped as a candidate for the Moderatorship in elections later this year. And should he be elected, it would certainly signal the start of a new era in Afrikaner Calvinism.

The next six months will be crucial. If verligtes win, it will give the Government a green light for race reforms — and it would again form a common front with the NGK.

Newspaper reports that the Prime Minister, P W Botha was trying to break the power of the Broederbond were emphatically denied this week by an informed source.

On the contrary, the Prime Minister was displeased with the growing friction, I was told.

Central to the debate is the role of the Broederbond in the church.

Different schools of thought in the Bond reflect the tensions in Afrikaner Nationalism.

Some top Broederbonders would like to shed adherence to total secrecy. Two of these are on the AB executive — Professor Gerrit Viljoen, Minister of Education and a former AB chairman

and Dr Wimpie de Klerk, pacesetter editor of Die Transvaler.

In recent weeks, Dr De Klerk has lent his great authority to the move to open the AB through the columns of his newspaper. He called on the Bond to make known its goals, work and methods in order to combat public suspicion.

Dr De Klerk, a former the-

ology professor, and today an energetic verligte propagandist also advocates mixing, dialogue and contact across racial barriers.

But some analysts believe the new counter-campaign has started to clip his wings.

The new moves to reform the NGK come from senior theologians such as Dr F E O'Brien Geldenhuys, an old guard verligte. But there is enthusiastic backing from

most of the younger dominees.

Two of these are Dr Willem Nicol and Dr Piet Meiring — both sons of former Right-wing Moderators.

And behind them is a new generation of White theology students who do not want to serve what they call a shrinking church, doomed to isolation from Black Christians by self-imposed race barriers.

NEXT MODERATOR MAY BE VERLIGTE BROEDER

OBSERVERS believe the next Moderator of the Nederduitse Gereformeerde Kerk could be a verligte Broeder — Professor Johan Heyns of the University of Pretoria.

His chief rival for the position will probably be Dr Dirk Fourie, conservative Actuary of the NGK.

Dr Heyns is a Professor of Dogmatics and Ethics and a member of the NGK General Synod's Broad Moderature.

He seeks amalgamation of the three Afrikaans churches — believing segregated churches are "a sinful disruption" of Christian unity — and wants Afrikaners to protect their identity by adapting rather than hiding behind apartheid.

He has said: "We cannot afford three sister Afrikaans segregated churches. If they do not amalgamate Christianity will disappear in South Africa."

Dr Fourie is a conservative who believes segregated churches are divinely willed.

He says the time is not ripe for an end to race barriers between the churches although he would like one church for all who speak Afrikaans.

Prof Heyns has written many respected theological works.

As a dominee and leading theologian he contributed to 'Storm-Kompas, a collection of 24 essays attacking the Broederbond and the racial



● Prof Johan Heyns ... could be Moderator

attitudes of the Afrikaans churches.

Asked if he planned to offer himself as Moderator, Prof Heyns said: "Anyone can stand. There could be many candidates. So your information is speculative."

Dr Fourie, who is an obvious candidate, denies he is a Broeder but is very pro-Broederbond.

"I subscribe to what the Bond has stood for over the years. I fully associate myself with its ideals."

He denies the Bond has secret pressure groups in the church and rejects claims that the NGK is undermined by an estimated 45% of predikants belonging to the Bond and owing allegiance to a secret policy-making body — the theology of which may not coincide with that of the church.

Differences between the two men emerged earlier this year when they clashed

over the NGK's role in promoting reconciliation between the races.

The occasion was a showdown over the anti-racist 1980 Reformation Day declaration which called for reforms in the NGK and a more liberal NGK approach to society.

Prof Heyns was one of eight professors who signed the plea for an easing of apartheid in the church and refused to back off, despite criticism by the church hierarchy.

Dr Fourie said the church had no duty of reconciliation towards different races.

He has explicitly rejected Dr Heyns' charge that apartheid churches are a "sinful laceration" of Christian brotherhood. He says they have grown historically under God's blessing.

He recently attacked liberalism.

In the traditional style of Dr Koot Vorster, the former pro-Nazi who dominated the NGK during the Sixties and early Seventies, he accused "liberals" and the Afrikaans Press of working hand in hand to "break the NGK". (Dr Vorster died on Friday).

He said a "strong current of liberalism overseas and locally" had the common purpose of breaking the Afrikaner nation, though its church.

This is an echo of the politics of paranoia used by the Right-wing NGK leadership in the Sixties and Seventies to ward off liberalisation.

Venda court CASE FILE 11/187- to investigate man's death in detention

Own Correspondent
JOHANNESBURG — The Attorney General, Mr. Venter, has today announced that the Venda court will investigate the death of a man in detention.

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Deportation

The court has today announced that it will investigate the death of a man in detention. Mr. Venter said that the court will investigate the death of a man in detention.

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Accordants

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11 held

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Church group 'slumped after Info scandal'

ARGUS 13/1/82 (25)

275

Argus Correspondent
POTCHEFSTROOM. — The Christian League of Southern Africa, the rightwing church group financed as a secret 'Info' project, had lost membership and influence, a church report said.

A document tabled at the Gereformeerde Kerk Synod said the league's membership had dropped sharply and it was now composed of only a small group.

(Government financing of the league — granted in an attempt to undermine the SA Council of Churches and major English-speaking churches — was stopped after it was exposed.)

Gereformeerde Kerk deputies who studied the league reported its theological basis showed a lack of deep grounding. The league's approach was such that it could easily be 'politically coloured,' they said.

They recorded that ministers of the Church of England in South Africa — the conservative reformed church founded after a split in the Anglican church in 1870 — had expressed the view that the league had now 'lost most of its value and influence.'

Recently league chairman Mr Fred Shaw associated himself with a right-wing alliance including Dr Mulder.

2 FLVS
Daily Dispatch
18/1/82

Roelofse submits evidence

JOHANNESBURG — Mr Eugene Roelofse, former ombudsman of the SA Council of Churches, submitted 600 pages of documentary evidence to the commission of inquiry into the SACC's finances at the weekend.

Mr Roelofse initially refused to give evidence to the Government-appointed commission chaired by Mr Justice Eloff, and was subsequently subpoenaed in December.

"It is one of the biggest tasks I have ever performed and one of the saddest," he said last night. "It was not very pleasant to submit this type of evidence in regard to former associates.

"On the other hand the truth will out."

Mr Roelofse had conducted his own investigation into the alleged misuse of SACC finances. — DDC.

Blacks also ^{CAPE TIMES} have much to ^{20/1/87} give — Maimela ²⁸

Own Correspondent

PRETORIA. — Whites seemed to think they had a divine "calling" to maintain racial divisions in South Africa and often drew parallels between themselves and Israel, a Pretoria theologian, Dr Simon Maimela, said yesterday.

Addressing the Inter-denominational Theological Congress in Pretoria on the part Israel played in white theology in South Africa, Dr Maimela said whites had grasped the biblical symbol of Israel in a political sense to justify white domination in South Africa.

True Israel

"Clearly the content of this 'whites only' notion is expressed no longer in terms of Christianization of the pagans but in terms of a permanent calling to separate races and to preserve the white skins intact," Dr Maimela said.

By doing this, whites were violating the biblical understanding of a true Israel which, as Children of Grace, must be willing to surrender life, privilege and position so that they might reach their destiny, he added.

Whites wanted to save themselves and give themselves life rather than receive it from God. This contention had to be rejected because it represented a serious lack of faith in God.

"Whites have been doing too much for us blacks and they do not seem to realize that blacks also have much to give," Dr Maimela said.

A Ned Geref Kerk dominee from Orkney, the Rev F Ellis, criticized Dr Maimela's paper and claimed that no Ned Geref Kerk theological professor would teach his students that there was a definite parallel between whites in South Africa and Israel.

Theologians clash over division along racial lines

CAPK TIMES
20/1/82
(28) (488)

Handwritten notes:
1. 20/1/82
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Own Correspondent

PRETORIA. — Four theologians of the Ned Geref Kerk clashed sharply at the theological congress in Pretoria about the division of Ned Geref congregations along racial lines.

The row was sparked off by a paper by Professor David Bosch of the theology faculty of the University of South Africa, in which he said that the Dutch Reformed Churches cherished a heresy by insisting on a racial division in the church.

The idea of separate ethnic churches represented an aberration, Professor Bosch said, adding that the breaking down of barriers separating people was an "intrinsic part" of the Gospel.

He said a veil of insensitivity prevented the Afrikaans churches from really hearing what the Bible said about church unity.

Missionary doctrine

"The Afrikaans Reformed churches have designed a missionary doctrine which has as its sole function the reinforcement of the status quo," Professor Bosch said to prolonged applause from the 500 participants at the congress.

Dr P Rossouw of the Ecumenical Affairs office of the Ned Geref Kerk.

criticized Professor Bosch's address, accusing him of creating a "one-sided picture" of the Ned Geref Kerk.

He asked whether cultural diversity was "only a curse" or whether it could not also be regarded as a "blessing".

'Too severe'

Dr J R Theron, missionary secretary of the Ned Geref Kerk in the Northern Transvaal, said cognizance had to be taken of cultural diversity in the church. He added that Professor Bosch's judgment of the Ned Geref Kerk was "too severe".

Professor W Krige, Ned Geref theologian of the University of Durban Westville, said, however, that Professor Bosch had been "too lenient" in assessing the role of the Afrikaans churches.

"He gave only the white viewpoints," Professor Krige said.

He asked whether the privileged church — "whose members live in luxury" — truly identified with the struggle of the underprivileged in South Africa.

"Church unity" were empty words, Professor Krige said, adding that Christians had to empathize with the "tremendous suffering of the body of Christ in South Africa".

Stormkompas, a controversial theological work critical of the direction of the Afrikaans churches.

There were many signs of this division at an interdenominational conference on the church in the Eighties held in Pretoria this week. Afrikaans church members, ministers and theologians are clearly painfully assessing or angrily rejecting criticisms of racially separatist theology.

While all the churches in SA have over the past decade been reassessing their social role, debate in and about the Afrikaans reformed churches has generated the most heat. These august bodies are effectively the conscience of the *volk*, and their role in the formulation and support of principles perceived as basic to Afrikanerdom has always been substantial. For this reason, theological principles influence to a great degree the practice of Afrikaans politicians, businessmen and academics. The largest church, the Nederduits Gereformeerde Kerk (NGK), has a membership of some 45% of white South Africans. It cannot be ignored in any assessment of where Afrikanerdom is headed.

Intense debate arose among the 500-odd delegates attending the conference. Theologians, many of them from Afrikaans churches, repeatedly attacked racial barriers to church unity. A paper by Professor David Bosch of Cape Town branded racial divisions within the Afrikaans churches as "nothing but a heresy," and one by Dr Simon Maimela attacked white exclusivity which claims biblical foundations. The heart-searching touched on sensitive areas. Professor Hennie Pieterse of Unisa challenged the growing bureaucracy of the NGK, which he saw as an obstacle to church unity and meaningful social engagement.

Importantly, many of the criticisms were made and supported by members of the Afrikaans churches, in the hope that they will influence ministers and, eventually, the conservative congregations. But none of the Afrikaans theologians to whom the *FM* spoke believe that the issues raised at the conference will have a direct effect on what Professor Pieterse calls the "entrenched interests" at national synod level.

Pretoria University's Professor Carel Boshoff, reportedly the current head of the Broederbond, expressed something of the conservative reaction. While he cautiously supported the intention of the conference — to open up discussion of current issues and the church's involvement in society — he felt that the responses by other churches to self-criticism by Afrikaans theologians were "self-righteous."

Professor Nico Smith, who recently left his Stellenbosch theology post because of controversy over *Stormkompas*, to work with a coloured congregation, has a very different perception. He sees all the SA churches as having some responsibility for religious and social divisions, needing to

confess this and make efforts at reconciliation. "Theological content cannot be separated from political reality," he told the *FM*. "If witnessing to biblical truth has damaging consequences to individuals or political and religious organisations, so be it. The truth is the truth."

One of the main reasons for the conference, initially conceived by Professor Johan Heyns, a senior member of the NGK hierarchy, was to seek grounds for a theological unity of response to contemporary SA. It is doubtful that any unanimity will be found. But for the first time in decades the questions are being publicly asked again. The dilemmas of race and reform are polarising Afrikanerdom's most monolithic structures.

THE CHURCH (28) Cases of conscience

FM 22/1/82
The Christian faith is more divided in SA than anywhere else in the world, says Professor Nico Smith, co-editor of



Mr Alwyn Schlebush

Schlebuse criticism of prayer

ARGUS 21/1/82 28

Political Staff

THE Vice-State President and chairman of the President's Council, Mr Alwyn Schlebush, has rejected criticism from the Gereformeerde Kerk and right-wing political groups that an opening prayer of the President's Council disavows Christ.

A row about the prayer has led to a decision by the national synod of the Gereformeerde Kerk to seek a discussion with the Government about the controversial opening prayer.

Reacting in a statement issued in Cape Town yesterday, Mr Schlebush said if it were true that Christ was disavowed in the President's Council's opening prayer, then a reference to the Almighty in the preamble to the Constitution of the Republic of South Africa would be false and un-Christian.

Untrue

Mr Schlebush said the accusation that he had disavowed Christ was untrue.

Although he had given only a few prayers before the President's Council he had on two occasions referred specifically to Christ.

The main criticism against the prayer was that it had referred only to 'Almighty Father and eternal God' and disavowed Christ because it had not referred specifically to Him.

Criticism on these lines has also been voiced among rightwing political groups, including the Herstigte Nasionale Party (HNP) and Dr Connie Mulder's group.

Agitation

According to Mr Schlebush's statement, a recent report about the controversy in the Nationalist Sunday newspaper, Rapport, was a culmination of months of agitation by people who wanted to exploit a 'sensitive matter for their own selfish political gain.'

Mr Schlebush said he had chosen an opening prayer for the President's Council was, by implication,

entirely in the chairman's hands. The Government and even the President's Council could, therefore, not be held responsible.

All inquiries and criticism could be made directly to him as the responsible person.

Impossible

Rejecting the criticism, Mr Schlebush said that if the criticism about disavowing Christ were correct, then an impossible situation would be created.

It would mean, among other things, that the preamble to the Republic's Constitution would be false and un-Christian, because it referred only to 'Almighty God.'

This preamble had been approved in Parliament in 1961 by some of those now leading the agitation against the prayer.

If the criticism were correct, it would also mean that the Voortrekker leader Sarel Cilliers's prayer at Dankskraal would have been un-Christian, because he had referred only to 'Holy God.'

Dr Malan

The celebrated words of the late Dr D F Malan, a former Prime Minister, would also have been false when he said 'Believe in your God, believe in your people, believe in yourself.'

Mr Schlebush said the whole question of addressing the Almighty had to be seen against the background of the individual person's religious convictions and actions in life.

Cape Times 23/1/82

Ire over paper by NGK man

Staff Reporter

SEVERAL prominent church leaders and theologians of the Ned Geref Kerk are said to be incensed about a paper delivered by one of their colleagues, Dr P Rossouw, at the Inter-denominational Theological Congress in Pretoria this week.

A major row was sparked off among the 500-odd churchmen at the congress when Dr Rossouw insinuated that several churches in South Africa — he did not name them — were being used to support the violent overthrow of the government.

Many members of the Ned Geref Kerk were apparently aghast at Dr Rossouw's remarks, particularly as he is the chief executive officer and director of ecumenical affairs and information of the church.

'Perturbed'

The perturbed Ned Geref members, among them Professor Willie Jonker and Professor Nico Smit of the University of Stellenbosch, were said to be particularly concerned as Dr Rossouw's remarks

could be seen to be the official line of the Ned Geref Kerk.

While the pot was boiling in Ned Geref ranks, theologians from churches representing the English community were deeply offended, as many are reported to have claimed that Dr Rossouw was pointing fingers at them.

The following day, Professor John de Gruchy, head of the department of religious studies at the University of Cape Town, who said he almost left the hall while Dr Rossouw was speaking, issued a statement on Dr Rossouw's paper.

'Veiled attack'

He said delegates to the congress would have to assume that Dr Rossouw, as the Ned Geref Kerk's spokesman on ecumenical matters, was reflecting the official position of the Ned Geref Kerk, unless the moderation indicated to the contrary.

"The paper was a veiled attack on the member churches of the SACC even though it does not mention any specific churches by name.

"It reflected an unscientific, untheological and often illogical presentation not based on academic and responsible research, but apparently on hearsay and not official church documentation.

"It is difficult for us to avoid the conclusion that Dr Rossouw's approach was determined by ideological considerations and by implication an attempt to justify present government policy.

"Should this in fact reflect the official Ned Geref position, we are grateful for Dr Rossouw's presentation because it indicates the gulf that divides churches in this country," the statement read.

Member churches of the SACC, who believe Dr Rossouw's veiled accusation was levelled against them, have challenged the Ned Geref Kerk to state whether Dr Rossouw's statement reflects official policy or not.

A congress delegate told the Cape Times that when Dr Rossouw was accosted by several churchmen, he said he had been misunderstood.

CARE TINKS 25/1/82

NGK 'on path against apartheid to unity'

28

Staff Reporter

THE NG Kerk is set upon a new course — against apartheid and towards unity, according to a report in the Afrikaans Sunday newspaper Rapport yesterday.

According to the article, the new ideology emerged at a church congress held at the University of Pretoria last week.

At the congress, attended by about 500 theologians from all the major Protestant churches in South Africa as well as the Roman Catholic Church, division within the NGK was labelled as heresy and there was a general agreement that the present dispensation was not acceptable.

According to Rapport, Professor Carel Boshoff, NGK theologian at the University of Pretoria and

chairman of the Broederbond, said the congress was "positive and had engendered hope with which to go forward".

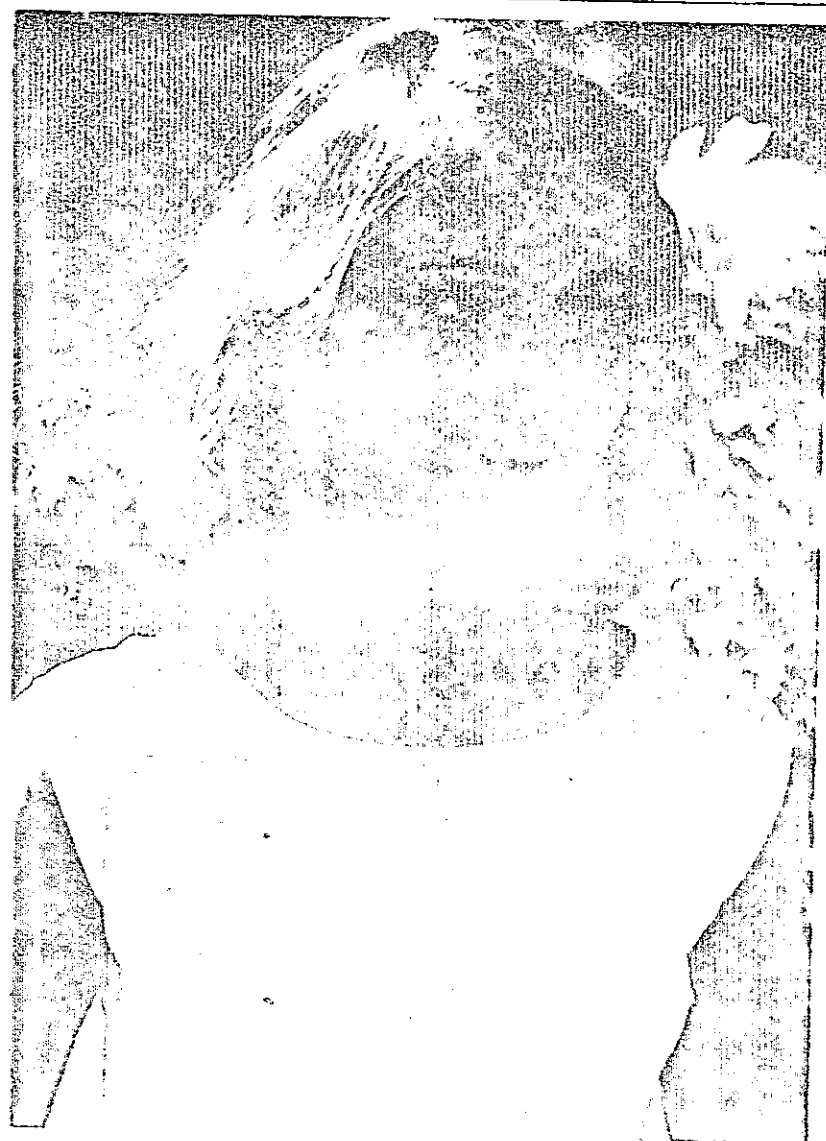
He added: "There is general agreement that the status quo is not acceptable. The question is how to change it."

Professor David Bosch, Professor of Missionary Science at Unisa said: "The Afrikaans churches' leadership is blind and deaf to what the Bible says on the unity of the church."

"There attitude over ethnic churches is in conflict with reformed traditions."

"It is heresy which reaches the church's foundations," he said.

Racism, apartheid and enforced division were frequently dismissed as unchristian, according to the report.



student with a difference — Suzanne Holland, of Pretoria, is about to start her second degree in spite of being blind since early childhood.

Suzanne knows no barriers as she starts her second BA

By SARAH HETHERINGTON

It takes courage to leave home to study at university in a strange town — especially if you have been blind since you were six months old.

Suzanne Holland, 21, is staying in Cape Town for a few days before starting a BA degree in translating at Rhodes University in Grahamstown.

University life is nothing new to Suzanne, who has just finished a BA at the University of Pretoria, majoring in Afrikaans, German and Sotho. However, she is going to a strange campus to live in a residence where she knows no one, and how she was going to cope with this strange environment, she said, depended on one thing which depended on one's

case only when someone was physically handicapped.

"It doesn't happen when a person is spiritually handicapped — bad-tempered for example. They think nothing is wrong with you if there is nothing physically wrong with you."

A former pupil of the Worcester School for the Blind, Suzanne said more work should be done to prepare children for their reception in the sighted world. They shouldn't be totally isolated in a blind environment.

'It was tough at first'

"When I started university it was very tough. I was shy and had no self-confidence. You know, I was too shy to ask someone to take me to the dining-room, so I went without food for two days. It was so silly."

Suzanne, who is from Pretoria, developed retina blisters at the age of six months and had both her eyes removed. She wears artificial eyes and is at present having a new pair made.

"I think I'll have blue eyes this time. That's one advantage of having artificial eyes," she laughed.

Suzanne has partly financed her studies with a bursary from a fund created in memory of Lord Ian Fraser. Blind students can apply to St Dunstons for bursaries.

people can be very funny in their attitudes to blind people. They ask funny questions and speak in a odd way to one who is so scared of saying something that they avoid words like 'look' and 'see'.

Some feel it's their duty

"I'm used to it," she said, adding that some people were kind to her because they felt it was their duty.

The girl told me that she came to see Suzanne because it was her good deed for the month. Suzanne said this seemed to be the

Church 'clears' Janson on PC prayer

Staff Reporter

RIGHT-WING groups who accused the President's Council of disavowing Christ in its opening prayer had a setback when the Nederduitse Hervormde Kerk of Cape Town yesterday ruled there were "absolutely no grounds" for charges against Mr Punt Janson, chairman of the PC community relations committee, on this issue.

This followed a sharp rejection by the PC chairman, Mr Alwyn Schlebusch, last week of criticism that Christ was omitted from the PC's opening prayer.

The controversy began last year when a West Rand newspaper reported that the former Information Minister, Dr Connie Mulder, had criticized the PC for not mentioning Jesus Christ in its opening prayer.

More flak

The HNP took the issue up and at the Gereformeerde Synod in Potchefstroom last year more flak was thrown at the PC and Mr Janson.

Mr Janson had proposed in the PC last May that daily meetings be opened with a prayer, and not only the first and last meetings of the year. Until then the custom had been to open daily proceedings with a short silence.

In an interview yesterday, Mr Janson said his political opponents had presented his proposal as meaning that it did not matter whether PC members believed in Christ or otherwise, and that the PC did not care about Christianity.

Mr Janson had approached his own church council in Cape Town for a verdict following the accusations.

Yesterday, Dr A J G Dreyer, head of the Cape Town Nederduits Hervormde Kerk, said a church council investigation had cleared Mr Janson.

London medals for SA chefs

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Church's political role

CAPE TOWN

28/1/82

28

Own Correspondent

JOHANNESBURG. — Archbishop Denis Hurley, president of the South African Catholic Bishops' Conference, has called for a greater involvement by the church in socio-political affairs in South Africa.

Addressing the 1982 plenary session of the SACBC in Pretoria this week, Archbishop Hurley said that the church's concern about political, economic and cultural dimensions of human rights had become "a fact of our time".

He criticized the resettlement policy and said the church was gradually emerging as the major force which expressed concern over the "inhumanity of this policy".

"The political struggle itself has grown in intensity and movements strive to achieve what liberation forces, once called terrorists, have achieved in neighbouring states. Strategy and tactics may have to differ but the goal is the same," he said.

The plenary session was also addressed by the Most Rev Edward Cassidy, the Apostolic delegate to South Africa, who said one had only to look around South Africa to see to what exaggerated extent a section of society had accumulated wealth while another section was deprived of the bare necessities.

Probe into the SACC

A SPECIALLY appointed committee of auditors to assist the judicial commission of inquiry into the South African Council of Churches' activities started its mammoth task yesterday.

The committee headed by Mr K von Lieres, a Johannesburg advocate, is to look into the council's finances in preparation for the public hearing which starts possibly in April.

The commission to be chaired by Mr Justice C Eloff, was appointed by the Prime Minister, Mr P W Botha, following controversy regarding the SACC's funds.

The general secretary of the SACC, Bishop Desmond Tutu, told The SOWETAN yesterday that it had earlier been resolved that the council should not obstruct the work of the commission.

He reiterated that the council's affairs and administration were open for public examination.

He disclosed that a number of documents had been given to the commission officials on request this year so far, and that there had not been any hassles.

Bishop Tutu said the council had been cooperative to officials who requested the documents because "we have nothing to hide from the public."

He did not know which documents the auditors would seek in their investigations which started yesterday.

But sources close to the council say they believe that the auditors would look into the Asingeni fund, Dependants' Conference activities and the African Bursary Fund.

This belief stems from the fact that these bodies receive large sums of money from the SACC donors.

Bishop Tutu said he did not know how long the auditors would take to peruse the council's financial documents, but said that it was a mammoth task.

Dramatic attack on NG Kerk

28
E-Post
30/1/82

By CHARLENE BELTRAMO

Rocks traditionalists

A BOOK that could have a profound effect on the Afrikaans churches — and the country — was published last month and is becoming an instant best-seller.

The controversy over *Storm-Kompas* has come largely from its attacks on the Broederbond. But it actually deals with far more explosive matters.

It urges the NG Kerk to confess to guilty complicity in injustices committed by whites against blacks and says it must now fight against apartheid.

It warns the church that, unless it eliminates racial barriers in its own structure, it will become irrelevant in the 1980s.

It tells the NG Kerk it should prepare whites for a future as a minority in a South Africa where skin colour is no longer decisive. The 24 authors comprise a cross-section of modern Afrikaans intellectuals and theologians.

Their book is the most concentrated attack for 20 years on the NG Kerk's close alliance with Afrikaner nationalism and the Nationalist Government and its advocacy of forced apartheid.

"It's kicking up dust and revving like hot cakes," commented an excited spokesman for Tafelberg, the publishers.

The 24 influential authors challenge the NG Kerk to relax its colour barrier or to disappear as a religious force.

Calling it "a middle class church which defends the status quo and protects Afrikaner group interests," they slam the NG Kerk's difference to racial injustice.

Containing a radical attack on the church's connection with racism, the book is also generating a clash between Calvinist verities and conservatism.

The NG Kerk — which is the main target of the book — has officially called on its members to remain "calm" and to read the book themselves before forming conclusions.

And Professor C Boshoff, chairman of the Broederbond — whose alleged stranglehold on the NG Kerk is attacked — has dismissed the book's "sweeping statements which could not stand the test of real investigation".

Professor N Smith, of the University of Stellenbosch and one of the editors, said the book was intended to stimulate discussion on sensitive issues, especially in the white NG Kerk, at grass roots level.

He hoped it would be translated into English. In a dramatic call to accelerate desegregation, the authors urge a complete about turn by the white Afrikaans churches — to unite with their black, coloured and Asian members.

They call, in effect, for a reversal of church apartheid — not only of the last Synod, but of 100 years of formalised segregation.

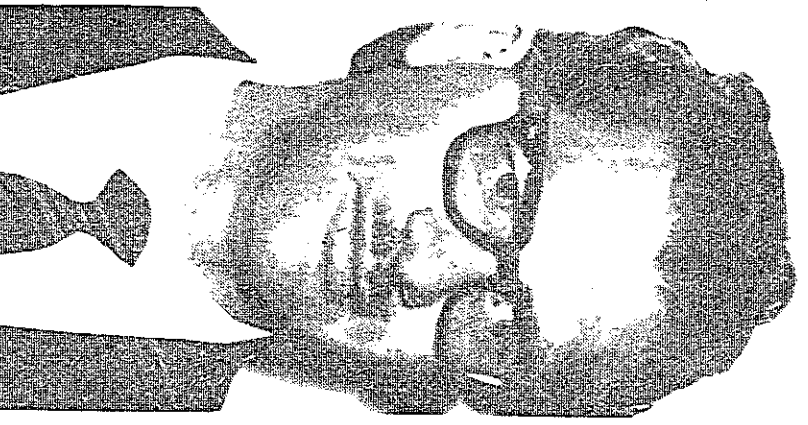
They have also shocked Afrikaans traditionalists by proposing some daring revisions of Afrikaner theology.

The book is a major offensive against structural racism in the Afrikaans churches.

In a devastating frontal attack on traditional NG Kerk theology, it hits at the concern with Afrikaner unity at the expense of unity among Christians of different races.

Other points made were:

- Forced segregation



Prof C BOSHOFF . . . no substance in attacks.



Prof N SMITH . . . intended to stimulate discussion.

benefits only the whites and does not do justice to everyone as the Gospel requires.

• An Afrikaner's highest loyalty is to Jesus Christ — not to Volk, class or culture.

• Apartheid is a betrayal, not a fulfilment, of the Gospel and the theory and practice of the segregated churches are in conflict with the Gospel.

• Apartheid has yielded bitter fruits. The church must, therefore, clearly declare it can no longer subscribe to it.

• Forced segregation, as practised in the Afrikaans churches for a century, is contrary to the church's role as a reconciliator among people.

• Chronic lack of love and unity in the Afrikaans churches harms its credibility — and its chances of winning blacks for Christianity.

• Segregated churches have created "an artificial and ideological division of people" in the mistaken belief that people of different races are fundamentally irreconcilable.

• The NG Kerk has failed to apply Christianity consistently to the Group Areas Act, large-scale removals and the ban on mixed marriages, leaving it to other churches to proclaim the disapproval of the Gospels.

• Most NG Kerk ministers are not prepared to speak out against South Africa's social and political evils because they identify with Afrikanerdom and the Government.

"alien or even hostile to South Africa" are instead taking the initiative.

"We fear that the NG Kerk will rapidly become isolated from the mainstream of churches inside and outside South Africa, in the 1980s. Domestically, the church is in danger of becoming irrelevant and losing its witness."

The influential NG Kerk should become more aware of "the burning social and political issues in South Africa" — and take account of injustices which conflict with Christian ethics.

For the first time in history, a Nationalist newspaper published a critical account of the Broederbond's role in the NG Kerk in the wake of the book's disclosures. Rapport "exposed" the Broederbond's awesome influence in a full-page spread recently.

The authors implicitly echo the early thinking of the now-banned Christian Institute and of the Afrikaner liberals of the 1950s, such as Prof Ben Marais.

An unnamed target is Dr Andries Treurnicht's brand of political theology which is still dominant in the three Afrikaans churches and among the National Party's "silent majority".

The authors, most of whom agree with the book's conclusions, are:

Prof David Boshoff, theologian, University of South Africa; Dr David Botha, moderator, NG Sendingkerk and editor of its journal; Dr Eddie Bouwer, missionary secretary of the NG Kerk (Northern Transvaal); Dr Willie Cilliers, evangelical secretary, NG Kerk in Africa; and Prof T L de Koning, professor of communications, RAU. Dr Bernice du Plessis, NG Kerk, Pretoria; Prof Jaap Durand, theologian, vice-rector of the University of

the Western Cape; Dr Danie du Toit, theologian, University of Stellenbosch; Dr F E O'Brien Geldenhuys, formerly chief executive officer of the NG Kerk.

Prof F G Heymann, University of Pretoria, formerly NG Kerk elder; Prof Johan Heyns, theologian, University of Pretoria and member of the NG Kerk's Broad Moderature; Dr Jacques Kriel, rector of the University of Bophuthatswana; Prof Bernard Latagan, theologian, University of Stellenbosch.

Dr Ernst Lombard, student chaplain, Stellenbosch; Dr D J Louw, theologian, Stellenbosch; Dr Piet Meiring, NG Kerk dominee and church historian; Dr Malan Nel, theologian, University of Pretoria; Dr Willem Nicol, dominee, NG Kerk, Pretoria.

Dr Pierre Rossouw, NG Kerk chief executive officer, director of eccumenical affairs and information; Dr Filip Theron, NG Kerk dominee, Stellenbosch; Ise Treurnicht, former University of Stellenbosch SRC member and now a post-graduate student; Prof J A van Wyk, theologian, University of the North; Mr Ton Vosloo, editor of Beeld, and Prof Nico Smith, theologian, Stellenbosch, who also compiled the book's 44 conclusions.

Tutu challenges Government:

JAIL ME IF I BROKE LAW

Sowetan 2/1/82

BISHOP Desmond Tutu, general secretary of the SACC, yesterday challenged the Government to prosecute him if his going to Venda without a passport at the weekend was regarded as a contravention of any law.

He said this in reaction to a SABC news report at the weekend which said police in Pretoria were investigating possibilities of prosecuting him.

Bishop Tutu said he did not think he needed a passport to go to Venda and that if the Government thought he had contravened any law, he was available for prosecution.

Describing his experience with Venda police at a roadblock on Friday afternoon, the Bishop said Venda police were so ruthless that if he had a choice, he would rather be arrested in South Africa.

"I am glad it was still light because these gentlemen, it seemed, could dispatch one with as much feeling as one swats a fly. It was one of the nastiest moments of my life, exactly paralleling an occasion when I was taken out of the departure lounge at Entebbe Airport by two of Amin's men and grilled for about an hour," said Bishop Tutu.

"Something evil is abroad there. It is not surprising. Apartheid, a totally evil and vicious system, cannot produce something good. It is spawning a nest of vicious and evil horrors.

By SAM MABE

tion of blacks has been outlawed through the banning of the ANC and the PAC when they were using very peaceful means of change.

"All who opposed apartheid are likely to get it in the neck at some point. It is in this light that we must see even the appointment of the Eloff Commission on the SACC.

"I don't doubt the integrity of the honourable commissioners and their objectivity and impartiality. But we know that the Schlebusch Commission led to trouble for certain organisations who were a thorn in the flesh of our partheid rulers.

"The appointment of

the Eloff Commission was announced at a National Party congress after the SACC had already announced its own commission. Clearly it is a political stratagem.

"I want to tell the Prime Minister that this is God's world. I want to tell him that evil will bite the dust because God, is a God of justice and righteousness.

"I want to tell him to be careful what he and his Government attempt in the universe of such a God. They must not think that they are God, that they are omnipotent. Nero thought so. Mussolini thought so. Hitler thought so. Amin thought so. Bokassa thought so. Ian Smith thought so too.

"Where are they today?"

"In three out of four so-called independent bantustans, their present rulers came to power aided and abetted by South Africa through detaining and harassing the opposition.

"The South African Government finds it easier to deal with unscrupulous and evil men whom it can manipulate because it has a hold over them, than honest men of integrity.

"These corrupt men who are enriching themselves with gay abandon have learned their lessons very well from their masters because in SA too the authentic opposition to apartheid's evil and exploitation and oppression have been harassed, banned, banished and detained without trial.

"The authentic oppos-

Ecab alters lease for church halls

28

~~3/11~~

o. Dispatch 1/2/82

PORT ELIZABETH — Eastern Cape churches will have more secure land tenure and greater freedom to use their halls for community activities as a result of a breakthrough in negotiations with the East Cape Administration Board.

The three-year negotiations have centred on the controversial wording of the Ecab church site lease used in townships.

Negotiations started in 1979 when the churches refused to sign the Ecab lease which imposed stringent controls on "subversive" activities in church buildings.

The churches have kept their discussions confidential fearing publicity might hamper them. Now the board has offered the churches more favourable lease conditions.

An Ecab spokesman confirmed that a new lease had been drawn up. If the churches accepted it, the board would ask the Minister of Co-operation and Development, Dr Piet Koornhof, to approve it.

The Anglican Bishop of Port Elizabeth, the Rt Rev Bruce Evans, has already accepted the lease on behalf of the Anglican Church.

The 1979 specified that church sites were to be used "solely and bona fide for creche, church and community centre ser-

vices."

The leases would also be cancelled with 12-months notice if churches failed to take "adequate steps" to halt activities which, in the opinion of the minister of co-operation and development, were detrimental to relations between blacks and the government.

Bishop Evans said. It was even possible for the 26 churches under his supervision in the Eastern Cape to be shut down if he was considered too politically outspoken.

The churches considered community meetings on rents, education, and labour issues to be genuine church activities, he said.

An amended 1980 lease kept the "subversive" clause.

This was again rejected and negotiations were resumed.

The 1981 lease, revised again, states broadly that sites may be used for "bona fide" church activities. It allows for discussions with Ecab over any disagreement of interpretation for the lease terms and for an unresolved dispute to be taken to the minister for decision.

Also, another controversial clause has been amended to allow a black to live temporarily on a site, and permanently with the minister's permission.

Church worker will not have to leave SA

(28)
Star
5/2/82

Own Correspondent
CAPE TOWN — Church worker Kathy Lockett has been told by the Minister of Internal Affairs, Mr Heunis, that she will be allowed to remain in South Africa. Mrs Lockett and her husband, the Reverend Sidney Lockett, met the Minister today to discuss the Department of Internal Affairs' decision not to renew her temporary residence permit. A British citizen, she was given until February 28 to leave South Africa.

The Locketts and the Most Reverend Philip Russell, Anglican Archbishop of Cape Town, appealed against the decision. After the meeting today a delighted Mrs Lockett said: "Mr Heunis told me the problem had been solved and I would be allowed to stay. I'm thrilled about it."
Public attention focused on Mrs Lockett last August when she was questioned by Security Police during a "nightmare" bus trip from Umtata to Cape

Town with a group of squatters deported from Nyanga.

The Transkei Government had given the people on the bus 14-day passes to come to Cape Town to collect their children or belongings and had asked Mrs Lockett to accompany them.

The refusal to renew Mrs Lockett's temporary residence permit was believed to be linked with her involvement in the Nyanga crisis.

Anglican bishop ^{ARGUS} ordered ^{17/2/82} to quit the ²⁸ country

Argus Correspondent
KIMBERLEY. — The Anglican Bishop of Kimberley and Kuruman, the Right Rev Graham Chadwick, 59, has been refused permanent residence in South Africa and he and his wife Suzanne have been told to leave the country by the end of March, according to a statement from the office of the Bishop of Kimberley and Kuruman.

Meanwhile the Bophuthatswana Government has granted Bishop Chadwick permission to live at St Michael's mission in Barlharos, near Kuruman.

NO REASON

The mission, like many parts of Bophuthatswana, is in the bishop's diocese, and he plans to move there by March 30.

In a statement issued today, Bishop Chadwick said: 'I am obviously bitterly disappointed that my wife and I have been ordered to leave Kimberley, the traditional home of the bishop of this diocese.'

'I have been given no reason for the Government's refusal to allow me to stay permanently in this country.'

'I was called to be bishop by God's people in this diocese. Therefore, I must continue my work here, and will do so, as

(Contd on Page 3, col 1)

Bishop ²⁸

(Continued from Page 1)

normally as possible, from my new home.' The statement from the bishop's office says Bishop Chadwick was elected in August 1976 and enthroned in St Cyprian's Cathedral, Kimberley, four months later.

He has been in the country since then on a temporary residence permit.

Government regulations required him to apply for permanent residence after four years, and he made this application in December 1980.

The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa (Anglican), today condemned the Government action.

The church views very seriously this interference in the ordering of its life by the State.

'It finds such action irreconcilable with the claim that this is a Christian country.'

'The situation is exacerbated by the refusal of the State to give reasons for refusing the work permit or permanent residence to a Christian bishop.'

DETAINED

'In the absence of an official explanation, it is possible only to hazard a reason for the State's action. It is hard not to believe that this is to be found in the role played by Bishop Chadwick in urging the freeing of two of his clergy who were detained without trial early in 1981.'

'If this surmise is correct, it must be seen as the State taking action against a Christian bishop as he tries to carry out his duty as pastor of his clergy, and of attempting to muzzle him when he believes that he is directed by the Holy Spirit to speak in His name.'

UOST

Govt move on bishop criticized

Staff Reporter

THE government's refusal to grant permanent residence to the Anglican Bishop of Kimberley and Kuruman amounted to state interference in the church's affairs and was "irreconcilable with the claim that this is a Christian country", the Anglican bishop of Cape Town, the Most Rev Phillip Russell, said yesterday.

Bishop Graham Chadwick and his wife, Suzanne, have been instructed to leave the country by the end of March after their application for permanent residence had been turned down.

The couple have been granted permission by the President of Bophuthatse, Chief Lucas Mangope, to move to St Michael's Mission in Balfaroes, near Kuruman.

In a statement yesterday, Archbishop Russell said the government's action was "exacerbated by the refusal of the state to give its reasons for refusing the work permit or permanent residence to a Christian bishop".

"In the absence of an official explanation, it is possible only to hazard a guess as to the reason for the state's action. It is hard not to believe that this is to be found in the role played by Bishop Chadwick in urging the freeing of two of his clergy, who were detained without trial early in 1961.

"If this charge is correct, it must be seen as the state interference with a Christian Bishop on the title to exercise his duties as pastor of his church and of attempting to control him when he believes that he is directed by the Holy Spirit to speak in his name," Archbishop Russell said.

THE BISHOP

Bishop Chadwick came to Southern Africa 27 years ago and served in Lesotho from 1932 to 1937 and from 1939 to 1956. He was elected Bishop of Kimberley in 1956 and moved to Kuruman in 1957.

He applied for a temporary work permit in 1957. In December 1959, he applied for permanent residence in Bophuthatse. This application has since been refused.

Archbishop Russell said the government's action was "exacerbated by the refusal of the state to give its reasons for refusing the work permit or permanent residence to a Christian bishop".

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Board to probe new complaint on SACC finances

28 Jan 20/2/82

The Public Accountants and Auditors Board is to investigate allegations of misconduct against another two auditors relating to matters connected with the finances of the South African Council of Churches.

The complaints with the SACC relate to the investment of SACC funds by a former SACC official and to a statement in connection with a loan allegedly made to the SACC by one of its officials.

This brings to four the number of complaints that have been made to the board on matters connected with the SACC.

A spokesman for the board said investigations into other complaints connected with the SACC were continuing.

Hearings on these matters would be held early next month but would take some time to finalise, the spokesman said.

The Eloff Commission of Inquiry, which has been appointed to investigate a wide range of matters relating to the SACC, including its funding and finances, is conducting preliminary inquiries in preparation for sittings which should start next month.

Board (28) probes SACC finance men ^{S-Times} 2/12/82

By WILMAR UTTING

THE professional conduct of another two prominent Johannesburg chartered accountants who were connected with the finances of the South African Council of Churches is being probed by the Public Accountants and Auditors Board.

They are businessman Mr Alan Wentzel, financial adviser to the council, and Mr Chris Aitken, who is on the SACC's finance committee.

Both men are prominent members of the Presbyterian Church.

A spokesman for the board said complaints had been received about the professional conduct of Mr Wentzel and Mr Aitken.

A four-man investigating committee was studying the "frightening amount of documentation" submitted to it in connection with the conduct of four prominent accountants connected with the SACC.

The investigations are expected to take several months.

Mr Wentzel said this week he knew nothing about the complaints or the inquiry.

"This is news to me," he said. He would not comment further.

Mr Aitken, general secretary of the Presbyterian Church, was out of town and could not be reached for comment.

Other accountants whose conduct is being probed by the board are the SACC's auditors, Pym, Whiteley and Close, and Mr Tim Potter, a past president of the Transvaal Accountants' Society, who was called in to scrutinise the books for irregularities and possible misappropriation of funds.

Probes

Mr Potter told a magistrate during the trial of a SACC bookkeeper that he had found no evidence of irregularities.

At the same trial a commercial branch detective testified that he had a prima facie case of 51 charges of fraud and theft against Mr John Rees, a former secretary general of the SACC.

Running concurrently with the accountants' investigation are two separate probes of the SACC finances which have been the subject of long-term controversy.

The first probe is a Government commission of inquiry chaired by Mr Justice Elloff.

The commission is expected to start hearing evidence within a few weeks.

The other is an internal commission announced by the SACC itself.

The chairman, Mr W H Schreiner, said this week that hearings had not yet started.

The SACC's secretary general, Bishop Desmond Tutu has criticised the need for a Government commission, but has said he will do nothing to obstruct the inquiry — although he refused to commit himself to testify before it.

He said he would wait to see which area of operation he would be questioned about.

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FROM MEMO

Dismay at jail sentence for objector

By JOUBERT MALHERBE
CHURCH leaders yesterday expressed dismay at the 18-month jail sentence imposed on conscientious objector Michael Viveiros at Voortrekkerhoogte this week.

Viveiros, 24, a member of the Baptist Church, was jailed for refusing to report for military service last July.

Yesterday the president of the Southern African Catholic Bishops Conference, Archbishop Denis Hurley, expressed admiration for Viveiros.

Archbishop Hurley said: "It is indeed splendid that a young man has such intense faith in Christ and exhibits such a total acceptance of non-violence that he is prepared to face the ordeal of trial and punishment".

He noted "with dismay" that military courts still imposed punitive sentences for conscientious objectors.

The general secretary of the Baptist Union of South Africa, the Rev Trevor M Swart, said he sympathised with the position in which Viveiros found himself.

He referred to an earlier resolution of the union that

the Government be urged to provide an alternative form of non-military national service, but denied that Viveiros' conviction would lead to alienation between the State and the Baptist Church.

The Rand Daily Mail correspondent in Cape Town writes that several people in Cape Town have asked why Viveiros, a Capetonian, was not given the same treatment as members of the Jehovah's Witness Church, who are sentenced to an outright term of 36 months imprisonment and are then free of any further military obligation.

Instead Viveiros would be called up again after serving his prison term, and if he refused once more to do service, he could be charged and jailed again.

The reason, according to a Defence Force spokesman, is to be found in his church adherence.

The Defence Act made a clear distinction between members of churches like the Jehovah's Witnesses and the Plymouth Brethren — the tenets of which expressly forbade participation in the military — and a person like Viveiros, whose church did not do so.

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STATEMENT OF

A glimpse into the black world of a banned priest

W/L ARGUS
27/2/82

18 28
228

JOHANNESBURG. — On Sunday afternoons an elderly Afrikaner joins about 20 black people, mostly women working as domestic servants, in the church hall belonging to a Johannesburg congregation of the white Nederduitse Gereformeerde Kerk.

In a service conducted in Sotho or English, the small group prays and sings hymns.

Afterwards the servants return to everyday life in their backyard quarters.

Christiaan Frederik Beyers Naude, 66, returns to his home in Greenside to resume his 'normal' life — during which contact with only one person at a time is allowed.

20 YEARS

Dr Naude's presence at the separate services for blacks arranged in the hall of the Parkhurst NG Kerk is indicative of the long path he has travelled in the last 20 years.

The son of a founder of the Afrikaner Broederbond (AB) and named in honour of the Boer military leader and politician, Dr Naude himself became an AB member and a minister of the white NG Kerk.

After rising to the church leadership Dr Naude broke with the Afrikaner establishment during the post-Sharpeville tumult of the early 1960s, lost his ministerial status and was shunned as a traitor to the volk.

He became an increasingly strong opponent of apartheid but remained the NGK for more than 16 years. He attended with other white church members, the Sunday morning services at the Parkhurst Church.

But after the NGK's decision rejecting interracial unity in church structures he resigned to join the Alexandra



DR BEYERS NAUDE at Sunday worship.

MORE than four years after leading Afrikaner cleric Dr Beyers Naude was banned, a description of his lifestyle is one of the few ways in which his thinking can be seen. Weekend Argus correspondent JOHN ALLEN reports.

gregation because the banning order imposed on him in 1977 prevents him from entering black areas such as Alexandra.

Four years and four months after his banning, a description of his lifestyle is one of the few ways in which a glimpse of Beyers Naude's thinking can be published.

The banning order, apart from restricting him to Johannesburg, stopping him from taking part in gatherings and barring him from a range of institutions, prohibits the publication of anything he says.

EXERCISES

The lifestyle of Dr Naude and his wife, Ilse, is a simple one.

He usually awakens just after 6 am, does physical exercises and spends about half an hour in prayer and Bible study.

Before breakfast he reads the day's news-

tween counselling people with personal problems (for about four hours), answering correspondence and reading about three hours.

Those who approach him for pastoral counselling are often people struggling to find answers to society's problems, or who have personal moral and ethical problems related to South African society.

ETHICS

The wide range of books on Dr Naude's 'current reading' shelf provides the most revealing indications of his concerns.

There is heavy emphasis on theological publications dealing with Christian ethics, human rights and political and economic justice. Also among the books are works by black South African writers and material on rural development.

Some of the theological works deal with in-

CONT... 2

SPEAK OUT
CT. 10/3/82

28 48 206
Synod 224

urged

Own Correspondent

PRETORIA. — The Reformed Ecumenical Synod (Res) was urged yesterday to speak out on issues such as death in detention and the treatment of squatters. The Dr Allan Boesak of the Nederduits Geretor-meerde Mission Church was responding to a list of questions put to the meeting by the interim committee of the Synod, and charged that the questions did not touch on the burning issues in the country.

The meeting, held in Pretoria, went into closed session yesterday to discuss the questions from the interim committee — the highest governing body of the Res which acts as liaison between the different churches in the group.

Credibility

Before the meeting closed, Dr Boesak asked why questions on death in detention and the squatter issue were not asked.

He said the Res should also address itself to the security laws and the recurrence of death in detention. The credibility of the Res hinged upon its view of these issues, he said.

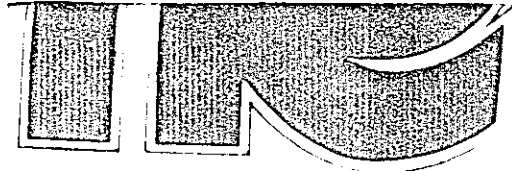
Referring to one of the questions from the interim committee — that member churches should elaborate on the role of the Broederkring and the Broederbond in their churches — Dr Boesak said he was "astounded" by this question.

'Same power'

"Does the interim committee wish to imply that the Broederkring and the Broederbond have the same kind of power in South Africa?" asked Dr Boesak, himself a member of the Broederkring organization of clergymen.

Earlier the meeting failed to formulate any clear resolutions on the question of dual membership of churches of the Res and the World Council of Churches.

Reports of the three committees, which met in closed session at the meeting to discuss the issue, would be forwarded to a central committee and the issue would be discussed at the next meeting of the Res in 1984, the meeting decided.



7 pm Fri. 8.30 am - 1 pm Sat

4.7 LITRE CROCKPOT

Available Stoneware server
for low cost cooking
with nutritional value of food
for soups and stews
Size 4.7 litre
1-year guarantee

DELEX

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and electricity saver
A.B.S. approved
retains all nutritional
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3 years
guarantee

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10 MICROWAVE OVEN



2 built-in lens
for evening cooking
Minute timer

Russell ^{NR605}
hits at ^{11/3/82}
'protective
attitude' ⁽²⁵⁾

Religion Reporter

CENSORSHIP policy and the Steyn and Rabie Commission reports are symptoms of a Government attitude that South Africans must be protected from knowing the harsh realities of the situation in this country.

This is a view of the West Reef Bishop Russell, Archbishop of Cape Town, who criticised the Government in his monthly newsletter, Good Hope.

Archbishop Russell said the South African Council of Churches film and video tape, entitled 'We Can Do For Peace', had been cut by the Publications Board to remove an episode quoting Bishop Desmond Tutu. After an appeal by the SACC, the episode was restored.

In this portion, Bishop Tutu stated a settlement camp near Queenstown, during which a little girl saw other people drink water to fill their stomachs in the absence of food.

First of all it is astonishing that an episode which Bishop Tutu has quoted on more than one occasion, and which has been pretty widely publicised, should suddenly become so offensive that it had to be removed from the script, Archbishop Russell said.

ECHOES

'Secondly, and this is for more important, I find the whole thing completely symptomatic of what seems to be the mind of the authorities in this land at present — something of which I find echoes in both the Steyn and Rabie commissions — namely that South Africans must not be exposed to the harsh reality of the situation that is going on around us.

'We find ourselves rather like children whose parents tell them only what they, the parents, believe we ought to know. And we are also made to believe, of course, that the fault lies not in the situation, but with those who report it.'

Archbishop Russell said the Christian was concerned with truth. Jesus said he was the truth.

ARGUS 11/3/82
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Gaddafi terror — US retaliates

Argus Correspondent

WASHINGTON — The American Government has accused Libyan leader Colonel Gaddafi of particularly atrocious attempts to kill hundreds of US oil workers and their families in a lengthy explosion in Sicily.

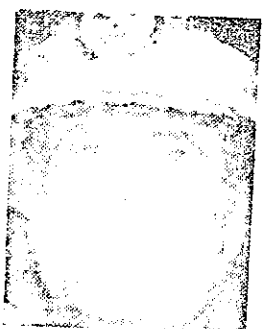
US officials claimed yesterday that they knew that a plot to assassinate a speaker to be placed in the club — but the plot was discovered in time.

This and other actions by the colonel have led the US to decide to ban the further imports of Libyan oil.

VIOLATES

A State Department spokesman, announcing the ban, said it was in response to a continuing pattern of Libyan activities which he said violated international law and behaviour — although talks of Libya, which subsidised the US.

At the White House, officials said the most serious step in the move to halt oil imports was that they substituted a ban on importation in US foreign policy. It should be the sense of justice, terrorism and



President Gaddafi

at the same time provide billions to Gaddafi's efforts to fund the sort of Libya, said one official.

The State Department also announced a ban on sales of certain US oil and gas technology and equipment to the Gaddafi government, reports Super-Reporter.

Officials acknowledged that the move would have limited corporate investment in Libya for only about three percent of its output.

They said the ban would demonstrate US support for American citizens who wish to do business with Libya.

Shock over London 'black crime' statistics

Argus Bureau

LONDON — Shock and controversy have greeted the release by Scotland Yard here of crime statistics which for the first time disclose the involvement of Blacks in crimes of violence in London.

In previous years the Yard's figures have given only the number of crimes committed without reference to the race or other characteristics of those who committed them.

Figures released yesterday showed a 31 per cent increase in 1981 over 1980 of violence and other violent crimes in Britain's capital.

London's police force is still recovering from the shock of a series of small-scale, very serious attacks on the city's black community which have caused a state of panic.

The figures do not mention murder, which for the last year has risen to 100, perhaps the highest number and a high one for the year.

REACTING

The Yard's assistant commissioner (crime), Mr Gill of Kildare, said yesterday that the Metropolitan Police were looking at the problem of black involvement in violent crime because 'we are reacting to public opinion and pressure.'

IDENTIFIED

Cathedral has adapted to fasting squatters

28

ARCUS
11/3/82

ALL 'logistic' problems arising from the vigil by Nyanga squatters in St George's Cathedral had been solved, and they will be allowed to remain there until God tells them what to do, the Very Rev Edward King said today.

'Whatever reservations we may have had on Tuesday evening, when more than 50 people descended on us with what amounted to no warning whatever, have been solved and we are now happy to go along with whatever these people plan to do.'

Dean King said on Tuesday evening he had understood that only 10 people would use the cathedral for prayer during the day.

He added that security and hygiene problems

could prove insurmountable, church authorities would object to the presence of so many people on a semi-permanent basis, and the normal operation of the cathedral would be disrupted.

He said today: 'These reservations have now all been cleared up, and the full support of the cathedral organisation has been placed behind these poor people and their attempt to generate some awareness of their intolerable suffering, and some sympathy.'

LOCKED IN

After a quiet first night locked in the cathedral, he had found the group early yesterday singing and praying quietly, staying together and joining in the scheduled services, after which they continued their own prayers.

None of the adults had taken food since Tuesday evening.

'I have no idea how long this will continue. We are just living from day to day.'

'The babies are being cared for by women of our congregation, who are providing milk, hot water and powdered baby food, but as with all our help, do not intrude on their vigil, and do not try to control them or their fast.'

'I feel totally helpless and sad that they should have been driven to this, and we are all maintaining a standby, watching brief, and will offer any help we can,' Dean King said.

Last night, after a choir practice, the cathedral was again locked with the fasting group inside.

See Page 3.

POLITICS

78 held under Terror Act

THE ASSEMBLY — The Minister of Police, Mr Louis le Grange, said yesterday that 78 people were being held in detention in terms of the Terrorism Act.

During last year 320 people had been detained in terms of the law.

This represented an increase of 222 in the 1980 figure.

Mr Le Grange was replying to a question by Mrs Helen Suzman (PFP, Houghton).

During 1981, 950 people had been detained in terms of the Terrorism Act, Section 22 of General Laws Amendment Act and Section 13 of the Abuse of Dependence-Producing Substances and Rehabilitation Centres Act.

In the previous year 996 people had been detained in terms of the three laws.

At present, there were no people being detained in terms of the General Law Amendment Act, 78 in terms of Section Six of the Terrorism Act and six in terms of the Abuse of Dependence-Producing Substances and Rehabilitation Centres Act.

Asked how long each person had been detained, Mr Le Grange replied: "In view of the volume of work involved in collecting and compiling the particulars asked for, I consider it to be impracticable to furnish the information required."

Many of the people detained in terms of the Terrorism Act were originally detained in terms of the General Law Amendment Act. The total number of detentions for 1981 and 1980 were, therefore, lower than numbers detained under all three laws.

In a statement, Mr Le Grange also said that detainees would not be allowed access to their ministers of faith "at random."

He was replying to seven representatives of the Christian, Jewish, Muslim and Hindu communities who recently sent a telegram to the Minister of Justice, Mr Kobie Coetsee, asking permission for ministers of their faiths to visit detainees in Durban.

Mr Le Grange said he wished to assure that in principle he favoured detainees receiving spiritual help, but that it "should be appreciated that for various reasons ministers and other representatives of faiths cannot be allowed access to detainees at random."

"As you are no doubt aware there is a considerable number of chaplains, representatives of almost all church denominations in the service of the SAP, the SADF, and the prisons service who would be only too pleased to provide spiritual sustenance to a detainee if requested to do so," said Mr Le Grange.

"Depending on the circumstances of each case at any particular time a chaplain will, at the request of the detainee, be permitted to provide spiritual help and nurture to such a detainee."

Mr Paddy Kearney, director of Diakonia, the Durban-based ecumenical agency, said the question regarding chaplains for the Muslim, Hindu and Jewish religions had not yet been answered.

"We will have to explore the minister's statement carefully but I cannot say yet what action will be taken."

Investigations were made by Diakonia after it was revealed by Mrs Sylvia Favis, mother of detainee Merle Favis, that her daughter had not been allowed to see Rabbi Selwyn Franklin, of the Orthodox Jewish Congregation in Durban.

One of the representatives, the Reverend John Borman of the Methodist Church said last night that because of the widespread doubt and concern over the treatment and conditions of detainees he "would have expected that the minister would have welcomed the offer and requests by senior clergy to visit them."

"However, I welcome the minister's assurance that prison chaplains may have access to detainees and I hope that detainees are fully informed about this possibility," he said.

CAPE TIMES 18/3/82

Hervormde Kerk backs Treurnicht

Own Correspondent

JOHANNESBURG. — The second largest and most conservative of the three Afrikaans churches, the Nederduitse Hervormde Kerk, has come out in support of the Treurnicht rebels in a newsletter drawn up to assist church members attending the educational congress in Bloemfontein.

It has also issued a warning to the government that the NHK will hold the government to its word on concessions the government has made to conservatives by rejecting aspects of the De Lange report on education.

Indications are that the congress, which starts today and ends on Saturday, will be a major testing ground to gauge grassroots support for the growing right-wing forces.

HSRC report

The congress was organized to discuss the controversial Human Sciences Research Council report on education tabled in Parliament on October 8.

Quoting the NHK theologian responsible for drawing up the NHK's stand on education, Professor C H Rautenbach, the newsletter says that apart from separate

schools the basis for and components of an educational order within the existing structure are separate voters rolls, separate Parliaments, and separate living areas.

The NHK's wish for this separation to continue is non-negotiable — as is the NHK's rejection of a single integrated educational institution for South Africa, the newsletter says.

Hierarchy

In taking this stand the church hierarchy has now openly sided with the sixteen rebel MPs and five MPCs who have rejected the National Party's views on power-sharing.

The NHK is also "immovable" in its insistence that education in South Africa must retain "a Christian and broad national" character.

According to the newsletter — dated March 15, almost three weeks after the NP split — the summary of the churches' comments on education was prepared specifically to assist church members attending the education congress. It forms part of the recommendations on education which the NHK is to put before the government on March 31.

AR 605 19/3/82 27 28

Professor in 'no position to criticise'

Religion Reporter
COMING from the white
Ned Geref Kerk, Profes-

sor Sampie Terreblanche was in no position to criticise the English churches on their social and economic stance, Dr Allan Boesak, Ned Geref Sendingkerk theologian, said today.

Professor Terreblanche, of the University of Stellenbosch, was speaking at a symposium on the social role of the church when he accused English churches of 'naked hypocrisy' and adopting an attitude that they had no meaningful role to play in economic objectives and structures.

'I just don't know what he's on about,' said the Very Rev Edward King, Dean of St George's Cathedral.

'None of us has clean hands. We confess that. But so many of our Christian social programmes get blocked by the Government when we try to put them into action. Let him have a look at job reservation, for one thing.'

Dean King said Professor Terreblanche had two legs, and it would be 'a useful thing' to walk into St George's Cathedral to talk to the squatters who were fasting there.

Dr Boesak said there was no difference between exploitation by the English rich or the Afrikaans rich.

'The exploitation arises from big business, but that is basically because all churches are committed to capitalism. It is not a specific evil of English-speaking churches,' he said.

'Of course there is hypocrisy in English-speaking churches. But it is simply not true to say they are doing nothing.'

'They have been consistent in their resistance to the apartheid policies and they have tried, with all their failures, to give clear guidance to their own people in what the Gospel says about social and economic issues.'

Some English-language churches had been courageous in their attempts to set up programmes of action, including, for example, the Roman Catholic Church's handling of labour problems.

'At least in the English-speaking churches there is an awareness on issues of which the white Ned Geref Kerk is not even aware.'

'I don't think it fitting to make these accusations from within the white Ned Geref Kerk. Professor Terreblanche has his work cut out for him to create awareness in his own church.'

A Methodist minister said Professor Terreblanche failed to understand a cardinal difference between his church and those he referred to as 'English churches.' Those he attacked were open, multiracial churches, many with

prominent black leaders. 'Is he accusing black churchmen of hypocrisy in relation to black interests?'
O Churches fail to fight for blacks—Page 2.

WORST SHOPLIFTERS

city busi- was stealing out of genuine need — it was a man stealing bread. In most other cases it is out of bravado, to attain luxuries, or a full-time job. Schoolgirls in the southern suburbs are particularly bad. On the days when schools break up for the holidays we are always sure to catch three or four shoplifters.

We always prosecute them as it is not the value of what they steal but rather the act itself. In addition to training store detectives and advising companies on stock losses, Mrs Nel also concentrates on theft by staff which she says accounts for more than two-thirds of retail theft.

Mrs Nel said theft in the retail industry was rife throughout Cape Town. 'What we need are more well trained security personnel. I have been doing it so long that many of the professional shoplifters know me and give stores a wide berth when I am in them. It acts as a good deterrent.'

Churches

'fail to fight for the blacks'

ARGUS 19/5/82

THE English and Afrikaans churches in South Africa had failed to speak and fight for better economic rights for the black man, Professor Sampie Terreblanche of the University of Stellenbosch said at a conference last night.



Professor Sampie Terreblanche

He was speaking at a symposium at the theological school of the University of the Western Cape on the role of the church in the social, economic and political fields.

He said the moral hypocrisy of the English establishment in this country was 'most naked and exposed' in the English churches.

BIG BUSINESS

'The English churches continuously, with unbridled indignation, speak out against the political wrongs caused by the system of apartheid but at the same time fail to point out all the wrongs and malpractices of English and Jewish big business as part of the capitalist system.'

But in the process of the upliftment at the 'poor white' Afrikaner the Afrikaans churches had become too involved in the political actions of the Afrikaner community, he said.

'If a genuine concern exists in the English churches about the poverty and fate of blacks, they are free to tell their rich members — who hold key positions in the professional and business world — to use their wealth and positions to improve the position of the black man,' he said.

'Such a close association developed between church and State that the Afrikaans churches seriously harmed their Christian duty and responsibility and their credibility as a Christian church to strive for a just dispensation for all people in South Africa,' Professor Terreblanche said.

INVALID

Professor Terreblanche said the excuse that economic laws prevented this was 'not only hollow but so invalid that no church dare use it as an excuse'.

He said South African churches had adopted the attitude that they had no meaningful role to play in the objectives and structure of the economy.

'This provides the churches with the convenient excuse that they are innocent of what is wrong and unjust,' he said.

AFRIKAANS

Professor Terreblanche said the Afrikaans churches had also failed in their 'Christian calling' and adopted the attitude that the economy fell outside their domain.

'While the English churches blamed everything that's wrong on the political system, the Afrikaans churches go out of their way to speak good of and defend the Government,' he said.

He said the Afrikaans churches played a major role in the phenomenal development and progress of the Afrikaner people.

Tswana TV plan

Argus Correspondent JOHANNESBURG. — A proposed State-run independent television service to be launched by Bophuthatswana is likely to attract between 30 and 40 partners.

The initial target date for the launch is December 1984.

'trekkers

OR 'fishers'

local Haarders were the main catch.

Casual trek-netters who waded in were sometimes 'irritating' when they interfered with a well-prepared operation.

'Our problem is with people with nets and boats who don't make a living from it but come along when there are shoals and the weather is fine,' he said.

It was important for professional trek-net fishermen to make their catches early as dealers liked to sell in the afternoon.

Mr Petty usually works with a 14-man crew.

A spokesman at the Department of Sea Fisheries said licences were issued for specific areas in False Bay, ranging from Buffalo Bay to Simon's Town.

Trek-netters operate from beaches with dinghies and pull their nets ashore by hand.



STORE detective Mary Nel... 'rich teenagers are the most frequent shoplifters in Cape Town.'

Policeman armed-fined

Argus Africa News Service GABORONE. — A Soweto policeman was fined R200 or six months jail in the Lobatse Magistrate's Court for illegal possession of a revolver and ammunition. Sergeant Pilato Hlongwane, 58, of Moroka police station, Soweto, was arrested at Pioneer border gate near Lobatse.

Kogel Bay: No plan for development'

THE Director of Parks and Forests, Mr F Roelofse, has given the assurance that Kogel Bay, a popular and relatively untouched stretch of beach just south of Gordon's Bay, will not be developed in the immediate future.

'There is not going to be any development in the immediate future because there are no funds readily available,' Mr Roelofse said yesterday.

He was reacting to fears that what is considered to be one of the few remaining undeveloped beaches near Cape Town, is about to be developed and also that access to the beach will be affected.

NO MONEY

'There is no money allocated to do anything about the proposals to develop Kogel Bay repon-

Engineer, Mr J G Brand, had proposed a six-year development plan for Kogel Bay, that would cost R6,5-million.

'It's a huge development for a whole area, but mostly on the top side of the road to provide facilities for people who want to go there for holidays,' Mr Roelofse said. 'Access to the beach will not be affected.'

PROPOSED

He said all the plans proposed by Mr Brand last year still stand. These include accommodation, camping, water, electricity, ablution and refuse facilities.

Users of Kogel Bay who are not sure about

the kind of development proposed have also expressed fear that the area will be opened up to private enterprise and developers.

Mr Brand's proposals included the earmarking of two sites for the development of a hotel and a restaurant.

Mr Roelofse said yesterday that no decisions had yet been taken on how the development of Kogel Bay will be funded.

Kogel Bay is about 65 km from Cape Town and falls within an area of more than 2 500 hectares of land owned by the Cape Town City Council which stretches from the Steenbras River mouth to Rooi Els in the south.

BABY

IS ON THE
1ST FLOOR

SPRACKLENS

GRAHAMSTOWN — Police yesterday stopped the Bishop of Grahamstown, the Right Rev Kenneth Oram, took his name and searched the boot of his car as he was on his way to a day of prayer at Mgwali, where about 6 000 people are threatened with removal to the Ciskei.

On Thursday seven members of the Mgwali community, who had ex-

D. Disfater 20/3/82 **Bishop's car searched**

pressed opposition to the move, were briefly detained by security police and questioned about the purpose of the service.

At least four other vehicles containing clergy were also stopped at the roadblock, on a dirt road near Stutterheim,

about 20 km from the village.

Security police in East London and King William's Town, as well as Lieut-Colonel Z. Makuzeni, second in command of the Ciskei security police, all denied knowledge of the questioning and alleged

detentions last night.

Most of the inhabitants of Mgwali are strongly opposed to leaving the land granted to their forefathers by the British Government in 1857.

Bishop Oram said the service was held "to express sympathy and brotherhood with the

people there, to pray with them, and to ask God to help them in their time of trouble."

He said the police were polite, and had described the block as a "routine check."

"However, I think a roadblock is only a pin prick compared with the supreme indignity of the way in which people are being moved around as if they are things and not human beings." — DDC.



Outcry over State meddling as bishop ponders expulsion

S. Express 21/3/82 28

Mr Peter Moll . . . "churches are a copy of an unjust society".

THE Anglican Bishop of Kimberley and Kuruman, the Rt Rev Graham Chadwick, is trying to fathom why he has been ordered out of South Africa. He has been refused permanent residence and has received a letter from the Secretary

for Internal Affairs saying he and his wife, Suzanne, have to leave the country by the end of this month.

The application for permanent residence in South Africa was lodged in December 1980.

Last month the South African Council of Churches sent a telegram to the Minister of Internal Affairs saying that not only the Anglican Church but the whole church in the country would be "the poorer" for any action by the Government to restrict the ministry of Bishop Chadwick.

"The executive (of the SACC) calls on the Minister of the Interior (sic) to grant Bishop Chadwick permanent residence of this country, in which he was called by God to minister."

Bishop Chadwick said he had not been told the reason for his expulsion and could only suspect it had something to do with the strong stand he took against the detention of two Anglican priests early last year.

The Archbishop of Cape Town, the Most Rev Phillip Russell, said the Government's decision to refuse Bishop Chadwick permanent residence amounted to State interference in the Church's affairs and was "irreconcilable with the claim that this is a Christian country".

The Chadwicks have been granted permission by Bophuthatswana's president, Mr Lucas Mangope, to move to St Michael's Mission in Batharos, about 250km from Kimberley, which falls in Bishop Chadwick's diocese.

Although the Anglican Church has taken a strong stand against the policy of separate development, Bishop Chadwick said: "I think that's a matter for the politicians. I've been treated very graciously by President Mangope."

He said the two priests detained last year, Canon Augustine Maropong and Father Arthur Mabija, had been involved in the formation of a committee which

CHURCH WILL BE POORER — SACC

Sunday Express Reporter

tried to get children back to school after unrest in Kimberley.

"You would think somebody would be thankful for that," he said.

Last month, the executive committee of the United Congregational Church sent a copy of a resolution on Bishop Chadwick to the Prime Minister.

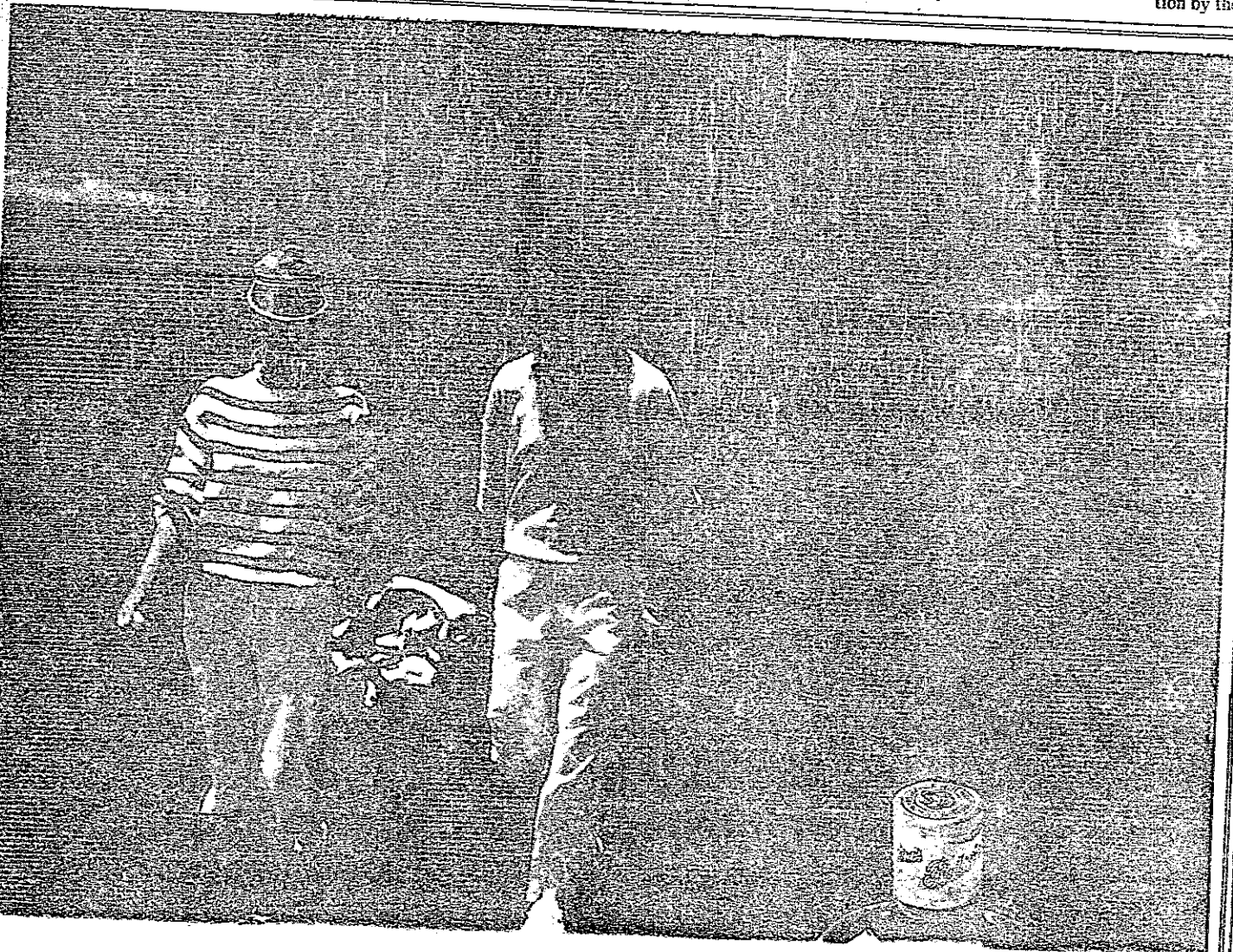
The resolution said Bishop Chadwick was a man of "deep insight called by God and to the people of his diocese to exercise the ministry of reconciliation in Southern Africa."

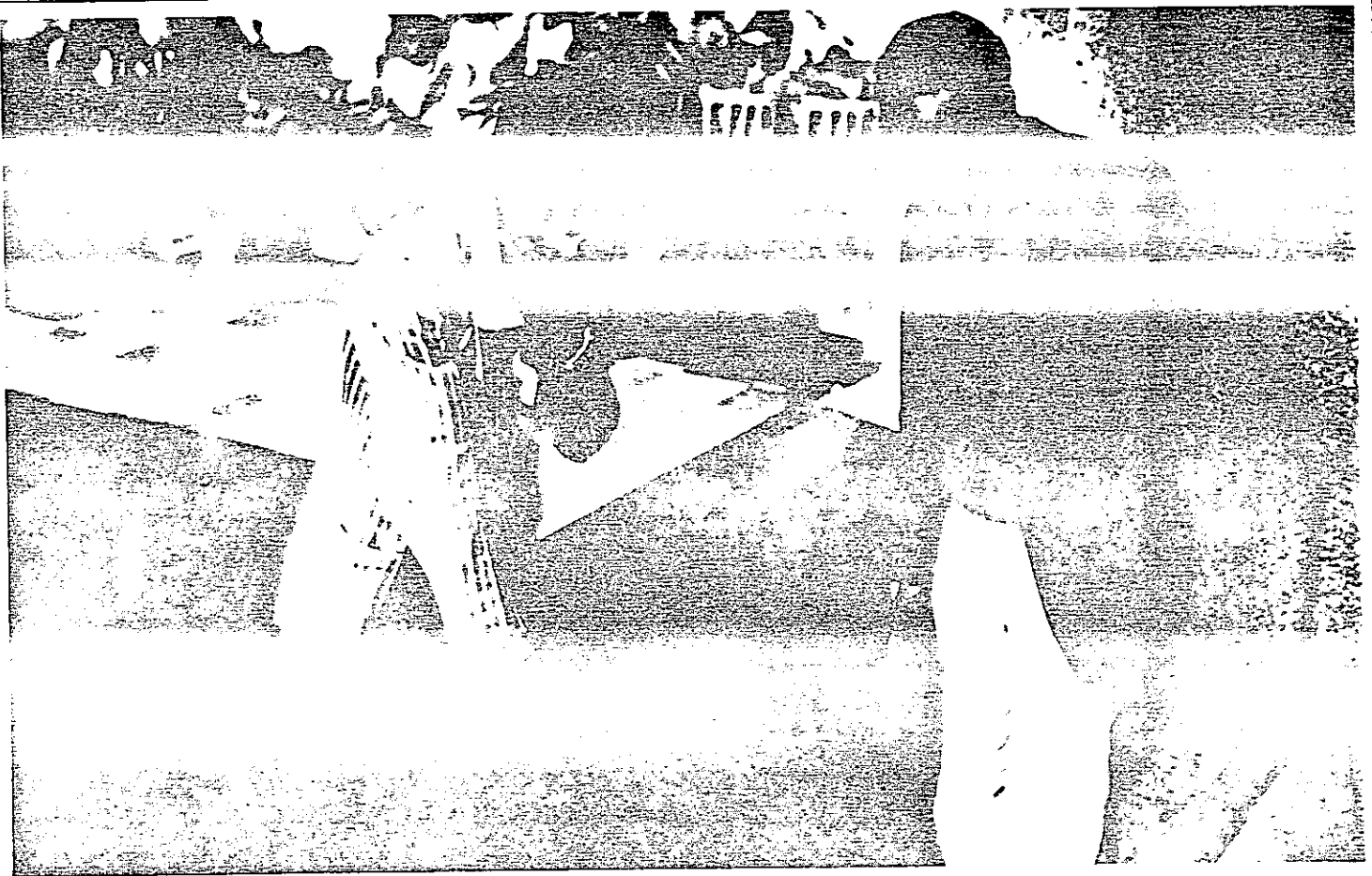
"The United Congregational Church is gravely concerned about the increasing interference by the State in the affairs of the Church and the State's action in preventing ministers from exercising their ministry in South Africa."

"We confessed Jesus Christ as head and we acknowledge Him to be the only king and leader of the church."

The resolution also said it was not the function of the State to determine who should exercise a ministry or hold office in the church.

It urged the Prime Minister to "review this decision" and hoped that "wiser counsel would prevail".





Two of the Nyanga squatters fasting in St George's Cathedral hold handkerchiefs to their faces to ward off the smell that pervaded the cathedral yesterday after a white man had dropped a stinking liquid in the front pew. They are Mr David Ntlanganiso, 26, left, and Mrs Langaliyakhanya Mianjeni, 30.

Dean angry over second smell attack

Staff Reporter

THE Dean of St George's Cathedral, the Very Rev E L King, is considering laying a charge against a man who, for the second time, dropped an evil-smelling fluid inside the cathedral yesterday.

Several of the 54 Nyanga squatters who have been fasting in the cathedral for 16 days in a bid to win legal resident status in the Peninsula, say they can identify the offender.

On Friday last week the offender, a white man, struck for

the first time, forcing cathedral staff to burn incense and buy air freshener in an attempt to dull the smell.

At 10.30am yesterday the man dropped fluid on the kneeling section of the front pew, about two metres from where the squatters sit.

He was described as middle-aged and was wearing a khaki safari suit.

About 10 of the squatters said the man was familiar to them. "He was at the No-Name Camp last year. We saw him always walking there. When we were

deported he was looking for babies who were separated from their mothers," said squatter Mr Theophilus Tayo.

Mr Tayo said squatters had also seen the man at St Gabriel's Roman Catholic Church in Guguletu. He usually drove a white Valiant car.

The Dean said afterwards that he was considering laying a charge against the man with the police, particularly since many of the squatters claimed to be able to identify him.

Meanwhile the mystery of the sudden weight gains among the

fasting squatters has been solved.

The chairman of the Civil Rights League, Mr Brian Bishop, said a nurse had discovered that children had tampered with the adjusting lever on the "cheap" bathroom scale they were using.

"The children have been playing with this scale since we started weighing everybody six days ago, so all our readings are out. Tomorrow we'll bring in a proper medical scale and start all over again," Mr Bishop said.

This US visitor is in just the right place

By CLARE STERN

AN American woman is proving an interesting "exhibit-on-wheels" for surgeons attending the Orthopaedic Congress at the Good Hope Centre.

When surgeons ask Mrs Maria-Elizabeth Curtiss of Boston how she landed up in a wheelchair, she whips out a set of X-rays from the back of her chair and shows them.

"They understand the X-rays far better than any explanation," says Mrs Curtiss, wife of Dr Paul



French boats vie for lead

Chief Reporter

THE French sloop Kriter IX, skippered by Andre Viant, has taken over the handicap lead from another French entry, Charles Heidsieck III (Alain Gabbay) in the fourth and final leg of the Whitbread Round-the-World Race, from Mar del Plata in Argentina to Portsmouth, England.

On distance, Kriter IX is in fifth place and Charles Heidsieck III is third.

The latest position reports, relayed to the

BEAUT



FF

'Sins' of SA 'cry to heaven'

ARGUS
26/3/82

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Religion Reporter

THE Ned Geref Kerk has called for a day of humility and prayer on April 4 for South Africa's sins which 'cry to heaven' — horse racing and activities on Sundays.

Die Kerkbode, official organ of the Ned Geref Kerk, reminded readers in an editorial article this week of the call by the General Moderamen of the church for a special day on Sunday, April 4.

'Perhaps the most important reason for the observance of a day of humility and prayer is our national sins (volksondes) which cry to heaven.

WAGERS

'More than R700-million alone is wagered on horse races! Millions upon millions are spent on lottery-investments!

'And what of desecration of Sunday and other fields in which the norms of God's Word are thrown overboard?

'Come, believers and church people, let us on April 4 come before the Lord in humility and act for ourselves, for our country, for our people, for our (Ned Geref) Kerk, for our future.'

DROUGHTS

Elsewhere, the Kerkbode article referred to droughts in certain areas, 'the declining price of gold, balance of payment difficulties, rising prices, high rents and decreasing buying-power of our money' which filled thousands of people with concern.

'One must also consider the fact that the latest political differences could result in unsavoury strife and bitterness in our church societies, because those involved are mainly members of our Afrikaans churches.'

ARMS 29/3/82 (28) ~~28~~

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Rebel minister suspended from Ned Geref Kerk

THE Rev Ben Maree, the rebel minister of the Tygerberg congregation, has been suspended from the Ned Geref Kerk.

But he regards the suspension as an honour.

Members of the congregation received the news of his suspension with disbelief yesterday and many threatened to resign from the NGK.

Mr Maree last year defended The Walk and Dr Alwyn Burger, who was forced to resign as the Prime Minister's chief of scientific planning because of his associations with The Walk.

Six reasons were given for Mr Maree's suspension. He was accused of:

- Misleading and confusing his congregation by defending 'devious faiths';
- Abusing the pulpit;
- Slandering his church;
- Making irresponsible attacks on Die Kerkbode, the official journal of the NGK;
- Placing other ministers under suspicion; and
- disregarding the church order.

Mr Maree said today: 'The Ned Geref Kerk has become the people's god. You can use the name of the Lord in vain in that church but you may not use the name of the church in vain.'

'If the Ned Geref Kerk triumphs over other churches, then I am embarrassed about it.'

'It is an honour for me to be suspended from the church, I have got rid of the baasskap, I have got freedom now.'

CHEQUE

Mr Maree, who received his last cheque from the NGK this month, said he was 'still waiting for guidance' about his future but he would 'stay in the service of the Lord.'

'I have been inundated with offers but I have not made up my mind yet,' he said.

Mr Maree and his wife, Elma, have a 10-month-old son Dawie.

Replying to the six accusations against him, Mr Maree said: 'How can I mislead people if The Walk's confession is similar to the Ned Geref Kerk's confession? Their baptism is different to ours and I said so.'

'I used the pulpit to step into the breach for my brother, not to mow people down. Is that abusing the pulpit?'

'They say I slandered the church, but look at what Calvin did. I only searched our own heart.'

'The Kerkbode has become a god, an absolute being which cannot be criticised. They say I made irresponsible attacks; they must prove me wrong and they cannot.'

Mr Maree said that if it was true that he had wronged other people, he could not understand why they wronged him.

'Two wrongs do not make a right. They preach and write about love, but when do they practise it? This shows what kind of love exists in the Ned Geref Kerk.'

Mr Maree said it was 'rubbish' that he had disregarded the church's order because he preached in other churches without the NGK's permission.

'There is no rule that says I have to get the Ned Geref Kerk's permission to preach in another church,' he said.

Mr Maree's position in the NGK was first questioned when he accepted an invitation to address The Walk a year ago.

The address was not delivered after the NGK at Halfway House objected.



THE Rev Ben Maree outside the Ned Geref Kerk in Tygerberg today. Mr Maree was suspended from the church yesterday.

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Writing on the Examination Paper)

WARNING

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

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Swapo men testify before US committee

From JOHN MATISONN
WASHINGTON. — A Lutheran pastor in northern SWA Namibia has recruited people for Swapo, a captured former Swapo insurgent told the United State Senate's Denton sub-committee on security and terrorism.

Mr Emanuel Hashiko, 27, said Pastor Jesaj Wahongo of the Elok Lutheran Church in Edundja had told him Swapo was a good organization.

Mr Hashiko said he left SWA Namibia to further his education, which had suffered because of overcrowding at schools. The influence of his pastor and Freedom Radio, broadcast from Lusaka, had made him decide to join Swapo and further his education. Once in Angola, SWA officials had said the organization "had no time for academic education — only military training".

Contact
On a mission into SWA Namibia in February 1980 there was a "contact" with the South African security forces, in which Mr Hashiko was wounded in both thighs and captured.

Mr Hashiko and Mr. Dickson Namolo, 25, testified at the first day of hearings on SWA Namibia held by Senator Jeremiah Denton.

Mr Namolo said he left Swa Namibia to receive an education, but agreed to military training at a Swapo base at Okashapa in Angola near the Zambian border.

His group infiltrated

back into SWA Namibia, encountering the South African forces on four occasions, in which three Swapo insurgents were killed.

"We normally only carried water with us and obtained our food from the villagers in Ovambo," he told the hearing. "Some of these villagers supported us and supplied us with food and information."

In May 1978 he was sent to Moscow for training. From early in 1979 he infiltrated into Namibia to get information from Ovambo civilians on security force movements.

He crossed into Namibia for two to three days at a time, completing about eight missions dressed in civilian clothes and armed with a Makarov pistol. He was arrested in Namibia on March 14, 1981.

● PETER KENNY reports from Windhoek that the Bavarian Prime Minister and leader of the opposition Christian Social Union in West Germany, Mr Franz Josef Strauss, said last night if his party came to power it would take a drastically different approach on SWA Namibia.

Mr Strauss, a strong conservative, said his party supported the leader of the Democratic Turnhalle Alliance, Mr Dirk Mudge, whom he spoke to after arriving in Windhoek on Sunday.

Mr Strauss warned that SWA Namibia should not follow the same path as Zimbabwe, which he called a "Marxist-Leninist State".

New moves on SWA

LONDON. — The Western contact group is trying to break the deadlock in its SWA Namibian independence negotiations through a series of meetings in the capitals of the front-line States, armed

with a simplified voting procedure it hopes Swapo will accept.

Western sources confirmed yesterday that meetings were being arranged between group representatives and the front-line governments.

The contact group is understood to be working on a voting system for a constituent assembly in the territory which could overcome Swapo's objection that original proposals were too complex.

The Western initiative designed to lead the territory to independence has been brought to a halt by Swapo's refusal — backed by the front-line States — to accept an electoral system to establish the as-

NGK bans dominee

By NEVILLE FRANSMAN

THE Rev Ben Maree, the Tygerberg Ned Geref Kerk (NGK) dominee who has been suspended by the church's presbytery committee (Ringskomitee), will not be allowed to take up the ministry in any other branch of the NGK.

This was said yesterday by the chairman of the Ringskomitee, the Rev Louis van Niekerk of the Parow East congregation.

Mr Van Niekerk would not elaborate, except to say that the Tygerberg church council was due to meet last night to be formally informed of the reasons for the expulsion.

The council could decide for how long it would pay Mr Maree, but he would not be allowed to be a minister at any other branch of the NGK, although his status of minister of religion could not be taken away from him.

The controversy over Mr Maree arose late last year when it was reported that Mr Maree had regular contact with Mr Alwyn Burger, the scientific adviser to the Prime Minister, alleged to be a member of the Living Word sect, also known as "The Walk".

At the weekend the Ringskomitee gave as reasons for Mr Maree's suspension that he had misled and confused congregants by defending devious religious beliefs and had abused the pulpit.

He was also accused of irresponsible attacks on the NGK's official journal, the Kerkbode, and had disregarded order in the church.

Last night Mr Maree was reported as saying that "the Kerkbode had become a god, an absolute being which cannot be criticized. They say I made irresponsible attacks; they must prove me wrong and they cannot".

Mr Maree could not be contacted for comment yesterday, but it has been reported that he would be moving from the Tygerberg rectory to his private property in Kraaifontein.

Train deaths: Seven held

PRETORIA. — Seven black gang members, including two youths, aged 14 and 17, had been arrested in connection with the death of four black men thrown from a moving train between Jol-

Man survives 2-hour burial under hot coals

Staff Reporter

A 38-YEAR-OLD man suffered third-degree burns yesterday while lying trapped in a steel bunker under 20 tons of hot coke for two hours as Metro Rescue Squad members cut through thick steel and a layer of bricks before rescuing him.

Mr W Zonke, of Guguletu, a Woodstock gas company employee, had been using a steel rod to free the hot coke which had jammed at the drawpoint of the steel bunker. He was right inside the bunker when the coke burst free above him and carried him down with it.

His life was probably saved by his safety helmet slipping down over his face and forming a small air pocket as he was engulfed, according to rescue workers who were at the scene.

The accident happened a few minutes before 8am and when Mr Zonke was eventually freed after frantic work by rescuers with special equipment at about 10am, he was rushed to the Woodstock Hospital.

A spokesman for the Superintendent, Dr P J W

Roux, said yesterday afternoon that Mr Zonke was in a "satisfactory condition."

A spokesman for Gas Ltd, of Raasdorp Street, Woodstock, said the accident had happened while Mr Zonke had been using a steel rod to free hot coke which had jammed at the drawpoints.

"We have a set of strict safety precautions which have to be observed when this is done and it appears at this stage that they were not closely followed, but the whole thing still has to be investigated," he said.

He explained that Mr Zonke was super-heated to 300 deg C so that gas, other products such as benzene and creosote could be extracted. The residue, he said, was then cooled with water before going into the bus where the accident happened.

He said Metro rescue workers used oxy-acetylene torches and other special equipment to cut through the bunker thick steel and a layer of bricks before being able to reach the trapped man.

Perskor trial is set for May 11

OWN Correspondent

JOHANNESBURG. — The trial of Perskor and four of its employees on fraud charges will start in the Rand Supreme Court on May 11.

The Perskorporasie van Suid Afrika will be represented by Mr Marius Visser Jooste, 73, of Emmentaria, Johannesburg, in his capacity as a director of the company.

The other four accused are: Mr Rudolph Johannes Raath Dreyer, 45, of Morningside, Johannesburg; Mr William Henry Allen, 43, of Greyfontein; Mr Frederick Jacobus van Rensburg, 41, of Kloofendal Extension, Roodepoort; Mr Francois Christiaan Lourens, 41, of Presidentsrif, Randburg. According to the indict-

ment referred to yesterday in an application heard by Mr Justice Franklin, the accused pretended to the Circulation Bureau of South Africa that the net sales of the newspaper the Transvaler and the Vaderland were in excess of the actual figures.

The offences were allegedly committed between January 1977 and September 1980.

● Mr Justice Franklin yesterday granted an interdict application brought by Perskor for an interdict against the newspaper Beeld forbidding it to publish any report contravening the subpoena rule.

The return date of the rule nisi is September 11.

'Board officials did not enter cathedral'

Staff Reporter

Westbury

SKAVA
MOTOR CLINIQUE
SPECIAL SHOW PRICES
THE GOODWOOD SHOW
MARCH to 10th APRIL

1 500 petition the Minister on bishop

2007 31/3/82 (28)

KIMBERLEY. — About 1 500 members of the Anglican diocese of Kimberley and Kuruman have signed a petition to the Minister of Internal Affairs, Mr C Heunis, objecting to the denial of a residence permit to their bishop, the Right Reverend Graham Chadwick.

The petition reads: "We the undersigned Anglicans in the diocese of Kimberley and Kuruman, protest at the arbitrary ending of our bishop's residence in the Republic of South Africa."

"We are grateful for Right Reverend Graham Chadwick's ministry and consider your action against him to be an attack on ourselves as members of the body of Christ."

The Archdeacon of Kimberley, the Venerable William Peters, said on Mon-

day that the petition would be sent to the Minister.

Canon Augustine Maropong, of St Paul's Anglican church in Vergenoeg, said that petition forms left in the church for people to sign had "disappeared" after the service the previous Sunday.

"About 200 people had signed these forms already and we had to try to get them to sign again," he said. They had not all had a chance to do so.

Bishop Chadwick and his wife Suzanne were told to leave South Africa by yesterday. He has been given no reason for the Government's refusal to allow him to stay permanently in this country.

On Monday he and his wife were busy packing the last of their belongings in preparation for their move to St Mi-

chael's Mission at Batlharos near Kuruman, from where the bishop is to continue his work as head of the diocese.

Close on 1 000 people of all races packed into St Cyprian's Cathedral on Sunday morning to hear Bishop Chadwick's last service before his departure. All Anglican churches in Kimberley closed to allow their congregations to attend the service.

Members of the congregation at Batlharos had left home about 4.30am to be able to reach Kimberley in time to attend the service, the bishop said.

"The service was a very moving experience for me," he said, "and people from all over the diocese attended, including people from the De Beers compound and the parents of the 23 detainees (who were detained after school boycotts in Galeshewe in 1980)." — Sapa

~~9/19~~ TIMES
3/4/52
25
Defence:
Row over
churches

Political Staff

HOUSE OF ASSEMBLY
— A row erupted yesterday over a Department of Defence claim that certain churches and church leaders were supporting "subversive activity".

The former president of the Methodist Church and MP for Pinelands, Dr Alex Boraine, described the claim as a "scandalous smear".

In a White Paper tabled in Parliament yesterday, the government said: "Subversive activity aimed at causing confrontation with the authorities is being furthered especially by certain churches, church leaders and organizations in the Republic of South Africa, supported by the World Council of Churches."

Terrorist organizations were being supported "openly" in some cases and the Defence Force was being undermined by support given to national service evaders.

Dr Boraine said in a statement that the White Paper's charges were "extremely serious".

"It is scandalous to smear church leaders and churches and accuse them of 'subversive activity' without substantiating these charges."

He warned of an impending crackdown on certain churches, leaders and the South African Council of Churches.

● More reports on the White Paper, page 4

NGK (28) 12/4/82
queries
fasters
form of
protest

By NEVILLE FRANSMAN

THE Kerkbode, official journal of the Ned Geref Kerk (NGK), has questioned the action of squatters in St George's Cathedral to use fasting as a way to put pressure on the authorities.

In a front-page article in its latest issue, the Kerkbode reported that the squatters left the cathedral after they had been given the assurance they would not be arrested summarily.

The Western Cape synodal commission chairman, the Rev G S J Moller, was quoted as saying he was happy that "a potentially explosive situation was defused".

Under the headline "Squatters' fast in church questioned" the Kerkbode said a group of NGK ministers had spoken to the Minister of Co-operation and Development, Dr Piet Koornhof, to "defuse the stalemate".

Clergymen of the NGK Mission (coloured) and NGK in Afrika (African) Churches had also attended the talks with Dr Koornhof and had conveyed the outcome to the squatters.

The Kerkbode reported that the NGK clergymen had, however, put it clearly they did not represent the church officially, but they would ask Dr Koornhof to indemnify them against being arrested summarily.

'Persuade'

The report continued: "The viewpoint was also put clearly that the NGK cannot react to requests made through newspaper reports, which had in fact been made. Accordingly, it was explained that the black NGK has two congregations in the area through which the mother (white) church liaises.

"For this reason the ministers concerned of the daughter churches were requested on March 25 to approach the squatters, convey the sentiments of the mother church ministers and to persuade them to leave the cathedral."

According to the Kerkbode report the, NGK clergymen emphasized that they could not give their support to action which was in conflict with the laws of the country. They were also not prepared to plead with Dr Koornhof that the squatters be allowed to remain in the Peninsula.

In addition, the NGK clergymen expressed appreciation for the "sympathetic attitude towards black people" of Dr Koornhof.

Mr Moller said in his statement, as reported by Kerkbode, that his church journal last year had pointed to the biblical function of hunger strikes with reference to Ireland.

Hunger strikes, on the other hand, had to be characterized by "sincere repentance, confession of sin, being humble and renewed dedication to God".

ARGUS
23/4/82
28

Tutu passport 'sub judice'

Political Correspondent

NO REQUEST for the return of Bishop Desmond Tutu's passport could be considered before a court action instituted by the bishop had been dealt with, the Minister of Internal Affairs, Mr J C Heunis, said today.

Mr Heunis told Die Burger, the Cape Nationalist mouthpiece, that the action had been set down for June 5.

Until this had been disposed of, he regarded the matter as sub judice, and could not consider new representations for the re-issuing of Bishop Tutu's passport.

Mr Heunis said he had told the Bishop and others that he now regarded the matter as sub judice.

● See page 15.

(28) S. Express
25/4/82

Hearse trick is latest of sick church pranks

**Sunday Express
Correspondent**

A SICK joke, in which a hearse and coffin were dispatched to pick up the body of a priest still alive, is one of a recent spate of incidents in King William's Town which suggests someone is out to intimidate members of the Border Council of Churches.

The series of incidents started last year when a bullet shattered a window of a priest's Albert Road home. Nobody was hurt and Father Paul Fahy, the parish priest, handed the bullet to the police.

Recently, a King William's Town undertaker arrived at a priest's home, saying he had received a phone call to collect Father Bill Buckley's body at the church.

Father Fahy told him that Father Buckley was in East London. The undertaker apologised and said he would report back with further details.

Later the undertaker said the call had come from a man with a hoarse voice,

claiming to be a priest, who said Father Buckley had passed away.

The priests have also received anonymous phone calls and are convinced their house is under observation.

Father Buckley believes the incidents are possibly a reaction to his ministry among blacks.

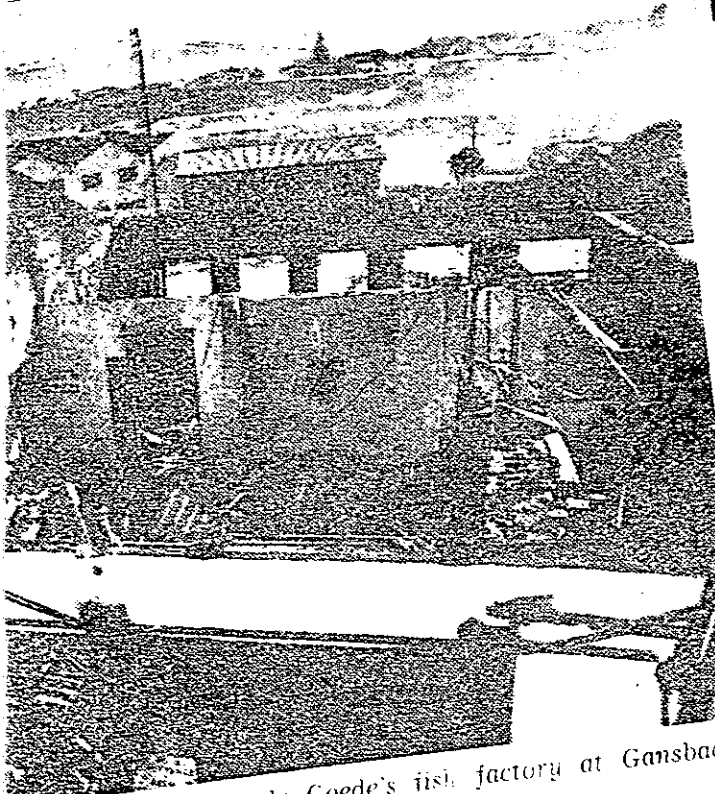
Captain C Nel, of the King William's Town Security Police, said he knew nothing about the incident.

Father Buckley and Father Fahy, who serve on the BCC's committee, are also faced with an office crisis.

Last month the borough council told the BCC that their use of Durban Street premises contravened the town planning scheme and they would have to move.

Later the BCC was told the town planning scheme had changed. Father Fahy commented: "It would appear that if the BCC is a charitable institution they could apply for special consent to continue using the premises."

"It seems the BCC is being hounded to thwart its activities."

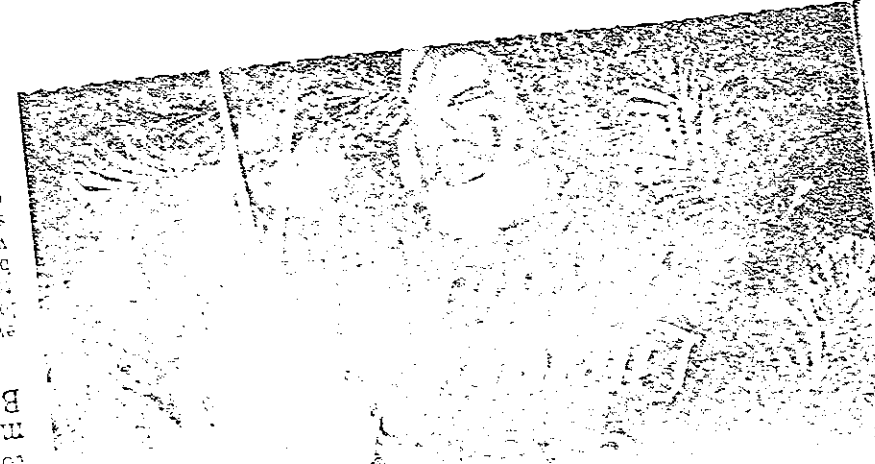


Investigating the cause of the fire at Gansbaai.

FISH FACTORY

Shark oil is used in veterinary preparations and the factory is one of two in the country which produces it. Mr de Goede bought Goose Bay Refinery from a Cape Town company a year ago. "People who live near the factory telephoned me at about 1.30 am. When I arrived here the whole place was in flames. There was nothing we could do," he said. "We tried to contact Hawston fire brigade but they could not come out. We tried to douse the flames with the aid of a water cart but everything burnt down. "I've managed to keep the rest of the factory wet and the flames did not spread. Fortunately there was no wind."

And I think that Breylen Breylenbach ment to be mercant to Jan the...
"I've managed to keep the rest of the factory wet and the flames did not spread. Fortunately there was no wind."



Corn was the most exciting fish they had

Boesak's 'apartheid is heresy' call

AR 6/11/82
28/4/82

Religion Reporter
A MOVE to have apartheid declared a heresy by the World Alliance of Reformed Churches will constitute the first time in the organisation's history that a member church has been told to "change its ways, or else."

Dr Alan Boesak theologian of the Ned Geref Sendingkerk, has formally asked that apartheid should be declared a heresy which is to the everlasting shame of the Church of Jesus Christ.

If accepted, Dr Boesak said it would mean that no Reformed churchmen could remain Christian and still support apartheid.

sanction for the

"I have the suspicion that the majority of members of the white Ned Geref Kerk will turn out to be supporters of the political doctrine of Dr Andries Treurnicht, although within the leadership of the church there are supporters of both Mr P W Botha and Dr Treurnicht."

BEYOND PALE

Dr Boesak said he felt that apartheid could no longer be tolerated within the Reformed churches or within Christianity.

"The time has come to declare it a heresy, to say that it is beyond the pale," he said.

Dr Boesak will be a Sendingkerk delegate to the WARC conference in Ottawa in August. The other Sendingkerk delegate is the Moderator, the Rev David Botha.

SANCTION

The World Alliance of Reformed Churches includes the Presbyterian family of churches, Ned Geref Kerk family of churches, the Congregational Church and the Hervormde Kerk.

Dr Boesak said only the Ned Geref Kerk and the Hervormde Kerk had not rejected apartheid as un-Christian, while the white Ned Geref Kerk had repeatedly sought scrip-

The weather

Warmer

(Details Page 8)

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RECEIVED
MAY 1 1982

an axe in May last year. Lentsoana, who was also convicted of murder, was referred to a rehabilitation centre.

ACCOMPLICE

Dolamo's sister, Reshokwetswe Mahlaela, 32, was convicted as an accomplice. She was sentenced to six years' imprisonment, four of which were conditionally suspended for five years.

The four pleaded not guilty. All are from Pietersburg. The court found that Dolamo had hired Phosa to kill her husband, a warrant officer in the police force.

Evidence was that she had let Phosa and Lentsoana, who had the axe with them, into her house to commit the murder. Mr Dolamo was struck four times, the court heard.

With Mahlaela's help they had loaded the body into a wheelbarrow and dumped it in the veld.

UNHAPPY

Dolamo told the court she had been married for 10 years, but was unhappy.

Her husband had refused to give her money for herself and the children and had severely assaulted her a number of times. He had also threatened to kill her because he wanted to marry another woman, she said.

Mr Justice van Reenen told Dolamo there were many people with marriage problems, but murder was not the solution.

ARGUS 29/4/82 (28) ~~4/5/82~~

Kerkbode backs call over army objectors

Religion Reporter

DIE Kerkbode, official organ of the Ned Geref Kerk, has stated its support for an alternative, non-military form of national service as proposed by the Leader of the Opposition, Dr F van Zyl Slabbert.

Die Kerkbode, has published a front-page article on Dr Slabbert's appeal in Parliament under the headline "Alternative national service: NG theologians say yes."

He said, "In his statement, Dr Slabbert called for legislation to make provision for alternative national service for those who on moral grounds will not perform military service of any nature."

Both Professor Johan Heyns and Professor Pieter Potgieter of Bloemfontein took a similar view last year — Professor Heyns in a brochure which he drew up on behalf of the General Moderamen (of the Ned Geref Kerk) and Professor Potgieter in a Bybelkor course.

Die Kerkbode described the Bloemfontein professors as "two leading Ned Geref Kerk theologians."

It quoted Professor Heyns as saying alternative service should be available in cases where religious arguments were concerned.

Professor Potgieter wrote in a course entitled "The Christian and War" that "when conscientious objections are a serious matter to a person, they cannot be dismissed as irrelevant."

He said the solution to the problem lay in a willingness by the authorities to accommodate conscientious objectors through "an alternative to military service."

Die Kerkbode said this agreed with Dr Slabbert's view.

It quoted Dr Slabbert's proposals for a legal tribunal consisting of representatives of churches, the Defence Force and the judiciary to investigate the sincerity of conscientious objections.

"His party (PFP) believes that a select committee of Parliament should draw up legislation in this connection with the help of experts from the churches, Defence Force and judiciary."

Dr Slabbert also referred to the increasing gap between the State and certain churches on matters concerning military service.

"A deepening of this conflict would be 'highly undesirable', he said."

Ambulance driver

IT has been pointed out to The Argus that the ambulance driver who was allegedly involved in a shooting incident in Paarl earlier this week was not an employee of the Paarl Municipality but of the Wellington Municipality.

And it is to Britain that he will be heading for another university for a degree — this time in international shipping law. While there he will take his seat in the

SHIPPING

opens a lot of doors. John, but in Britain, of course, it is different. Here I am plain Mr St Africa. The tall, blond, affable young man with the winning smile, said in an interview afterwards that his title was a "hereditary" fluke that I inherited and he never intended using it in South Africa. The tall, blond, affable young man with the winning smile, said in an interview afterwards that his title was a "hereditary" fluke that I inherited and he never intended using it in South Africa.

arrived on Tuesday morning, said officials had of Co-operation and Development, Mr Timu Boz

CROWBARS

Mr Oliver Merman, vice-chairman of the committee, thanked its foreign participants who gave the necessary technical assistance. He congratulated those involved in the project for their rapid realisation and they want to stay in the from these people who why they take money months. He was not prepared to comment on the alleged cancellation of permits. At the time of going to press, the Chief Commissioner of the Department of Co-operation and Development, Mr Timu Boz

By the end of 1983 there would be R500-million invested in factories and nearly 10000 workers employed in the Atlantis industrial area, Mr Botha added. He congratulated those involved in the project for their rapid realisation and they want to stay in the from these people who why they take money months. He was not prepared to comment on the alleged cancellation of permits. At the time of going to press, the Chief Commissioner of the Department of Co-operation and Development, Mr Timu Boz

R500-MILLION

The permit was issued in December to rest of the Western Cape. Mr A Louw, said structures were demolished in consultation with the Crossroads Committee. There were two reasons for demolition: The structures were either created illegally, or they belonged to people who had moved to New Crossroads.

IN DECEMBER

The permit was issued in December to rest of the Western Cape. Mr A Louw, said structures were demolished in consultation with the Crossroads Committee. There were two reasons for demolition: The structures were either created illegally, or they belonged to people who had moved to New Crossroads.

The permit was issued in December to rest of the Western Cape. Mr A Louw, said structures were demolished in consultation with the Crossroads Committee. There were two reasons for demolition: The structures were either created illegally, or they belonged to people who had moved to New Crossroads.

Author sees SA bid to discredit churches

The Star Bureau

LONDON — A "Christian underworld" is being used to destroy the broad-based Christian consensus against apartheid, claims Derrick Knight in a new book published here.

The author alleges this underworld in Britain and other countries is under pressure from a powerful group of South African politicians to discredit the Christian opponents of apartheid.

Derrick Knight is a widely travelled documentary film maker, journalist and writer who specialises in African and Latin American affairs. He is a researcher and writer for Christian Aid in London.

His latest book "Beyond the Pale — the Christian Political

Fringe." examines the South African connection with rightwing religious and political bodies in Britain, Europe, America and Canada.

Much of the book concerns the already published details of the "Muldergate" Information scandal. Mr Knight does not name the "powerful group of South African politicians" but he does say that former Cabinet Minister Dr Connie Mulder and former Prime Minister Mr B J Vorster and General Hendrik van den Bergh were the three most powerful men in the country at the time.

The book explores the reasons for South Africa's campaign

against churches and provides an insight into the "alternative" international Christian network.

Mr Knight says the Christian League of Southern Africa, headed by the Rev Fred Shaw, played a leading role in linking up with the Christian underworld to try to influence world opinion.

"There is some evidence that local National Front organisers receive mail from the CLSA and use this material in their campaigning," he claims.

He alleges the reason for the Republic's determined campaign against churches "has to be that the country with 'God on its side'

finds it unbearable that all the major denominations and all the significant leadership of the world's churches are against it."

The campaign has links in Britain, New Zealand, Australia, North America and Europe, he says.

He has accused the CLSA and other bodies such as the Catholic Defence League and the Anglican Reform League of parading as religious organisations while actually being political pressure groups.

These bodies are attempting to destroy church unity and they defend policies of the South African Government, he says.

(28) Star 29/4/82

Address: 16 Elsmere Road Kimberley 8301 Telephone:

Membership					Year
	African	Asian	Coloured	White	Total
				..	1970
				..	1971
				..	1972
				..	1973
+				12	1974
				..	1975
*				12	1976
*				12	1977
*				12	1978
				..	1979
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KIMBERLEY TRANSPORT WORKERS UNION

Archbishop offers to help Govt launch national convention

APR 6 45 30/4/82
28

Religion Reporter
THE Anglican Church has formally offered the Government the manpower it would need to organise a national convention as a "first step" to finding a solution for South Africa's race problems.

The Most Rev Philip Russell, Anglican Archbishop of Cape Town

said: "Should the State want our help in organising at least the initial meetings, I undertake to ask the major churches in this country to assist by seconding administrative personnel for this purpose."

"I have no doubt that they (the churches) would respond positively."

Writing in his May newsletter, Good Hope, Archbishop Russell said solutions would require "more than the wisdom of the National Party alone" to achieve.

"I think that only if the minds and wills of all who live in this land share in seeking a solution will it be found."

"Accordingly, I believe

that the request — which is being asked for with increasing urgency in Christian circles — for a national convention is the first step in that direction.

"I know the Government has said "no" time and time again. But I believe it right for the Christian Church to continue to press for such a

convention." Archbishop Russell referred to Luke 18:1-7, which states the need to "pray continually and never lose heart" and adds: "Will not God see justice done to his chosen, who cry to him day and night?"

Archbishop Russell said it was unthinkable to a Christian that a human

brother, through no fault of his own, should lack housing, food and clothing.

"I think especially of those who have been forcibly removed by the truly evil Group Areas Act."

He called on Anglicans to assist those whose needs arose from discriminatory legislation.

● See page 15.

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South African Allied Workers Union (SAAWU)
Steel, Engineering and Allied Workers Union
Transvaal, Radio, Television and Allied Workers Union
United African Motor and Allied Workers Union

Mkhatshwa ban imposed again

CAPE TIMES 1/5/82

PRETORIA. — The secretary-general of the Southern African Catholic Bishops' Conference (SACBC), Father Smangaliso Mkhatshwa, was yesterday served with a banning order shortly before the expiry of an existing order.

The reimposition of the banning order on Father Mkhatshwa, a top official of the Roman Catholic Church in Southern Africa, came as the region's bishops prepared to leave Rome after visiting the Pope this week.

Father Mkhatshwa's first five-year banning order expired last night. A new, three-year order was served on him at the Pretoria offices of the SACBC this morning, according to a statement issued by the secretariat.

The terms of the new banning order on Father Mkhatshwa, appointed secretary-general last year, were the same as those of the old one.

The statement said:

"Father Mkhatshwa is once again restricted to the Pretoria magisterial district, which includes Soshanguve, where his St Charles Lwanga parish is situated.

"He is prohibited from leaving his parish before 6am and after 6pm.

"He is prohibited from entering any other black township, black hostel, compound or village and from entering any educational institution.

He cannot attend any social or political gatherings and is prohibited from receiving any visitor in his residential area."

He was detained in 1976, banned in 1977 and detained again when the government acted against numerous black organizations in October 1977.

"Prior to his first banning, Father Mkhatshwa, a masters degree graduate of the University of Louvain in Belgium, played a tremendous role in propagating the Christian faith," the statement said. — Sapa

Address: P.

JC

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Telephone:

Officials:

Area of Operat

Founded: 197

Registration:

(1) Applied for registration but objections raised by other registered unions.

Police detain Anglican priest in Kimberley

NR645
5/5/82
28

Argus Correspondent
KIMBERLEY. — Father Ivor Shapiro, a Kimberley Anglican priest and editor of Seek, the Anglican Church's newspaper for Southern Africa, has been detained by the Security Police in Kimberley and is expected to appear in court later today.

Father Shapiro was detained at about 10 am today after the office of Seek was searched by four security policemen. Police removed from the office master copies of Seek May edition as well as the original typed news reports for that edition.

Police also took several books, cassette tapes, a tape recorder, and a typewriter. Security Police in Kimberley have confirmed that Father Shapiro has been detained and was due to appear in the Kimberley Magistrate's Court today.

While Security Police were searching the Seek office, six other security policemen searched Father Shapiro's flat in the presence of his wife, Erica.

They took possession of both Father Shapiro's and his wife's current and expired passports.

- Transvaal Leather and Allied Trades Industrial Union
- Textile Workers Union (Transvaal)
- Textile Workers Industrial Union
- Tanning, Footwear and Allied Workers Union
- Tailoring Workers, Dressmaking & Furriers Industrial Union
- S.A. Canvas & Ropeworkers Union (Cape)
- S.A. Canvas & Ropeworkers Union
- South African Allied Workers Union (SAAWU)
- National Union of Textile Workers
- National Union of Leather Workers
- National Union of Clothing Workers
- General Workers Union of South Africa
- General Workers Union
- Garment Workers Union (Western Province)
- Garment Workers Union of South Africa
- Garment Workers Industrial Union (Natal)
- Black Allied Workers Union
- African Trunk & Box Workers Union
- African Leather Workers Union (Transvaal)
- African Garment Workers Union (Natal)

Textiles, Clothing, Leather and Footwear

- Rustenburg Tabakwerkersvereniging
- National Union of Cigarette & Tobacco Workers
- African Tobacco Workers Union

Tobacco

- Witwatersrand Brewing Employees Union
- Witwatersrand Baking & Confectionery Industrial Union
- Western Province Sweet Workers Union
- S.A. Electrical Workers Association
- S.A. Boilermakers, Iron & Steelworkers, Shipbuilders and Welders
- South African Allied Workers Union (SAAWU)
- Sugar Industry Employees Union
- Sweet Workers Union
- Sweet Workers Industrial Union (Natal)

Amalgamated Engineers Association
Media Workers Association
Paper, Wood & Allied Products
S.A. Boilermakers, Iron & Steelworkers, Shipbuilders and Welders
S.A. Electrical Workers Association
S.A. Society of Journeymen
S.A. Typographical Union
South African Allied Workers Union

Paper & Paper Products

- National Union of Furriers
- Paper, Wood and Allied Products
- South African Allied Workers Union

Trunk & Box Workers Union

ARGUS 7/5/82

28

Security police warn visiting bishop

Argus Correspondent KIMBERLEY. — The "exiled" Anglican Bishop of Kimberley and Kuruman, the Right Rev Graham C Chadwick, was told by security police in Kimberley yesterday he would be detained if he entered South Africa again without permission from the Department of Foreign Affairs.

Bishop Chadwick was refused a permanent residence permit this year,

and now lives in Bophuthatswana.

He came to Kimberley yesterday to attend a meeting of the board of trustees of the diocese.

After the meeting, his car was stopped by three police vehicles driven by plainclothes men, he said. He was told to accompany them to the police station.

He said he asked if he could notify his wife of his whereabouts, but was told a policeman would

speak to her. However, she was not told he had been taken to the police station.

At the station the head of the security police in Kimberley, Colonel H J Olivier, said he would have to be detained if he entered South Africa again without permission.

The bishop quoted Colonel Olivier as saying he had put him in an embarrassing international position: he would not

want to be embarrassed by having to detain a bishop.

Bishop Chadwick said he asked if he could travel from one part of Bophuthatswana to another, passing through South Africa.

Colonel Olivier said that in this case, too, he would have to have permission from the Department of Foreign Affairs.

Colonel Olivier has declined to comment.

MR Ben Palmer LEADER OF THE HOUSE

- S.A. Electrical Workers Association
- Steel, Engineering and Allied Workers Union
- S.A. Woodworkers
- S.A. Operative Masons' Society
- Port Elizabeth Operative, Plumbers Employees Association
- National Union of Engineering, Industrial and Allied Workers
- Metal and Allied Workers Union
- General Workers Union
- Engineering Industrial Workers Union of South Africa
- Engineering and Allied Workers Union
- Electrical and Allied Workers Union of South Africa
- Electrical and Allied Trades Union of South Africa
- Building Workers Union
- Building, Construction and Allied Workers Union
- Blankenbouverwerkersbond
- Black Allied Workers Union
- Amalgamated Union of Building Trade Workers
- Amalgamated Engineering Union of South Africa
- Amalgamated Society of Woodworkers

CONSTRUCTION

- Johannesburg Municipal Water Work Mechanics Union
- General Workers Union
- Escom Workers Association
- Escom Salaried Staff Association
- Escom (Cape Western Undertaking) Salaried Staff Association
- Cape Town Gas Workers Union

ELECTRICITY, GAS AND WATER

- S.A. Diamond Workers Union
- S.A. Association of Dental Mechanicians
- Optical Workers Union
- Jewellers and Goldsmiths Union
- Diamond Cutters Union of South Africa

Other

Warning on Ciskei pressure

Mall Correspondent

GRAHAMSTOWN. — Delegates attending the Grahamstown Diocese Synod were warned at the weekend that the Ciskei government might be "clandestinely" leading people to a national church.

This would be done through the practice of enforcing attendance at national conventions and gatherings on religious holidays.

A delegate from Mdantsane said the pressure on people to attend the convention last Easter at Ntabaka Ndoda, near Alice, had been enormous.

"Everyone, including pensioners, were made to pay R4 for the convention. Civil service employees were told that if they refused to go they would not receive their salaries."

The Grahamstown Diocese covers the Ciskei and Transkei and includes East London and Queenstown.

The synod also heard of schoolchildren being forced to attend the convention for 10 days.

Inadequate arrangements had been made for food and accommodation and the burden on teachers who were responsible for their welfare was "beyond their calling".

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RDH 10/5/82



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D. Disputch 105 (28) 10/5/82
**Synod queries
Ciskei rallies**

GRAHAMSTOWN — Delegates attending the Grahamstown diocese synod of the Anglican Church at the weekend were warned that the Ciskei Government might be "clandestinely" leading people to a national church through the practice of enforcing attendance at national conventions and gatherings on religious holidays.

A delegate from Mdantsane said the pressure on people to attend the convention last Easter at Ntabaka Ndoda, between King William's Town and Alice, had been enormous.

"Everyone, including pensioners, was made to pay R4 for the convention and civil service employees were told that if they refused to go they would not receive their salaries".

The Grahamstown diocese covers the Ciskei and Transkei and includes East London and Queenstown.

The synod also heard of schoolchildren being forced to attend the convention for ten days. Inadequate arrangements had been made for food and accommodation and the burden on school teachers who were responsible for their welfare was "beyond their calling".

Speakers said that insisting on people attending secular gatherings such as the one held over Easter deprived them of their religious freedom.

The Ntabaka Ndoda incident was described by Father Christopher Cooke of Alice, who proposed the motion, as "a very serious threat facing the church."

The synod unanimously rejected calling people to such gatherings and the pressures placed on them to attend political rallies on a Sunday.

"Easter was one of the most sacred times of the Christian year and a time of obligation for the Christian community to be together in worship and devotion," the resolution said.

It asked the Bishop of Grahamstown, the Right Rev Kenneth Oram, and the heads of other churches who were planning a meeting with the Ciskei Government to include this "as a matter of extreme seriousness". — DDC

See also P9

White cleric moves into black township

ARGUS
17/5/82

28

Argus Correspondent

PRETORIA. — Controversial Afrikaner theologian Professor Nico Smith has moved into the Pretoria black township of Mamelodi, bringing with him a powerful message of reconciliation among the people in South Africa.

"I have a strong conviction that there should be a reconciliation in South Africa if blacks and whites hope to live together peacefully in this country," said Professor Smith, who recently quit his senior post at the NGK Seminary in Stellenbosch.

He was recently inducted in his new congregation in Mamelodi. "After so many years I have now realised that people in South Africa can be reconciled," he said.

Professor Smith said the churches had an important role to play in reconciling people. "The church should make people realise that they belong to each other. They are institutions where people are taught to accept each other," he said.

ALL RACES

Professor Smith said the churches in the country must prove that reconciliation was possible by opening its doors to all races in South Africa.

"Once a church closes its doors to other races, it is no more a church but a social or cultural club," said Professor Smith.

Professor Smith said he was deeply moved by the warm reception he received from his congregation in Mamelodi and he described his role in the township as that of proclaiming the message of reconciliation between God and man and blacks and whites.

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most of our pre-increase stocks. THEREFORE

TOP

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Let Tutu go to US, SA told

Argus Bureau

WASHINGTON. — The House of Representatives sub-committee on Africa has written to the South African Minister of International Affairs urging him to restore Bishop Desmond Tutu's passport.

Such action, they told Mr Chris Heunis, would "reflect favourably" on South Africa.

This is the latest development in a mounting controversy here over the passport withdrawal.

Bishop Tutu was due in the United States last month to receive an honorary degree from Columbia University in New York and to attend — as "keynote speaker" — a human-rights symposium at Yale University.

A string of letters have been sent from the universities concerned, other universities, the Senate and the House of Representatives to the South African Government and the Reagan administration.

SA FEARS

While the State Department has refused to comment, a liberal Democrat, Mr Charles Rangel of New York, told his colleagues:

"At my urging the State Department put in a special request to the South African Government to allow Bishop Tutu to attend the Columbia ceremony.

"But South Africa fears the freedom of ideas and the freedom of speech so profoundly that even this request was denied."

The congressman said in the letter that Bishop Tutu was the spokesman for 13-million Christians.

He was a man who had sought to increase understanding and co-operation between blacks and whites, both inside and outside the country.

"Few South Africans have worked as tirelessly to achieve these goals."

They added: "Considerable international interest and concern exist to allow Bishop Tutu to continue his vital communications role outside South Africa."

Cabinet switch

Order on man to repay loan

Supreme Court Reporter A FORMER sales director who allegedly forged the signatures of directors of a wine packaging company to procure a Euro-Dollar loan of about R220 000 and also borrowed R220 000 from the company, was ordered in the Cape Town Supreme Court yesterday to repay the loan from the company.

The application was brought by Quinpak (Pty) Ltd, manufacturers of machinery and suppliers of components and finished products in the wine packaging industry, against Mr Hendrik Schalk Binneman of Corbally Farview Road, Constantia.

It was further ordered by the court that interest on the loan be paid and that Mr Binneman pay the costs of the application.

In an affidavit the managing director of the company, Mr Alex Singer, stated that in January agreements were concluded between the company, himself and Mr Binneman. At that time Mr Binneman had been employed as sales manager of the company since March 1981.

Certain directors were impressed by his ability as a salesman and his knowledge of the "bag-in-the-box" packaging of wine and promoted him to sales director.

COMPANY LOAN

An agreement was entered into by which the company loaned Mr Binneman R220 000 to enable him to discharge certain debts and to repay the purchase price of a house by purchasing shares in Binrest (Pty) Ltd, owners of the house.

Relating to the circumstances under which Mr Binneman left the company, Mr Singer said that in April this year, while at the company's accountants, he noticed two bills or bankers' acceptances each valued at R250 000 drawn on Quinpak by Santam.

Unaware that the company had such transactions with the bank he queried the documents with the accountant. Mr Binneman had evidently told the accountant the documents were a mistake. With this explanation in hand, Santam absolved the company

that Quinpak owed substantial sums on these documents.

He then established the alleged authority to act for the company in procuring the Euro-Dollar loan. This was credited to an account called Xacta Sitwel.

FORGED LETTER

Mr Singer said Mr Binneman then forged a letter on this company's letterhead which enabled him to draw R20 000 on the account Commissions and other amounts totalling about R40 000 were deposited into a Quinpak account at a Gardens bank.

Certain of these amounts were allegedly shared with three other persons and Mr Binneman paid R10 824.30 for a swimming pool.

Mr Singer submitted that Mr Binneman's conduct was criminal, and as soon as it was established that he had been responsible for these actions he was dismissed.

Since his dismissal he had not repaid the money owed to the company and Mr Singer submitted that the tactics employed by Mr Binneman were to string out negotiations for as long as possible.

ACKNOWLEDGED

In an opposing affidavit, Mr Binneman acknowledged that he was indebted to the company for the said amounts and that it was entitled to the relief it asked for by order of court.

However, he submitted that in the light of these acknowledgements it was not necessary for him to deal with the allegations. He stated that his failure to deal with these allegations did not constitute an admission of the allegations, and should not be construed as such.

Mr Justice Vivier was on the Bench. Mr M I Cooke, instructed by Muller, Ross, Richman and Cloernberg appeared for the applicant.

Mr M Scholtz, instructed by Francis, Thompson and Asplen, appeared for the respondent.

LONDON: between in South Africa is now said in: with Th. He als Mr P W Miniser, being "a the four heid." The r appointr greater been a had be Mr B-t reform, office 3 I "Whe and ex minator for wh work i was im my peo must b because expecte damage generat of a per Chief convinc were m DI He w illusion apparer press: sals to to colc Asians the Afr the I would such I they p tered h Calli real n But h colou Asians seen t with t

123 NGK men attack the bases of apartheid

copy trials 9/6/82 28

Staff Reporter

IN AN open letter to their church, 123 Ned Geref Kerk ministers and officials have hit at the foundations of apartheid

The letter, which appears in the latest edition of the Kerkbode, official mouthpiece of the NGK, calls for the participation of all South Africans in the development of a new political system.

Stating that the task of the church is reconciliation, the letter says a system in which irreconcilability is elevated to a social principle and the different sections of the South African population alienated from one another, is unacceptable.

"The laws which have become the symbols of this alienation, such as

the Mixed Marriages, race classification and Group Areas Acts, cannot be defended scripturally.

"Justice, and not simply law and order, should be the guideline and departure for the ordering of society. We believe that forced removal of people, disruption of marriage and family life because of migrant labour, under-expenditure on black education, bad housing for blacks and low wages is not in line with the demands of the Bible."

The ministers reject the view that the church should restrict itself to spiritual matters and say it should seek reconciliation in the entire society and not just "within the four walls of the church".

Among those who signed the letter are 16 lecturers from the theology department at the University of South Africa (Unisa), though there are no signatories from the NGK's three theology faculties.

The letter was first submitted to Rev Kobus Potgieter, chairman of the NGK's Broad Moderature, and Dr Pierre Rossouw, chief executive officer of the NGK, but the Broad Moderature ruled it "inadmissible".

Mr Potgieter said yesterday the letter was not admissible because it was the wrong procedure to express policy matters through open letters. On the content of the letter, Mr Potgieter said everyone was entitled to their own opinion. He would not go along with everything which was said and much of it was not in line with the standpoint of the synods.

Open letter courageous — Hurley

ARGUS

9/6/82

28 48

PRETORIA. — Archbishop Denis Hurley said today, the 122 NG Kerk ministers who were signatories to an open letter to the NG Kerk in which they called for a new social order in the country, had “clearly and courageously proclaimed their Christian witness.”

In the letter, which appears in this week's edition of Die Kerkbode, the ministers said the mixed marriages, race classification and group areas Acts could not be defended “scripturally”.

In the statement today, issued by the Southern African Catholic bishops' conference in Pretoria, Archbishop Hurley said:

“With all my heart I say ‘thank God’ for the 122 ministers and officials of the Dutch Reformed Church who have so clearly and courageously proclaimed their Christian witness.

“What a day it is for South Africa when these splendid people filled with Christian faith, hope and love and animated by the grace of God spell out for their own church and for the country at large the implications of the Christian Gospel of love,” he said.

NGK VIEW

The Rev Kobus Potgieter, chairman of the Moderature of the General Synod of the church, today said the publication of the open letter was “counter-productive.”

Mr Potgieter said the people involved had been advised to go through the proper channels to the broad Moderature of the church. They could have done this through their own congregational churches which would have forwarded their recommendations to the Synod Commission, which had the right to approach the General Synod. — Sapa.

● See Page 5.

123 NGK ministers' historic challenge to apartheid

Cape Times 10/6/82

28



Dr Verwoerd... crushed Cottesloe

J H P SERFONTEIN, seasoned South African political commentator, examines a document which was published only this week, but which is already being regarded as the most profound and significant "witness" by Afrikaans churchmen in the past two decades



Professor Nico Smith... a one-man rebellion

THE historic letter by 123 ministers and theologians of the white Nederduitse Gereformeerde Kerk (NGK), bluntly rejecting the government's racial policies on scriptural grounds, is the most important development in the Afrikaans churches in more than 20 years.

First, the document, published in the Kerkbode, contains a fundamental and total condemnation of the very basis of the apartheid philosophy, namely that it is impossible to reconcile various racial groups in one political system. It does not merely criticize the implementation of certain laws inside the apartheid structure.

Secondly, it is the biggest group ever to join forces inside the NGK to take such an action. In the past it was confined to individuals or small isolated groups.

Other developments

This prophetic witness by these verligte churchmen completely overshadows several other developments in the NGK in the past 18 months.

The so-called witness of eight theologians in November 1980 proved to be a damp squib, although it caused lengthy and bitter debates inside the NGK. It was a vaguely-worded document talking in general terms about justice to all groups in South African society. And it was open to conservative or liberal interpretations, without challenging the basic political structure and apartheid racial policies.

The dramatic decision by Professor Nico Smith in November last year to give up his professorship at the University of Stellenbosch to join the NG Kerk in Africa (for blacks), because of the blind support by the NGK for the government and its apartheid policies, was important. But it was a one-man rebellion.

A limited breakthrough was the publication of the controversial book "Stormkompas" at the end of last year. Containing a number of short essays by 24 theologians, ministers and lay persons, it was initiated by Professor Smith. Dr Piet

Meiring (a Pretoria minister) and Dr F O'Brien Geldenhuys, who retired at the end of 1980 as chief executive officer of the NGK in protest against the pro-apartheid line followed by his church.

The consensus of the statements in the book went further than any other joint action before. It condemned apartheid and its laws, but with some qualifications, and pleaded for the unification of the three black NG Churches and the white NGK.

However, only five of those contributors were practising ministers in congregations. And most of the other theologians are isolated in the church hierarchy.

But this witness of the 123 has crossed the theological and political Rubicon of Afrikaner nationalism. On scriptural grounds it totally rejects the apartheid system.

Objections

This theological watershed action follows the line taken by the late Professor Ben Keet of Stellenbosch, a theological giant of the NGK. In 1957 he spelled out for the first time the theological objections to apartheid in church and politics.

And, more important, it completely vindicates the historic stand taken by such Cape and Transvaal NGK leaders as Dr Beyers Naude and others at the controversial Cottesloe ecumenical church conference in December 1960.

Those NGK ministers asked for:

- Full political rights for coloured people.
- Special political rights for urban blacks.
- Racially mixed marriages to be legally recognized because there was no scriptural objection to them.
- Joint prayers and mixed church services to be allowed.

But the Cottesloe theological revolt was ruthlessly crushed by the then Prime Minister. Dr Hendrik Verwoerd, using the interwoven alliance of the National Party, the Broederbond and the government itself. As a result, within a year, the Cape and Transvaal synods repudiated their own leaders and rejected the Cottesloe decisions.

Left NGK

But in 1962 Dr Beyers Naude — then a Broederbond and occupying the powerful position of moderator of the Southern Transvaal synod — left the NGK. He launched Pro Veritate and the Christian Institute advocating Christian reconciliation between black and white, ecumenical contact between churches and individual Christians, while totally rejecting the apartheid structure.

For doing that he was hounded out of the NGK and ostracized by Afrikaner nationalist society.

Now, more than two decades later, a group of 123 NGK ministers find themselves taking the road of Ben Keet and Beyers Naude. This brings them in direct conflict with the NP government and the Broederbond-controlled NGK establishment because their "prophetic witness" has far-reaching implications for party, state and church.

Their letter calls upon the NGK to play "a much greater role of reconciliation" and to be much more active in giving a Christian witness in the South African situation.

Formulation

It contains a theological formulation which stresses that:

- A dispensation in which irreconcilability is elevated to a principle of society and which alienates the various population groups, is unacceptable.
- Such a system makes it virtually impossible for the inhabitants of South Africa to really know and trust each other and be loyal to each other.
- All who regard South Africa as their fatherland should be involved in planning a new dispensation.
- The four NG churches should unite to become one single NGK. And in the meantime the doors of all churches should be open to the NGK members of the other racial groups.
- Laws which symbolize this alienation — on mixed marriages, race classification and group areas — cannot be scripturally justified.

that, it also gave a moral and religious justification of the apartheid political system.

The father

Several NGK leaders, in official church documents, or in interviews with me in recent years, have proudly claimed that the NGK was the father of the policy of separate development, as they call apartheid.

"We were first and the politicians followed only later." I was told several times.

likasie en sulke verdere stasnodig mag ag.

een eksamenskrifte deur die Ustrag uit die eksamenkamer w

een bladsye mag uit hierdie word nie.

VN

- Forced resettlement, disruption of family and marriage bonds through migratory labour, underexpenditure on black education, poor housing and low wages for blacks are not to be reconciled with the biblical demands of justice and human dignity.
- While the importance of diversity is accepted, it is always secondary to the primary scriptural principle of the unity of all Christians.

This theological witness in political terms rejects the very foundation of government policy which is based on group politics and which refuses to recognize individuals as equals in a non-racial society.

In effect, the letter rejects the system of bantustans for blacks, and the racial, group basis of the President's Council constitutional proposals. The plea for a structural unity of the NGK goes to the heart of church and political apartheid in South Africa because it was the missionary policy of the NGK — by establishing racially separate black, coloured and Indian NG churches — which provided the later framework of political apartheid. More than

samenvraag verantekeninge van This is one most important reason the NGK establishment rejects a structural church unification of the racially separated NGK family, because that would destroy the Christian justification for the political apartheid structure.

Thus the historical importance of this prophetic witness by 123 NGK ministers. It is a passionate scriptural challenge to the most sacred beliefs on which the structure of Afrikaner nationalism has been built for more than 40 years.

District Six, PC bar part of 'total onslaught'

28
ARGAS 14/6/82

Religion Reporter
Government's new
District Six moves, in-
education and the
of blacks from
President's Council
part of a "total on-
ght" by the Govern-
t.
The term "total
aught" by the Govern-
ment on South Afri-
who were not white
red in two debates
the Cape District
d of the Methodist
ch, which ended in
instead at the week-
motion on District
condemned "the
onslaught against
bers of the com-
munity who are not

white." it deplored
moves to grant 90 per-
cent loans to prospective
white buyers.

This was described as
an "insult" to the evic-
ted coloured community
and "a form of legalised
robbery."

ELOT

The Rev Derrick
Joliffe of Inner City
Mission, which includes
District Six, and the
removed of 40 000 people
from the area had
'touched almost every
so-called coloured fam-
ily.

"I doubt whether it
will ever be possible for
our so-called coloured
community to forget

what was done in Dis-
trict Six. That will re-
main a blot on the
history of this allegedly
Christian land."

He said special loans
granted to white resi-
dents were clearly a
form of "subsidy" to
entice whites into an
area in which they
would normally not live
because of the history of
District Six.

AMENDED

Synod adopted an
amended motion reaf-
firming the opposition
to the discrimination
"and in particular the
Group Areas Act, which
has been used to remove
a community of 40 000

people from District Six,
and others from many
areas in the country.

"Synod further con-
demns the offer of
houses in District Six
for low deposits and low
interest loans in order
to entice selected buyers
to implement a discrimi-
natory Government
policy."

The Synod also
expressed its concern at
the De Lange Commis-
sion's apparent interest
in providing "skilled
manpower" rather than
"equal education for
all."

Mr S T Hanmer of the
church's education com-
mittee, said allowing

blacks in the Nico
Malan or on the rugby
field were "publicity
stunts" which did noth-
ing to improve the lot of
blacks in South Africa.

Education in particu-
larly was blatantly une-
qual, as the expenditure
a head showed. While
cheap schools were built
for blacks, white schools
might have swimming
pools, halls, "the whole
works."

Synod adopted a
motion that a unitary,
democratic system of
education for all can be
achieved only in a single
democratic South Africa
state in which all have
the full franchise and a
common citizenship."

Concern at bread price rise

Religion Reporter
WHILE the Government
had agreed to reduce
the price of wine, it
intended a "massive in-
crease" in the bread
price in October, again
hitting the poorer sec-
tions of the community.

This was said in the
synod, when the Govern-
ment was accused of
taking what little they
had from the poorest
people and from people
they regarded as "non-
citizens."

It was decided to
approach the Minister of
Agriculture, Mr P T C
du Plessis.

Camp to be built 'on glass'

Religion Reporter
YOUNG Methodists may
be scouring the Western
Cape for empty mineral
bottles in the next year
and using the refunded
deposits to help build an
"open" youth camp at
Strandfontein.

The Rev M H Ste-
phenson, co-ordinator of
the Cape District Chris-
tian Education and
Youth Committee, said
there were about 20 000
young Methodists in the
Cape district.

If each collected only
10 empty mineral
bottles in a year, that
would provide sufficient
funds to build the camp-
ing complex.

About 1 242 campers
took part in 31 Method-
ist camps last

Church condemns Press law

Religion Reporter
THE FREEDOM of the
Church to preach the
Gospel was dependent
on the freedom of the
Press, the Methodist
Church said in condemn-
ing Government moves
to curb Press freedom.

At the synod, it was
said that any limitation
on the right to publish
directly affected the
Church's inherent right
to proclaim the Gospel
freely and without State
interference.

"If the free Press
goes, then the Church's
freedom to preach the
Gospel goes too", the
Rev Des Adendorff of
Cape Town said during
a debate on Press free-
dom.

APPEAL

The Cape Synod re-
called the appeal from
the church's national
body, the Methodist
Conference, to the Gov-
ernment to withdraw
existing measures that
curbed Press freedom
and to "refrain from
introducing further
legislation" with this
aim.

Since this call from
the Methodist Confer-
ence last October, the
Government had passed
the Police Act, the De-
fence Act, the Prisons
Act, the Protection of
Information Act, the
Key Points Act and the
new Registration of
Newspapers Act, the
Cape Synod was told by

Cape Town, which intro-
duced the motion.

Mr Joe Daniels, who
introduced the motion,
called on the synod to
"acknowledge before
God that it is the func-
tion of the Church to
protect and defend the
rights and worth of the
individual" and there-
fore to condemn legisla-
tion which limited the
right to publish or to be
informed, for example,
of the names of people
held in detention.

URGENT CALL

On Friday, during the
Parliamentary debate on
the Registration of
Newspapers Bill, the
Cape Synod made an
urgent call on the Gov-
ernment to drop the
measure.

"The Synod of the
Cape of Good Hope Dis-
trict of the Methodist
Church of Southern
Africa affirms its sup-
port for and belief in a
free, independent and
responsible Press, and
commends those sec-
tions of the media which
have pursued the truth
in the face of intima-
dation.

"This synod further
expresses its deepest
concern at the recent
introduction of legisla-
tion which makes pos-
sible further limitations
on Press freedom and
State control of the
news - disseminating
of the Press".

'Moral chaos caused by lack of vision'

Religion Reporter
ONE of the most dan-
gerous aspects of South
Africa's "current moral
chaos" is that there is
no vision for the future,
the Rev Abel Hendricks,
chairman of the Cape
District of the Methodist
Church, said in opening
the church's annual
synod.

Calling for a non-
racial goal, a vision for
the future, both in the
Church and in society,
Mr Hendricks said: "The
tragedy in life does not
lie in not reaching your
goal - the tragedy lies
in having no goal to
reach."

Social action should
always be based on an
obedience to the Bible
and to God, and
material needs could not

be separated from spiri-
tual needs.

"Today there is a re-
cognition that heathen
ideas have warped our
society, and as a result
moulded our Church.

"God calls us to pat-
tern a new way, to be
the answer to the South
African situation, not by
protest or pressure, but
by living the Gospel as a
unity indivisible body of
believing, obedient fol-
lowers of Jesus Christ.

"The biggest gap in
this land is not between
black and white, rich or
poor, young or old. It is
between what men say
they believe, and how
they live.

"It is this gap which
Jesus came to bridge
2 000 years ago. We are
called to bridge it. in
our time."



THE Rev Abel Hendricks
has been re-elected chair-
man of the Cape of Good
Hope district of the
church - which includes
the Western Cape, Nama-
qualand and South West
Africa.

'Security' deaths condemned

AAGUS 14/6/82 (28) (initials)

Religion Reporter

DEATHS in detention and the continued "harassment" of people in the name of State security were "condemned in the strongest possible terms" by the synod.

Last year the Methodist Conference of Southern Africa, the church's national body, called on the Minister of Justice (now the Minister of Law and Order, Mr Louis le Grange) to abolish "all forms of detention without trial" and to appoint a judicial commission of inquiry into deaths in detention.

The Cape District Synod reaffirmed this conference decision as well as a statement that the Government should stop the system of detaining

or releasing detainees without informing their next of kin.

It condemned the "circumstances surrounding the alleged suicide of Dr Neil Aggett" and condemned "the deaths of 42 other detainees while in custody, the harassment and large-scale arrest of community workers, trade union leaders and others."

Synod also condemned the recommendations of the Rabie Commission "which will grant unlimited power to the State security apparatus over the lives and well-being of people held in custody under security laws."

CAM-Tink ★ The
21/10/87

Church (28) warning of govt action

Own Correspondent

JOHANNESBURG. — The president of the South African Council of Churches, the Rev Peter Storey, yesterday warned of impending State action against the church.

"We meet in a troubled and decisive hour," he told the opening of the SACC national conference.

"The years of crying out God's words of warning and calling for God's compassion and justice could be coming to a climax for us.

"The long shadow of State action stretches across this council — and therefore over the church.

"We watch the grand strategy of apartheid unfold, like some horror movie before our eyes: The most radical dismemberment of any nation since the partition of India, the deliberate creation of unstable, unviable tribal dynasties in which racism is exchanged for tribalism and white oppression gives way to black despotism."

He said the sons and daughters of white, brown and black South Africans were being "poured into the bottomless pit of war", while other South Africans sought out targets for their time-bombs, regardless of whom they might destroy.

Turning to the government inquiry into the SACC, Mr Storey said: "If in the darkness of the Cross the liberation of the world was won, I say that in these dark days the same certainty can be ours."

DRC man

on SA's

'most ^{ARGOS} 23/6/82

shameful'

record ²⁸ 48

Argus Correspondent

JOHANNESBURG. — South Africa, which claims to be one of the most Christian countries in the world, holds records for some of the most unchristian phenomena of our time.

Delegates to the South African Council of Churches conference were told this yesterday by Professor Nico Smith, the Dutch Reformed theologian who moved to a black Pretoria congregation from his former post at the Stellenbosch Ned Geref Kerk Seminary.

Professor Smith said South Africa had one of the highest rates of divorce, alcohol consumption, murder, rape and motor accidents in the world.

PAINFUL

"But most painful and shameful of all, South Africa consists of a society tense with disharmonious and irreparable relationships. It harbours one of the most divided Christian bodies of the world.

"It is a country in which fellow-Christians because of the colour of their skin, are not allowed to enter many church buildings."

Professor Smith said the church had a responsibility to guide people towards a change of attitude. It had to confront society continuously with what it (the church) knew was right and wrong, good and bad.

ARGUS 30/6/87 28

'Churches must face apartheid'

Religion Reporter

CHURCHES were now being forced to face apartheid as a basic theological issue on which they had to act, and not simply a political policy to be blamed on the National Party, Dr Alan Boesak, theologian of the Ned Geref-Sendingkerk, said in an interview today.

Dr Boesak was a representative of the Sendingkerk, which has observer status, at the recent national conference of the South African Council of Churches, and was asked to comment on the significance of the conference.

The conference held that "apartheid is a total contradiction of the Gospel and, as such, it is a heresy."

SPECTRUM

Dr Boesak, who holds this view, commented: "I managed to restrain myself and did not even speak."

"But it was a very important debate. It was interesting to see how the SACC member churches reflected the whole spectrum of opinion on the issue, and some shrank

back from the resolution."

The debate and resolution was significant in that it forced churches to recognise that apartheid hit at the very heart of the Christian confession, which was the reconciling love of God.

ALL GUILTY

"Apartheid can no longer be seen as a political problem that can be pushed on the plate of the National Party outside the Church, or seen as something within Afrikanerdom. It is something of which we are all guilty in our complicity

"We cannot say that that church over there is guilty. For what has each of us done to protect the integrity of the Gospel? All churches are guilty, and they know it."

"Now the theological issues must be faced."

Dr Boesak said the other implication of the resolution was that the white Ned Geref Kerk was not "simply messing around with the integrity of the Gospel in an academic way, but in fact making it impossible for

(Contd on Page 3, col 3)

Congress.

ARGUS 30/6/87 28

Churches

(Continued from Page 1)

the whole Church in South Africa to give a clear witness to the Gospel, especially in relation to Christ's work of reconciliation."

Although the conference was more subdued than usual, and there was some expectation that the Government might act against the SACC, it could not be said that the body was "running scared."

Dr Boesak said that in its Christian witness, the real work of the SACC still lay ahead.

If the Government did act against the body, he hoped that the Christian commitment in South Africa was strong enough to "begin anew if necessary, without giving up any of the important things which the SACC sees as part of its ministry."

Anglican synod warned by SA

CAPL Tinks 8/7/82 (28)

From BRUCE STEPHENSON

LONDON. — The South African Government has urged the Church of England to reconsider plans for active disinvestment in the country which could destroy peoples' livelihoods and lead to violence.

The statement issued through the South African embassy here, comes on the eve of a debate tomorrow in the Church of England's General Synod on a report "facing the facts", which calls on Britain to adopt a policy of "progressive disengagement from the economy of South Africa".

The synod, if it accepts the reports, will call on the British Government to

bar further investment and to pressurise companies to disinvest. Britain has overall investments of R9 500 million in South Africa, about a third of all foreign investment.

The South African statement circulated to all 560 members of the General Synod with the agreement of the Archbishop of Canterbury, Dr Robert Runcie, said: "We

feel compelled to ask that the Church of England should give more careful consideration to the implications which would follow from decisions to disinvest. We ask no more than that the decision should be supported by, and to the benefit of, the majority of the people of South and Southern Africa."

Leaders of many persuasions, races and beliefs, even staunch opponents of the South African Government and radical trade unionists, wanted more jobs with better pay and prospects. Boycotts would not achieve this aim, the statement said.

It pointed out that the Kwazulu leader, Chief Gatsha Buthelezi, "can fill a sports stadium in Soweto with people who say 'no' to economic sanctions".

"One cannot simply believe that a better society will emerge, phoenix-like, from the ashes of economic ruin."

w/k 10/17/82
28

Disinvestment from SA urged

Weekend Argus
Bureau

LONDON. — The church of England's general synod has endorsed a policy of progressive disinvestment from the South African economy.

The 560 members of the church's ruling body welcomed the proposals in the report titled Facing the Facts: The United Kingdom and South Africa.

The report exhorted the church to bring pressure on the British Gov-

ernment to support disengagement. It was the proper policy for Britain, which has investments of about R1 000-million in the republic, to adopt, it said.

It also recommended that the church withdraw investments in firms dealing with South Africa. This is seen as a major shift in policy with far-reaching consequences for the church's own investments.

"This means no new investments, no bank loans or commercial loans, withdrawing existing investments as far as possible, trade sanctions, inhibiting the flow of industrial and military technology, breaking sporting and cultural links and discouraging emigration," the report said.

Argus Correspondent

Jailed teacher SA's first RC objector

ARGUS 21/7/82
28

PRETORIA. — A Witwatersrand high school teacher was jailed yesterday after becoming the first Roman Catholic to lodge his conscientious objection to compulsory military service.

These would include working at a fire station or ambulance station.

He said he had turned down the offer of a six-month deferment of service because he knew he would take the same stand when called up in

January. Neil Lawrence Mitchell was sentenced by court martial in Pretoria to one year's imprisonment in the city's detention barracks after reporting for his two years of national

service earlier this month and then refusing to take part in military or related activities

Had Mitchell taken up the offer of a six-month deferment made to him while he sat in an army

jail awaiting trial, he may never have been convicted.

The Minister of Defence, Mr Magnus Malan, has said that the legal position towards conscientious objectors is to be

reviewed with an eye to introducing new legislation in Parliament at the next sitting.

Mitchell told the court he would find army training and fighting in a war incompatible with the Christian call to be a peacemaker.

But because he realised he had a "responsibility to contribute to the well-being and prosperity" of the country he would be willing to spend the two years doing non-military duties.

Teacher gets one year for refusing army

By JOUBERT MALHERBE
Pretoria Bureau

A MILITARY court yesterday sentenced Roman Catholic conscientious objector Neil Mitchell, a qualified high school teacher, to one year's detention for refusing to do military service.

Shortly before Mitchell was sentenced a Defence Force lawyer urged the court president to impose a fine on Mitchell because, he said, legislation to allow for conscientious objectors was "in the pipeline".

Lieutenant P F Kruger told Commandant P R Venter that Mitchell should be allowed to continue working as a teacher "for the benefit of society".

If Mitchell were sentenced to detention or given a prison sentence, he would not benefit from the coming legislation mooted by the Minister of Defence Mr Magnus Malan in Parliament in June this year, Lieut Kruger said.

Mitchell was called up for military service earlier this month but refused to do training.

He has been in detention for the past 12 days and although he was granted a deferment for military training until next January he decided to stand trial now.

Mitchell told the court his position with regard to military service would be the same in January.

The Archbishop of Pretoria, the Right Reverend Monsignor George Daniel, told the court the Roman Catholic Church permitted individual members to obey their consciences with regard to matters such as military ser-

vice but did not explicitly forbid its members to do military service.

According to the Defence Act members of churches which do not explicitly forbid military service can be called up again after their period of detention.

The Act recognises the right of members of religious denominations such as the Jehovah's Witnesses — who forbid their members to do military service — to refuse to do military service.

Such objectors are usually sentenced to three years' detention and they are then discharged from further Defence Force duty.

Yesterday the archbishop said conscience was the ultimate norm of morality and individuals were obliged to obey their consciences.

He said the Southern African Catholic Bishops Conference had urged the State in 1977 to allow conscientious objectors to perform alternative forms of non-military national service.

He described Mitchell as a sincere Christian.

Mitchell told the court that by enlisting in the SADF he would be denying the teachings of Christ on how to deal with conflict.

"I would be required to go along with the dehumanisation of the enemy into people to be hated, thereby denying their human dignity and their bearing of the image and likeness of God," Mitchell said.

He added he was prepared to do a form of non-military national service.

Church leaders reject land deal

JOHANNESBURG 28
Leaders of major South African churches have, after a meeting in Johannesburg, declared their "total rejection" of the government's plan to cede land to Swaziland.

In a statement issued yesterday, the South African Council of Churches declared that, "in consultation with church leaders," it rejected the land transfer plans as "illegal and immoral".

The statement said South African church representatives would consult the Council of Churches in Swaziland.

The SACC said the government's plans were rejected for four reasons:

● "South Africa is one nation and thousands of its people will be deprived of their basic human rights to land and citizenship in the country of their birth if the government cedes Kangwane

and Ingwavuma... and compels Swazi people living in South Africa to become citizens of Swaziland."

● "The government has not consulted or obtained the consent of the people whose land is being ceded to Swaziland and who are being deprived of their citizenship."

● "Although this council has repeatedly repudiated the policy of separate development it nevertheless draws attention to the fact that the government is acting contrary to the policy of self-determination as it understands it and as promulgated in the Black States Constitution Act."

● "The proposals of the South African Government have already divided both the community and the Church in the areas affected and could lead to serious ethnic and racial tension in Southern Africa." — Sapa

Apartheid is heresy — new call

AKAUS
9/8/82

(28)



Religion Reporter

THERE is an increasing demand for apartheid to be declared a "heresy" so that it cannot be defended or propagated by Christians, the Rev David Botha, moderator of the Ned Geref Sendingkerk, has said in an editorial article.

Mr Botha and Dr Allan Boesak, Sendingkerk chaplain to the University of the Western Cape, fly to Canada this week for the annual conference of the World Alliance of Reformed Churches, of which the white NGK is also a member.

Dr Boesak has asked the WARC to declare apartheid a "heresy."

UNSCRIPTURAL

Writing in Die Ligdraer, official organ of the Sendingkerk, Mr Botha said that as long ago as 1945 the Wynberg presbytery of the Sendingkerk objected to "the proposed apartheid legislation" on the grounds that it was unscriptural.

The Sendingkerk itself had hoped for a just dispensation, but when this did not happen there was an expectation that the white NGK would act prophetically against the hardening political apartheid policy.

The watershed was the 1960 Cottesloe consultation, whose findings on apartheid were rejected by the white NGK.

TWO LESSONS

"Cottesloe taught us two things. The first was that it was no longer possible to believe there was a material difference

between the Government's apartheid policy and the church's (NGK) policy of separate development.

"In the second place it was no longer possible to accept the theological leadership of the NGK in relation to race relations and church formation," Mr Botha said.

Since then both the Government and the white NGK had done much to uplift and support others. But not all the millions of rands spent in this way could stop the growing indignation against the apartheid system and its "theological" understones.

SACC MOVE

"The urge to finish off apartheid is growing stronger. There is a call for apartheid to be declared a heresy, as already done by the South African Council of Churches.

The inevitable consequence of such a declaration would be that whoever practises apartheid, defends it or supports it in any way, could be placed under censure."

Mr Botha said that to declare something a "heresy" meant that it was a doctrinal error. For apartheid to be declared a heresy required a theological judgment on the error, which had to be clearly defined. He asked whether such a clear definition of apartheid existed.

The four-yearly synod of the Sendingkerk meets in Belhar next month.

Prince Charles comes a cropper

WINDSOR — Prince Charles heir to the British Throne, came a cropper yesterday when he tumbled from his horse during a bruising tackle in a polo game at Windsor Great Park, west of London.

The 33-year-old prince landed with a jarring thud on his bottom as other players hurtled past on their ponies. He sat, winded and dazed, on the grass for about a minute before standing up and remounting his horse, Cinderella.

Snaking his head at his fall, the prince rejoined the match between his team, Canadian millionaire Mr Galen Weston's Maple Leafs, and rival Pegasus.

But he later changed Cinderella, a six-year-old lent by his mother, for the match. He told his groom: "The bastard just won't move."

He went on to score for his team, who won the match to take the Jaipur trophy.

Princess Diana was not there to see Charles's latest hair-raising tumble. The prince has fallen from polo ponies about a dozen times in recent years and twice fell from racehorses last year. — Sapa-AP.

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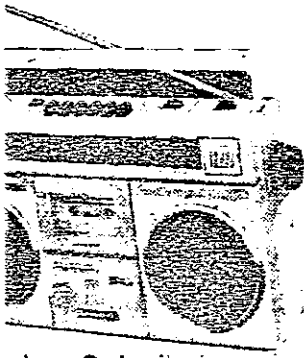
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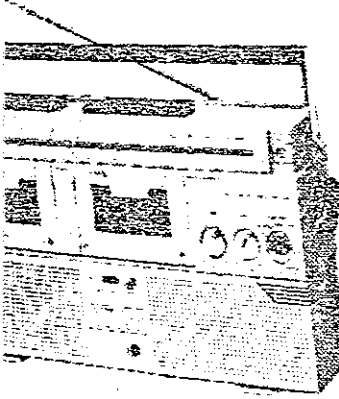


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OKAI

A "park and pay" scheme that will mean motorists will have to pay for parking in areas like Church Square in Cape Town is being considered by the City Council.

It is part of the council's policy to promote public transport and encourage visitors and shoppers by increasing parking spaces in areas like Church Square which will prevent these areas being used for all-day parking.

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Mr Brand said that a "park and pay" scheme that will mean motorists will have to pay for parking in areas like Church Square in Cape Town is being considered by the City Council.

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Each machine will be in the same present. Mr Brand out that a

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RITZBURG

Swedes question alleged SA agent

Argus Correspondent
STOCKHOLM. — A South African alleged to be a counter-insurgent for the South African Government, is being questioned by Swedish police.

Mr Johannes Fakude, 36, was detained at the annual Swedish Lutheran Youth Association congress in Skoevde, west Sweden, at the weekend.

Anti-apartheid activists say he entered the country to obtain information on African National Congress and Swapo supporters attending the Lutheran congress and to "propagandise for his racist regime."

"Fakude went around telling delegates of the marvellous things happening in South Africa," said Mr Mats Hermanson, leader of a special Zimbabwe group associated with the South African committee in Sweden.

"He told them he had had a message from God to visit the youth congress to tell everyone about the newly-instituted homelands for blacks in the Republic. He said it was wonderful that the blacks had at last won self-determination in their own homelands."

The police were unwilling to discuss details of the case yesterday but said they were waiting for instructions from a higher authority about what to do with the South African.

But a spokesman for the Swedish security police in Stockholm said today: "Officers will try to establish whether he was acting as a counter-insurgent."

According to Swedish law, Mr Fakude must be released no more than 56 hours after arrest if no evidence against him is found during the interrogation.

Mr Fakude's identity papers and travel documents are being checked and immigration officials are expected to arrive in Sweden today to establish his reasons for visiting Sweden.

Anti-apartheid groups believe Mr Fakude may also have been involved in the destruction by fire of a warehouse in Vaesteraas, near Stockholm. The warehouse belonged to Swedish ANC and Swapo affiliates and contained more than 20 tons of clothing and supplies due to be sent to Angola, SWA/Namibia, and Zimbabwe.

Blacks cannot be excluded - Methodist

AKGys 10/8/82

28
~~30/11~~

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

Religion Reporter
THE Prime Minister could not call in the name of Christianity for constitutional changes affecting some people while blacks were excluded, Mr Theo Coggin, editor of Dimension, official organ of the Methodist Church, has said in an editorial article.

The Cape District, representing the Western Cape, Northern Cape and South West Africa/Namibia, became the first to reject the President's Council recommendations when it met in Plumstead two months ago.

Mr Coggin said in his August editorial article that a number of district synods of the Methodist Church of Southern Africa had now "expressed serious reserva-

tions about the proposals." He added: "Inevitably, the main criticism has been the exclusion of Africans from the proposals - a suggestion which must doom any new constitution for the country to partial success at best."

Mr Coggin said the Prime Minister, Mr P W Botha, had cited the demands of Christian justice and duty for the proposal to include coloured and Indian communities in the present all-white political structure.

"If the Prime Minister can appeal to justice and Christian charity on the one hand, how is it possible for him to ignore these in respect of Africans?"

"And is he going to

continue to turn a blind eye to injustices inherent in the uprooting and relocation of people from their homes, the laws which disrupt family life as the policy of migrant labour claims its lamentable toll, and a policy which systematically removes citizenship from the vast majority of South African blacks?"

"As Christians we are bound to say that Christian justice will only have triumphed in our land when those cornerstones of apartheid are knocked down."

Mr Coggin said the Christian gospel called for reconciliation. Being a Christian was "a costly business" but it was only when Christians were prepared for costly obedience to God that they could be a force for a reconciled community.

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Examiners' Initials		

Paper No. Pages II
(to be copied from the heading on the Examination Paper)

NOTE CAREFULLY

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
4. Do not write in the left hand margin.

WARNING

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

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

THE CHURCH FM 27/8/82 Angst at Ottawa

SA's major Afrikaans churches are coming under great international pressure. At the current conference of the World Alliance of Reformed Churches (Warc) in Ottawa, a policy sub-committee drafted a proposal recommending that the Nederduits Gereformeerde Kerk (NGK) and the Nederduitsch Hervormde Kerk (NHK) be suspended from membership rights of voting and office-bearing. The grounds were that they allegedly support apartheid, and do not allow blacks into certain congregations.

As the FM went to press, the proposal came before the full conference, with more than 400 delegates representing 140 reformed churches and more than 70m Calvinist Christians worldwide.

The draft reads: "We deeply regret that continued dialogue between several reformed communions and the NGK and NHK for over 20 years has not resulted in any significant change in the position of the white Dutch Reformed Churches. Therefore, we reluctantly and painfully feel compelled to suspend the NGK and NHK churches from the privileges of full membership... but urge them to continue full participation in all alliance events so that they might hear the continued witness of their brothers and sisters in the reformed family."

In other words, Warc is wary of the consequences of declaring the churches heretical, thereby effectively excommunicating them and giving them the status of isolated sects. A milder amendment avoiding suspension and calling on the two churches to reconsider "their sinful attitude" was defeated.

Massive allegiance

The NGK is the leviathan of SA's Calvinist churches, with membership totalling more than 45% of white South Africans. Strong Broederbond links, and the purges which followed the Cottesloe conference in 1960, entrenched a leadership that many claim is rigid and bureaucratic. Unable to absorb or defuse rebel theologians who repudiate apartheid's basis in holy writ, the conservatism of the NGK's leadership and structures effectively moulded individual rebels into a movement.

The NHK is much smaller, with membership of about 5% of whites. It operates mainly in the Transvaal and has strong links with the HNP (an indication of the limitations on the HNP's power base). It generates a considerable amount of theology, but always within the parameters of its notorious Article 3, which entrenches the apartheid principle.

The suspension move grew out of the proposal by the coloured Sendingkerk theologian, Dr Allan Boesak, that apartheid be declared a heresy. Boesak is head of the Broederkring, an alliance of the "black-and-brown" churches of the NGK. As well as the Sendingkerk and white NGK, there are the NGK in Africa for blacks, and the Reformed Church in Africa for Indians.

Broederkring and black church leaders have been protesting against church apartheid and urging reunification of the NGK churches for years now, proposing a unification of the "daughter churches" if the *moederkerk* remains intransigent. However, the blood-and-bone conservatives of the white NGK hierarchy have always blocked such moves. Ultimately, too, the NGK "daughter churches" were financially dependent on the white church.

But, clearly, with the challenges within

the NGK from its theologians, and from without from the overseas churches — German, Dutch and Swiss churches have been pressuring for some time — Boesak deemed the time and the place right for full confrontation. It is probable that with foreign financial support consolidated at the conference, the black churches need not suffer financially either. Although the heresy proposal has been watered down to suspension, Boesak has achieved his objectives.

It is probable that the black churches will be recognised as the Calvinist mainstream in SA.

The move to declare apartheid an idolatrous heresy — idolatrous where obedience to apartheid pre-empts obedience to God — was argued before the conference, with verlig NGK theologian Professor Johan Heyns conceding that apartheid *would* be a sin and heresy "if understood in a certain sense and connotation." But he denied that government and church policy was based on racist ideology, claiming, "there is only one NGK organisation in four cultural dimensions."

Boesak and Professor Daan Cloete of the Sendingkerk repudiated Heyns's arguments. And in another move generating great anger in SA, 11 of the SA churchmen representing the Broederkring and the alliance of black reform churches at the conference refused to take communion alongside the NGK and NHK delegates. Their grounds were that the NGK and NHK refuse to admit blacks to communion in SA.

In SA, Professor Nico Smith, who left Stellenbosch's theology faculty for a black congregation after the uproar generated by his book *Stormkompas*, supports this, saying, "It was to be expected that the mask on the face of the NGK would be shown up sooner or later before the world's eyes, as has now happened in Canada. It cries to heaven that that communion in Canada would be taken jointly, but that the same participants in SA would not be allowed into the NG church."

Simultaneously, the editor of *Kerkbode*, the church's organ, responded that the church had never forbidden coloured members to celebrate communion with whites. A NHK representative asserted that changes in SA over the last few years had not taken place without participation by the white reformed churches. Whether these are signs of defensiveness, or of reconsideration, is unclear.

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 ...Alliance could collapse...
 ...if "positive" action was...
 ...not taken at this...
 ...general council, the...
 ...first in 12 years.

Even as the debate...
 ...on apartheid was taking

...had yielded to certain...
 ...radical forces within its...
 ...ranks".

But Dr Boesak...
 ...countered that the...
 ...majority of delegates...
 ...had supported the...
 ...motion.

He said the Alliance's...
 ...action was a "clear...
 ...signal" to the white...
 ...churches that the...
 ...system of apartheid...
 ...whether in the church...
 ...or in South African...
 ...politics was unaccept...
 ...able worldwide.

"The Alliance has...
 ...acted with integrity,"...
 ...he said. "It has tried to...
 ...be as pastoral to the...
 ...Dutch Reformed...
 ...Churches as it could,...
 ...while at the same time...
 ...remaining firm in its...
 ...basic conviction that...
 ...apartheid is a heresy...
 ...and cannot be...
 ...defended."

BISHOP CHADWICK: 'The Government vetoes the people of God for its own ends'

SECURITY

POLICE

FORCED

ME TO QUIT,

SAYS BISHOP

S. Tribune 29/8/82

By KAY TURVEY

THE Anglican Bishop of Kimberley and Kuruman, the Right Rev Graham Chadwick, says he has had to resign his position after a campaign of harassment by security police.

Bishop Chadwick, who has been living in Bophuthatswana since he was ordered to leave South Africa in May, believes his bid for permanent residence failed because of his involvement with political detainees.

And he says his exile stems from the same kind of thinking that led to the suspension of the two Afrikaans churches this week from the World Alliance of Reformed Churches.

"Like the Government, everything these churches do correlates with apartheid," he said.

The Nederduitse Gereformeerde Kerk and the Nederduitse Hervormde Kerk were suspended at the Otatata conference after a campaign to have apartheid declared heresy.

Bishop Chadwick tried to visit schoolchildren and two priests who were detained after the widespread schools boycott in the Eastern Cape last year.

He said he wished to give the pupils Bibles and share prayers with the priests.

British-born Bishop Chadwick, a former university lecturer in Wales, has lived in South Africa for more than 20 years, but will return to Britain at the end of this year.

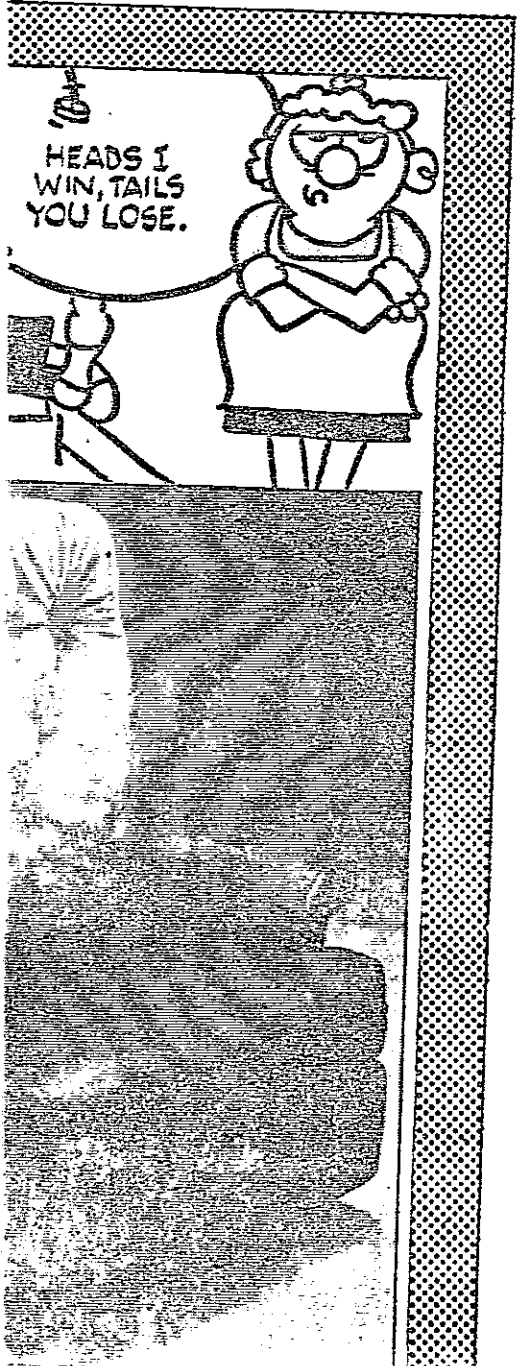
He now lives in Botshabela, a tiny Bophuthatswana village 20 km from Kuruman. Undaunted, he said that whatever he did, he would "bear witness to the truth of the Gospel above apartheid".

And although he said he was personally frustrated by the "ham-fisted and stupid" actions of security police, he continued to pray daily for "their conversion and enlightenment".

The Bishop was emphatic that he is not a political campaigner. He sees his exile as the result of a "personal vendetta by the security police, backed by a Government which has decided to veto the people of God for its own ends".

Elected to his present post in 1975, the Bishop believed he still had an "hour and a half" ahead of him when his application for permanent residence coincided with his appeal to the Minister of Police on behalf of the pupils.

A police spokesman in Botswana said the Bishop had become an "illegal immigrant" when his residence permit expired. He said the Bishop had been treated with respect by the police who had "acted in a very fair manner".



country."

Another NHK theologian, James Loader, Professor of Theology at Unisa, who says he takes a "critical stance" on the issue, said: "One of two things can happen as a result of the Ottawa decision — the Afrikaans churches involved may overreact and sever even the few existing links with the Warc — or they can start to re-think the issue."

He is, however, sceptical of the possibility that a re-think will occur. The NHK has very few dissident thinkers and for this reason he doubts whether any practical changes will take place by vote of the majority.

Dominee Kobus Potgieter, a leading Broederbond, and moderator of the NGK, told the FM: "We will either pull out or stay in and accept their decision."

Decision questioned

Potgieter said he does not think the world body's decision was justified. "A one-sided view was given at the conference — all condemning and all very negative," he said. He complained that many of the churches at the conference do not have contact with SA and do not know what is going on here.

Professor Johan Heyns, a member of the executive of the general synod of the NGK and dean of the theological faculty at the University of Pretoria, who went to Ottawa, said the Warc decision presented a great challenge.

"We have to accept the fact that we are degraded to second-class membership," he told the FM. "There is a clash between theory and practice in the NGK and many of the things said at Ottawa were correct. We have the theoretical view that our churches are 'open' but the problem is that many of the congregations are closed. Non-whites should feel free to come and worship in a white congregation and even participate in holy communion."

Heyns said he personally thinks the NGK should continue its membership of the Warc. It would be "disastrous" if it decided to leave.

THE WHITE CHURCH 28

After the fall

FM 3/9/82

Last week's conference of the World Alliance of Reformed Churches (Warc) in Ottawa was a personal triumph for Dr Allan Boesak and a severe blow for the Nederduitse Gereformeerde Kerk (NGK) and the Nederduitsch Hervormde Kerk (NHK) (see *Face to face*, P1140).

The two white churches remain members of the Warc, but their presence has been reduced to observer status. The Warc ruled that re-admission is dependent on them rejecting apartheid completely: aiding victims of apartheid; and opening their services to people of all races.

The Ottawa move has effectively isolated the NHK from the international theological arena. The NGK is still a member of the Reformed Ecumenical Synod — a smaller and more parochial body than the Warc. Neither are members of the World Council of Churches.

Now that the delegates have returned home, what are the churches going to do about the Ottawa decision? The general synods of the churches — the NGK meets in October and the NHK in May next year — will provide the answers. But indications are that they will not change their stance.

Convictions

The NHK has 246 000 members, representing 5.4% of the white population. The NGK represents 37% of whites with a membership of 1.7m.

Professor Bart Oberholzer, chairman of the general assembly of the NHK, told the FM: "I don't think that what happened in Ottawa will in any way affect the future path of the church. We have certain convictions on the way SA society should exist. One is that some form of separate development is necessary for the orderly development of this country. This conviction is found in Article 3 of the church which limits membership to whites."

The NHK does have a black counterpart — the Herformde Kerk van Suidelike Afrika, which has 40 000 mostly black and some coloured members.

Oberholzer says the NHK's policy is not derived from the Bible but is "solely born from experience in the SA context." Because of this the NHK does not feel that it was committing a heresy by supporting the present system.

As for denouncing apartheid, Oberholzer said: "I cannot see that happening because we are not convinced that this is a policy which should be rejected on biblical or religious grounds. We do not see any alternative policy which would answer better the responsibility of government in this

MOTOR INDUSTRY WAGES 140a

Interim hike 192

FM 3/9/82

Production in the strife-torn eastern Cape motor industry has been repeatedly disrupted since wage negotiations became deadlocked at industrial council level. Now, after a month of disturbances, employers have announced their intention to implement salary hikes at a level below the workers' demands.

At a meeting of GM, Ford and VW this week, it was decided to proceed with the implementation of a 20c, hour interim wage hike. Workers are demanding a minimum of R2.50/hour but the employers are apparently not prepared to meet this at present.

Interim wage adjustments will be granted retrospectively to all workers, across the board, and negotiations will continue for the duration of the agreement.

"People in our employ will get R2.20/hour across the board, but we haven't negotiated new minimum wages yet," says Volkswagen's Ollie Rademeyer. He adds: "We increase wages every six months. Because the negotiations had deadlocked, we didn't grant normal increases. Now we've decided to grant interim wage adjustments."

Position the same

The National Automobile and Allied Workers Union's (Naawu) Les Keteldas states: "Our membership rejected the employers' suggestion of an interim wage increase last week and our position has not changed." Motor industry talks in the eastern Cape broke down recently when Naawu withdrew from the industrial council because of the employers' decision to introduce an arbitrator to resolve the dispute.

Says one union source: "Until the matter is resolved to the satisfaction of both parties, there is likely to be continual unrest and disruption."

Some, like VW's Rademeyer, disagree. "We consider this to be a fairly generous

Govt move to woo church

THE Government has met church leaders in secret to try to sell its constitutional proposals.

The meeting at the technical college in Parow last week was addressed by Mr Chris Heunis, Minister of Constitutional Development.

About 100 ministers from various denominations in the northern suburbs of Cape Town were present.

The ministers invited were mainly from the Nederduitse Gereformeerde Kerk, the Hervormde Kerk and the Apostolic Faith Mission.

The Press was excluded to allow ministers to ask "penetrating questions without being labelled verkrampt", according to a source.

One minister present said Mr Heunis had explained the Government's constitutional plan in general terms, and said its aim was similar to that of a minister of religion — to achieve reconciliation.

An NG dominee said Mr Heunis avoided direct political propaganda, but never came to the point when re-

Secret talks on constitution plan

By BENNIE VAN DELFT

plying to certain "pertinent" questions.

Ministers' main objection to the constitutional proposals was that non-Christian coloureds and Indians would have a say in running the country.

This, it was claimed, would undermine Christian national principles.

Undertakings

The fate of whites, once they were outnumbered by coloureds and Indians, was also queried.

The dominee said that after Mr Heunis's speech only five churchmen were given the opportunity to ask questions.

It took Mr Heunis such a long time to reply — without getting to the point — there was hardly any time for further questions.

Mr Alex van Breda, MP for Tygervallei who chaired the meeting, would only say that the churches had given "certain undertakings". He refused to disclose what these were.

The meeting is seen as a clever move by the Government to persuade the churches to use their influence in selling the plan.

Dr Allan Boesak of the NG Sendingkerk and new president of the World Alliance of Reformed Churches, said:

"There is already a long record of co-operation between the Government and those churches.

"This meeting proves the

point. "Mr Heunis should know by now that reconciliation will not be achieved by inviting a few select — only by inviting everybody."

Mr Heunis was not available for comment.

Opposition politicians said the Government's attempt to curry favour with the churches showed it was losing the support of the Broederbond to the Conservative Party and had to look elsewhere.

And with a General Synod of the NGK coming up in October, the Government wanted to prevent a church backlash.

Ministers were invited to the meeting by a letter signed by Mr Pen Kotze, MP for Parow, or by a telephone call from Mr J J Eksteen, MPC for De Kuilen.

A minister who was invited but did not go said:

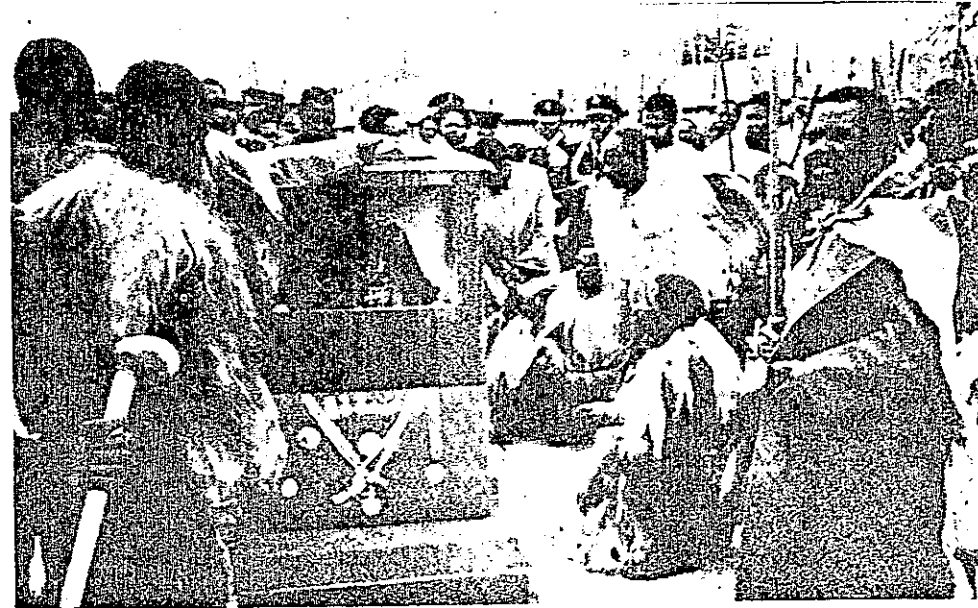
"I cannot see what churchmen have to do with government plans for a new dispensation.

"To organise a special meeting for churchmen just to hear the latest developments on the political scene does not make sense to me."

Another minister, who received a letter of invitation from Mr Kotze, said:

"It stated we would be able to ask questions on the constitutional dispensation, Sunday sport and so forth.

"But I think Sunday sport was merely mentioned to act as a bait."



Kneeling warriors pay their last respects to their dead king in a moving ceremony.

World economy could fail

From Page 14

That is why the Americans in particular have been scrambling to gold this week, showing the price up to around 450 dollars an ounce compared with a low of less than 300 dollars only two months ago.

That is why stock markets, and especially the huge New York Stock Exchange, have recorded staggering new records in trading volume this week — more than 130 000 million shares traded in one day.

It is panic money that is

doing it, say analysts. It cannot last, they say.

Possibly. But when Argentina, Poland, Rumania, Brazil and even Denmark are only the worst of many borrower nations that could suffer a fate similar to Mexico's, the small man everywhere is beginning to draw his own conclusions.

In fact, the ultimate calamity is unlikely just yet. There are several ways in which the world's leading economies can hold off disaster.

The problem is to douse

the flames of panic sweeping the US and the West.

It is a tall order for the IMF.

It is good for South Africa if the gold price remains strong.

The result will be a much stronger balance of payments for the country — not to mention quick killings by gold bugs on the Johannesburg Stock Exchange.

However, if indeed a new depression is on the way, that will be bad for every one in all countries, including South Africa.

Enemies sit side by side

By JACK BLADES

KING Sobhuza II of Swaziland DID go to his funeral.

Reports that it was an effigy of the 83-year-old longest-reigning monarch sitting in the glass-fronted coffin held high by his redcoated troops were officially discounted yesterday.

It had been said several days ago — and denied — that King Sobhuza was secretly buried two weeks ago in a mountain cave not far from his kraal at Lobamba.

But yesterday a senior official of the Foreign Office confirmed that the king WAS brought to the spectacular funeral parade on Friday — not far from where his diamond jubilee was celebrated exactly a year earlier.

And Cyril Dlamini, Sunday Times correspondent in Swaziland, said that he was one of the privileged few who saw the king's body close up after the pa-

tribute to Swazi king



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At 3am into the been pr wrapped skins and his ances father K.
It may years b new king
He w Super N whose m the line l Dlamini and pres

SA rulers scared, says Tutu

ACGUS
6/19/82

28

NEW ORLEANS. — South Africa's rulers were scared as well as powerful, Bishop Desmond Tutu said here yesterday.

The general secretary of the South African Council of Churches said: "They have tremendous privilege and they realise that if they share it, then there'd be much, much less to go around.

"But they're spending so much time trying to protect their privileges that they have very little time to enjoy them."

Bishop Tutu was addressing the congregation of the Grace Episcopal Church.

His passport was seized last year after he made blistering speeches in Europe and the United States against apartheid.

SURPRISED

"I didn't think last Sunday that I'd be here in New Orleans," he said before the service. "I'm surprised, but a Christian is one who keeps being an eternal optimist."

The 50-year-old bishop said he was "part of a rapidly diminishing minority who think that creative change is possible".

But, he said: "I don't think there has been any creative change toward dismantling apartheid. The Government is trying to co-opt the so-called coloureds to reduce the numerical strength that we have, but we outnumber them (the whites) five to one.

"The people who are perpetrators of injury in our land aren't sprouting horns or tails. They're just ordinary people like you and me. We are talking about ordinary people who are scared.

"Wouldn't you be if you were outnumbered five to one?"

During the service, Bishop Tutu read the introduction, distributed communion and pronounced the benediction in Xhosa.

Sensing that some parishioners were puzzled, he looked up and said: "I assure you, He understood." — Sapa-Reuter.

McCANN TO GOVT: ANTI-GOD LAWS NOT BINDING

Religion Reporter

LAWS made by the State in conflict with the will of God "cannot be binding on the consciences of the citizens," Owen Cardinal McCann, Roman Catholic Archbishop of Cape Town, has told the Government.

Cardinal McCann presented a 2 500-word

memorandum to a parliamentary select committee, condemning in theological terms some clauses of the Orderly Movement and Settlement of Black Persons Bill.

He strongly rejected the whole migratory labour system and the Government's claim to au-

thority to deprive black people of family life.

"It would be impossible to apply these restrictions to white or coloured people. They would not accept it. Black people, too, must be treated as people," he said.

The Cardinal told the committee his memorandum was submitted "as

one concerned with upholding the rights of the individual and the family according to Christian teaching.

Influx control was not a purely economic, social or political question, but raised moral issues. The ordinary person, as a member of the human race, had the right to

emigrate anywhere in the world where he hoped to earn a living.

In South Africa this right to move in search of work was recognised in respect of white and coloured people. The black person had the same right, and it was the duty of the State to uphold that right.

"It is also the right of the person to make provision for his wife and family to be with him in his movement to seek work and a living.

"Legislation which prohibits husband and wife and family from living

(Turn to Page 3)



Owen Cardinal McCann... "blacks should be treated as people."

ARCUS 14/9/82
McCann
28 (Contd. from Page 17)

together is immoral and should not be tolerated."

Cardinal McCann stated it was wrong to deprive people of citizenship and to treat people born in this county as if they did not have the right to full citizenship.

"I find this whole system of influx control oppressive and disregarding of the dignity of the human person. It amounts to a labour pool system which treats the individual merely as a unit in the economic machine, without his or her rights."

Dealing with specific clauses of the Bill, Cardinal McCann said Section 7 (1), requiring a person to report to the authorities even if visiting for one night, was an excessive requirement. It treated black people as "a lesser breed."

He told the committee that the penalty clauses — providing a fine of R5 000 for any person who disobeyed this law — should be r e c o n s i d e r e d .

Cardinal McCann quoted from the 1963 Papal encyclical of Pope John XXIII, *Pacem in terris*, on the rights of human beings and limits on state authority. Among the paragraphs quoted were the following:

- The family, grounded on marriage, is and must be considered the first and essential cell of all human society.

- Since the right to command is required by the moral order and has its source in God, it follows that if civil authorities legislate for or allow anything that is contrary to that order, and therefore contrary to the will of God, neither the laws made nor the authorisations granted can be binding on the consciences of the citizens, since "we must obey God rather than men."

Anglicans to discuss splitting city diocese

AGGUS
15/9/82

28

Religion Reporter

THE possible division of the Anglican diocese of Cape Town is on the agenda of the diocesan conference to be held in Athlone at the weekend.

The provincial synod — top policy-making body of the Anglican Church in Southern Africa — at its last meeting asked Cape Town to consider splitting the diocese into two or three dioceses.

The purpose of this division would be to give the Archbishop of Cape Town a smaller diocese to administer, so that he could more adequately fulfil his role as Metropolitan (spiritual and administrative head) of the whole Southern African church.

GROWTH

At the same time, the population growth has led to the election of two bishops-suffragan to assist the archbishop in ministering to the very large Cape Town diocese.

At present, the diocese includes the whole of the Western Cape, Namaqualand as far as the northern border and the seaboard and interior as far as Bredasdorp.

The proposed division was sharply opposed by some delegates at the last Cape Town diocesan synod.

It was said that Group Areas Act enforcements had already separated the diocese racially, so it would be difficult to divide the diocese and still retain its essentially multiracial character.

In his monthly newsletter the Archbishop, the Most Rev Philip Russell, said this weekend's diocesan conference could take no final decisions.

But the debate would certainly have "the most profound effect" on any specific plans to be presented at the 1983 Cape Town diocesan synod.

CHURCH leaders in the Peninsula have challenged Dr Piet Koornhof, Minister of Co-operation and Development, to "stand by his Christian profession" and allow family life to Nyanga squatters.

They referred to the squatters who ended a 24-day fast at St George's Cathedral on April 1 after their representatives had held negotiations with Dr Koornhof and senior members of the Western Cape Administration Board.

Initially, the Government granted the Cathedral fasters, among about 800 others, three weeks immunity from harassment while their individual cases were reviewed. These temporary permits were subsequently extended to September 20 — next Monday.

RIGHTS

Nine Peninsula churchmen yesterday signed an open letter to Dr Koornhof saying these squatters had trusted him, but none had yet been given any rights in the area.

The nine churchmen include Owen Cardinal McCann, Catholic Archbishop of Cape Town; the Most Rev Philip Russell, Anglican Archbishop of Cape Town; Dr Allan Boesak, president of the World Alliance of Reformed Churches; the Rev David Botha, Moderator of the Ned Geref Sendingkerk; and the Rev M Wessels, acting president of the Cape Circuit of the Moravian Church.

EVICTED

Other signatories are Father Desmond Curran, chairman of the Western Province Council of Churches, Pastor C Brandt of the Lutheran Church, the Very Rev Edward King, Dean of St George's Cathedral, and the Right Rev Patrick Matolengwe, Anglican Bishop Suffragan of Cape Town.

They said in their open letter that the Nyanga squatters started living

in the open after being evicted from Langa barracks more than a year ago.

"They have endured long periods of harassment at the hands of officials of your department, they have been arrested, imprisoned, deported and redeported. Until April, all appeals to you by Church leaders for their rights had failed.

"In desperation they embarked on a fast in St George's Cathedral, once again drawing the attention of the world to their plight. And once again the Cabinet was embarrassed.

NEGOTIATE

"Only then did you negotiate directly with the squatters.

"You promised that each of the original Nyanga squatters would be considered individually by your officials and granted rights 'according to merit' on condition that they left the Cathedral. They agreed.

"It is now almost five months since that promise was made. To date, none has been given any indication they will be granted rights.

PRAY

"We pray it is your intention to grant them rights to work and live with their families in Cape Town by September 20."

The churchmen said that a delay would indicate that Dr Koornhof was "biding time" until he could enforce the Orderly Movement and Settlement of Black Persons Bill.

TRUST

"These squatters have put their trust in your integrity. If they are not granted rights, they will feel personally betrayed by you.

"We challenge you to stand by your Christian profession and treat them according to God's standards of justice.

"Grant them the simple request to work and to live with their families in Cape Town."

Squatters: Churches challenge Koornhof

ARGUS 16/9/82

[Handwritten scribbles and a circled number 28]

Call Times
Botha *7/19/82*
a saint
28 **Tutu**

WASHINGTON. — Bishop Desmond Tutu, general secretary of the South African Council of Churches, thinks the South African Prime Minister, Mr P W Botha, is a saint.

Mr Botha got the worst of both worlds, taking flak for trying to move away from apartheid, and more flak for not moving forward enough, the bishop told reporters here.

"I want to give him credit for his courage in saying the future of South Africa will not be decided by whites alone," Bishop Tutu said, adding that he could not understand why Mr Botha had failed to include blacks in politics.

Asked to describe Mr Botha's character, Bishop Tutu said: "As a churchman I believe we are all saints until the contrary is proven. We can't write off anybody, though that gets us into trouble with the political types."

Squatters: Churches appeal to Koornhof

CAPE Times 17/9/82
28

THERE is growing concern among community workers involved in Crossroads and Nyanga about the fate of an estimated 5 000 squatters whose temporary residence permits expire on Monday.

In an open letter to the Minister of Co-operation and Development, Dr Piet Koornhof, nine prominent Cape church leaders point to the expiry date and ask: "What is their future to be after that?"

The text of the letter read:

"The plight of the Nyanga squatters continues to be of great concern to us. After the cathedral fast in April, you granted them temporary permits to live and work in Cape Town. As you know, those permits are due to expire on September 20. What is their future after that? To a large extent, that is in your hands.

"These people first started living in the open-air after being evicted from the Langa barracks more than a year ago. They have endured long periods of harassment at the hands of officials from your department.

They have been arrested, imprisoned, deported and re-deported. Until April all appeals to you for their rights by church leaders had failed.

"In desperation they then embarked on an extended fast in St George's Cathedral. Their fast once again drew the attention of the world to their plight. And once again the cabinet was embarrassed. Only then did you negotiate directly with the squatters. You promised that each of the original Nyanga squatters would be considered individually by your officials and granted rights 'according to merit' on condition that they left the cathedral. They agreed.

"It is now almost five months since that promise was made. To date, none of them has been given any indication that they will be granted rights. We pray that it is your intention to grant them rights (to work and live with their families in Cape Town) by September 20. A further extension of these permits without a firm undertaking to grant these rights will indicate to us that you are simply biding time until the Or-

derly Movement and Settlement of Black Persons' Bill is enacted. This would permanently close the doors on these people.

"These squatters have put their trust in your integrity. If they are not granted rights, as indicated above, the squatters will feel personally betrayed by you. We challenge you to stand by your Christian profession and to treat them according to God's standards of justice — grant them the simple request to work and to live with their families in Cape Town."

The letter was signed by Owen Cardinal McCann, Roman Catholic Archbishop of Cape Town; Dr Allan Boesak, president of the World Alliance of Reformed Churches; the Most Rev Philip Russel, Anglican Archbishop of Cape Town; the Rev Dawid Botha, Moderator of the NG Sendingkerk; Dean E L King, Dean of St George's Cathedral; Father Desmond Curran, chairman of the Western Province Council of Churches; Bishop Patrick Matolengwe, Anglican Suffragan Bishop of Cape Town; the Rev Martin Wessels, acting president of the Cape circuit of the Moravian Church; and Pastor C Brand, head of the Cape Lutheran Church.

Post Focus

'Harassed' bishop quits his flock

28 C. Post 18/9/82



The Rt Rev GRAHAM CHADWICK... believes his stand against injustice has upset the authorities.

By ANTHONY HARDING
THE Anglican Bishop of Kimberley and Kuruman, the Rt Rev Graham Chadwick, has quit because he believes harassment by South African authorities has made his work impossible.

Bishop Chadwick was not allowed to operate in the South African areas that fell in his diocese, which includes vast areas of the Northern Cape and three chunks of Bophuthatswana and which is 1½ times bigger than Britain.

He believes his effective banishment is part of a pattern of State harassment of diocesan officials.

He said he and others had taken a clear stand against injustice, particularly since the death in detention of an Anglican youth worker in 1977.

In March this year the bishop was refused permanent residence in South Africa and was told to leave the country.

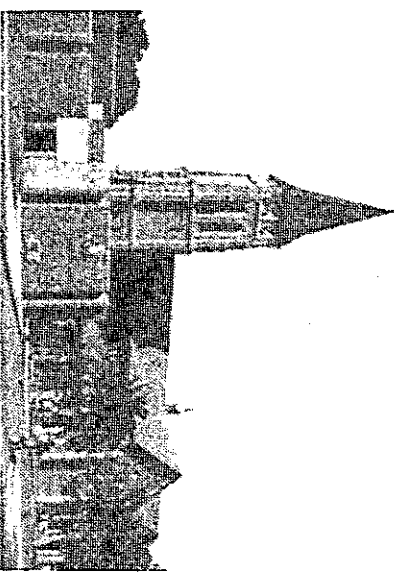
He applied for a visa to move between the three fragments of Bophuthatswana, which fell within his diocese. This was refused.

This week he resigned to "make way for a bishop able to move freely among his people".

A British citizen, he lived in Kimberley on a temporary residence permit after his enthronement in 1976.

Bishop Chadwick's resignation came after months of enduring "confinement" to a small portion of Bophuthatswana. He moved to Baillaros, a large village near Kuruman in April.

Lucas Mangope granted him freedom of movement in Bophuthatswana, but Bishop Chadwick said he could reach his flock only in



The cathedral in Kimberley which was home to the Rt Rev Chadwick before he was told to leave the country.

no aircraft landing strips. He has continued his pastoral work among 50 congregations in seven parishes and held diocesan meetings at his headquarters at St Michael's mission station.

In May he said he was held by the security police in Kimberley after attending a meeting of the diocesan board of trustees.

He was stopped on a road outside Kimberley in an incident which he described as "like being on a film set".

There are still 23 in detention."

In 1965 a predecessor of Bishop Chadwick, Bishop Edward Crowther, was expelled for protesting against forced resettlement.

In 1977 the Rev Michael Broadbent, a parish priest in a coloured township near Kimberley, was also refused permanent residence.

When I was taken up to the seventh floor I could not help remembering the death in detention there of Anglican youth worker Phakamile Mabija in 1977.

He believed his banishment was a consequence of his outspokenness on community issues.

"When people, including two priests involved in negotiations, were detained last year during the Galeshewe school boycotts, we went all out to keep the issue in the public notice."

"We also exerted a lot of prayer pressure and planted crosses on the lawn outside the cathedral for each day they were detained.

A police spokesman said Bishop Chadwick had never been arrested or detained.

He said the bishop's residence permit had lapsed and he was stopped by the police and asked to accompany a policeman to the local police station where he was asked not to enter the country without permission.

Verragid in Sud-Afrika

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CAR 715 65
18/9/82
Russell
held, then
released

28
320
Staff Reporter

THE banned Anglican priest, the Rev David Russell, was held last night at Claremont police station on his return from a church conference, and later released.

A friend, the Rev Syd Lockett, who also attended the Anglican Diocese conference in St Mark's Hall, Athlone, said that when they returned about 9.30pm to Mr Russell's home in Bath Road, Claremont, they were approached by five policemen. A Lieutenant P C Brand told Mr Russell to accompany him to the Claremont police station.

Mr Russell's wife, Mrs Dorothea Russell, said her husband was held for about 10 minutes and told that a docket would be opened in connection with the breaking of his banning order. No formal charge was laid.

According to Mrs Russell the Minister of Law and Order, Mr Louis le Grange, had agreed to Mr Russell attending the conference.

G.S.T.

COMMENCING TOMORROW

YOU JUST CANNOT AFFORD TO MISS THESE BARGAINS

DON'T MISS OUT!

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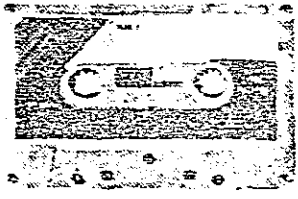
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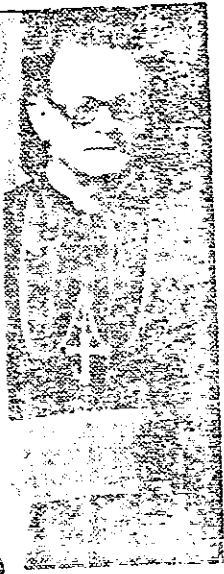
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Archbishop Hurley

Hurley pleads Christian case in terror trials

By LEON BEKKER

CHURCHMEN in the Catholic and Methodist churches are to get more involved in the legal battle between the black liberation movements and the State.

This was spelled out by Durban's Catholic Archbishop Denis Hurley and the President of the Methodist Conference, Rev. Simon Gubbie.

Both men said they would recommend that the mercy of their churches be available to some evidence in court for accused persons facing penalties for politically-motivated crimes.

How they will do this will depend very much on the circumstances. It would vary to know a great deal about the motivations of those involved," he said.

Bishop Hurley and Dr Gubbie had addressed the members of the Court in Port Elizabeth on behalf of three members of the ANC who had

been found guilty of high treason.

The two men spoke for the defence in mitigation of sentence, and both expressed strong opposition to the death sentence.

Bishop Hurley and Dr Gubbie said their decisions to speak for the three accused had been motivated by a duty they felt to be more involved in their pastoral duties towards detainees and politically-motivated accused.

Bishop Hurley said he would recommend to the trial court that they should accept the arguments from the accused to set aside the sentence of this court.

He had not taken the initiative to give evidence for the three men, but had been invited to do so by their counsel, Mr. H. W. Venter, SC.

It was the first time he had done so. "It is as a consequence of the fact that the court is concerned and I myself are finding it more and more unspoken that in such matters," he said.

Bishop Hurley said he had argued the death penalty

had been imposed and Mr. Wenter had told him afterwards that his evidence as well as that of Dr. Gubbie had created an atmosphere in the court which made the death penalty very difficult to impose.

"I made it clear that the death penalty is regarded as martyrdom by many black people," he says. In the context of a political movement, there have got to be some things that very evil things are done by people for political motives, and they have no conscience about it. This is sad, and shows the extent of the social conflict in this country," he said.

Dr Gubbie told the Tribune that there was a need to expand the Church's ministry in the area of detainees and their problems, and he would encourage the Methodist church's ministers to be involved in this field.

He said he was also asked to speak on behalf of the three accused in Port Elizabeth. "Now I must say I was looking for the opportunity to do it, and so I gladly agreed."

Anti-God' Bill sparks Church-State conflict

ARGUS 20/9/82

NUM1 NUM2 NUM3 NUM4 NUM5 NUM6 NUM7 NUM8 NUM9 NUM10 NUM11 NUM12 NUM13 NUM14 NUM15 NUM16 NUM17 NUM18 NUM19 NUM20



Most Rev ip Russell

By Brian Stuart
Religion Reporter

A MAJOR Church-State confrontation has developed over the proposed new labour Bill, with churches warning the Government that Christians may be "called by God" to disobey its provisions if it becomes law.

The Anglican Church said at the weekend the Bill's provisions were in conflict with the Christian conscience and "in no way binding on Christians".

The Anglican Archbishop of Cape Town, the Most Rev Philip Russell, said all churches should adopt the same stand on the Orderly Movement and Settlement of Black Persons Bill.

CONSCIENCES

This measure has brought the Government under the strongest theological fire since Dr H F Verwoerd was told that Christians would disobey the Native Urban Areas Act if he enforced provisions enabling him to restrict open, multiracial worship.

The Catholic Archbishop of Cape Town, Owen

Cardinal McCann, released a memorandum to the parliamentary select committee on the Bill last week saying that State laws in conflict with the will of God "cannot be binding on the consciences of the citizens".

In an interview last night, Archbishop Russell, who is head of the Anglican Church in Southern Africa, said he had sent a similar memorandum to the select committee.

And at Crossroads yesterday the president of the South African Council of Churches, the Rev Pe-

ter Storey, said: "We cannot obey this law."

Archbishop Russell said: "I think it significant that there has been this stand by the churches. I wish all churches would take this stand."

EMPLOYMENT

The churches have objected to provisions of the Bill which would enable the Government to designate areas in which blacks could not seek employment and which would disrupt black family life.

The Bill as it now stands provides for a fine of R5 000 for those who

break the law by seeking or giving employment to blacks in conflict with its provisions.

At the Cape Town diocesan conference of the Anglican Church, held in Athlone at the weekend, only two voices were heard opposing a motion put to the 350 clergymen and lay delegates by Archbishop Russell.

It said: "This diocesan conference records its strongest objection to the Bill termed 'the Orderly Movement and Settlement of Black Persons Bill'.

VIOLENCE

"The treatment of people envisaged in this legislation will add to the violence being done to their dignity and basic rights.

"The Bill will bring suffering to millions of South Africans and increase the likelihood of civil war.

CAPE TOWN ANSWER BOOK

Section B

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

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"We also object to the massive penalties designed to force people to comply with measures which among other things will hinder vast numbers of ordinary people from earning a living.

"We regard this Bill as immoral to the extent that obedience to its provisions can in no way be regarded as binding on Christians. On the contrary, the provisions are in direct conflict with Christian conscience.

SUPPORT

"This conference, therefore, gives its support to those who might find themselves called by God to disobey any provisions of this Bill should it become law, and so give witness to the law of Christ."

The conference will ask the Anglican provincial synod, the top policy-making body of the Anglican Church in Southern Africa, also to adopt this motion. The provincial synod meets

(Turn to Page 3)

the exclusion from the

Anglican greetings to Sendingkerk

Religion Reporter

ARCUS 20/9/82

28

4/10

THE Anglican Diocese of Cape Town has sent greetings to the Ned Geref Sendingkerk which begins its synod in Cape Town on Wednesday.

Clergymen and laymen together represented the Anglican Church at yesterday's thanksgiving service held at the University of the Western Cape for the election of Dr Allan Boesak as president of the World Alliance of Reformed Churches.

The senior Anglican clergyman was the Rt Rev Patrick Matolengwe, Bishop Suffragan of Cape Town, who took part in the service.

The senior lay representative was Mr Matt Esau, chairman of the Anglican Board of Social Responsibility.

Both absented themselves from the Anglican Diocesan Conference held at Athlone yesterday.

The Anglican conference unanimously approved a motion "that this conference sends fraternal greetings to the Ned Geref Sendingkerk meeting in synod from Wednesday, wishing them God's blessings and guidance in their deliberations and assuring them of our prayers".

Russell held briefly

— no charge

Religion Reporter
NO CHARGE was laid against the banned Anglican priest, the Rev David Russell, when he was detained for about 10 minutes at the weekend after attending the Cape Town diocesan conference of the Anglican Church.

The Rev Sid Lockett, director of the Anglican Board of Social Responsibility, was with Mr Russell when he returned to his Claremont home about 9.30 p.m. on Friday after the first sitting of the conference.

He said they were approached by a number of policemen, and Mr Russell was asked to accom-



THE Rev David Russell.

pany them to Claremont police station.

Mr Russell was told that "a docket would be opened" in relation to an alleged breaking of his banning order, but no formal charge was laid.

At the time, Mr Russell had with him a letter signed by the Minister of Law and Order, Mr Louis le Grange, agreeing to Mr Russell's attending both the diocesan conference and a sacred synod — a synod of clergy — to be held tomorrow and Wednesday.

Mr le Grange's letter said: "I have no objection to you attending the diocesan conference and the sacred synod."

It added that since Mr Russell had not given particulars of time and place, he would "authorise the Magistrate, Wynberg, to grant you the necessary exceptions on receipt of the particulars to be furnished by you."

The exemption allowed Mr Russell to be absent from his home to 9 pm

Squatters told of 'sterner' gov't controls

Staff Reporter

CLOSE to 5000 Nyanga and Crossroads squatters whose temporary residence permits expired yesterday will not be arrested "at this stage" — although their fate is still in the balance.

All the affected squatters would have to reapply for residence and their cases would be considered "on merit", the Chief Commissioner for Co-operation and Development, Mr Timo Bezuidenhoud, said yesterday.

Those barred from staying in the Western Cape would be resettled outside the area with their families and given jobs.

Mr Bezuidenhoud told squatter representatives that from now on "sterner measures" would be taken against "illegal" blacks entering the Cape and that "firm action" would be taken against employers giving jobs to "illegals".

Yesterday's meeting was also attended by clergymen, including the chairman of the Western Province Council of Churches (WPCC), Father Desmond Curran, the di-

rector of the Anglican Board of Social Responsibility, the Rev Syd Lockett, an executive member of the WPCC, the Rev Lionel Louw, and the Rev Jan de Waal of the Ned Geref Sendingkerk.

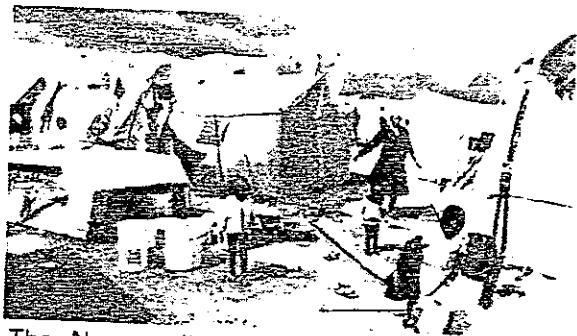
Sources inside the meeting described the atmosphere as "tense at times".

Members of the committee said after the meeting that they were "very unhappy" with the latest developments.

Father Curran said the details announced by Mr Bezuidenhoud "could have been better and they could have been worse".

One of the chief fears of the committees was that the permits held by the 5000 would not be re-stamped and they would therefore be vulnerable to arrest and dismissal from their jobs.

However, Mr Bezuidenhoud gave them a categorical assurance that they would not be arrested and that their employers could telephone the Western Cape Administration Board for clearance to continue their employment.



The Nyanga "tent town" where squatters are living temporarily.

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CLICKS

CITIZEN SEVEN ALARM CHRONOGRAPH WATCH

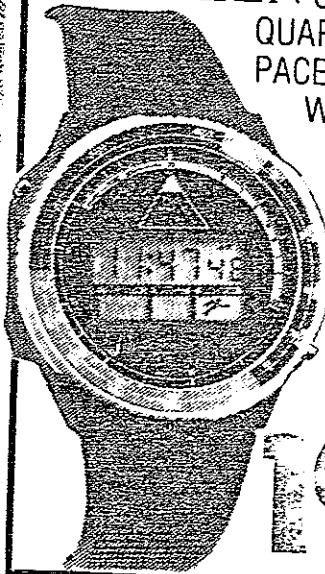
- All Citizen watches are factory guaranteed
- Time • Calendar
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- Chime • 5-year battery life
- Poly-carbon base



1995

CITIZEN SEVEN QUARTZ PACER JOGGER'S WATCH

- All Citizen watches are factory guaranteed
- Time • Alarm
- Calendar
- Stopwatch
- Time scale
- Pace indicator
- 5-year battery life



1995

EXC. GST

Botout — claim

the man. He had blond hair and a big droopy moustache."

Mr Suchet said that when his crew switched on camera lights the man, who had said nothing, turned and raced back to the boat, knocking Mr Miller over. Mr Miller was shot at by one of the men in dark glasses before the trio sped off in their boat.

Mr Suchet said Mr Miller, a former soldier in the Scots Guards Regiment, had fired back.

"I don't know if he hit

anyone."

Mr Miller, 37, hit the British headlines 10 days ago when he claimed to have found Lord Lucan living in an unspecified South American country and posing as a German.

British police, who have not posted a reward for Lucan, discounted Mr Miller's claim. It followed scores of alleged sightings around the world.

ITN said it would screen film of the incident on its main news bulletin tonight. — Sapa-AP

Roll	18	Small's	14-17	The Facts correction service,
word	8	Sport	19-20	☎ 41-3361 (Mon to Fri)
ials	8	Transport	13	Cape Times, Box 11,
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B	18	Women's	4	(Registered at the GPO
	18	World Report	4	as a newspaper.)

Rom 23/9/22

Bishop slates influx Bill

Mall Correspondent

CAPE TOWN. — No white South African would accept limitation of movement in his own country similar to the restrictions imposed on blacks. Archbishop Philip Russell, head of the Anglican Church in southern Africa, said in an interview yesterday.

Archbishop Russell was commenting on the Government's proposed new labour Bill, the Orderly Movement and Settlement of Black Persons Bill, and said it would cause a "tremendous increase in suffering among black people", if it became law.

He described the proposed new Bill as "a harsh extension of an old principle".

"Up to now, 'illegal' black people have been able to make something of their lives in the metropolitan areas," he said. "If the severe restraints proposed by the new Bill become law, these people will be effectively banished to die of poverty in the rural areas.

"Odd jobs, which do not exist in rural areas, can be found near the cities. These opportunities enable people to keep their bodies and souls together.

"The incredibly harsh violation penalties proposed in the Bill will mean a more stringent application of influx control — a measure which has already disrupted the lives of thousands of South Africans," he said.

The Anglican Church said at the weekend the Bill's provisions were in conflict with the Christian conscience and "in no way binding on Christians".

Archbishop Russell has sent a memorandum condemning such "un-Christian" laws to the parliamentary select committee dealing with the proposed Bill.

Man tells of attack by lioness

Own Correspondent

DURBAN — A 64-year-old Hluhluwe game farmer, Mr Gernardus van Rooyen who was attacked by a lioness minutes after one of her two marauding companions had been shot dead, was in good spirits yesterday when he described his experience.

He and two other farmers had been stalking the lions which were found on a koppie. He remained in a ravine while the others surrounded the lions.

"I heard a couple of shots being fired, then the men shouting that a lion was coming down.

"I saw her about 15m away. Suddenly she started roaring and coming towards me," he said.

"When she was about 5m away, I fired a shot.

"I thought that would stop her. It hit her in the shoulder, and my next shot hit an inch above that.

Undaunted, the lioness sprang at him.

"I sank to my knees but she didn't get me right down. I tried to stick the barrel of the rifle in the lion's mouth as I hadn't time to reload after the first two shots.

"While I struggled to reload, the lion bounded off", Mr Van Rooyen said.

Rees legal aid: State to act

Own Correspondent

JOHANNESBURG — The State is to act against the Methodist Church for raising funds for legal aid of Mr John Rees, a lay Methodist preacher and former general secretary of the South African Council of Churches.

Mr Rees has appeared in court a number of times on charges of alleged theft of SACO funds, alternatively fraud.

The Rev Cecil Begbie, superintendent minister of the Methodist Church of Southern Africa for the Rand Central Circuit, is to be charged with contravening the Fund Raising Act in his personal capacity and as an official of the church.

Police have confiscated R3 580, a video tape of the sermon and lists of donors after collections

were made last month at a Methodist Church service held in Mr Begbie's Coronationville congregation.

The church has since refused a police request for a formal statement on the collections.

Mr Begbie is to appear in court on October 26 in what church leaders see as a test case to decide how far a church can go in collecting funds.

The Rev Stanley Mogoba, secretary for the Conference of the Methodist Church, said last night: "The church will be watching this case with interest because the interpretation of the Fund Raising Act is not clear. We believe that it is a legitimate part of church work to assist in the defence of a person, because justice must be seen to be done."

Koeberg fire: 'No threat'

ESCOM says the fire which broke out at Koeberg recently would have posed no threat to the safety of the nuclear reactor had it been operational.

This was the main finding of a board of inquiry which investigated the fire.

It was found that no circuits essential for reactor safety were fed from the switchboard in which the fault leading to the fire developed.

The board also said the controlling circuits of the switchboard essential for reactor safety were duplicated so any similar fault in that switchboard would pose no threat to safe operation of the reactor.

Damage caused by the fire was estimated at R350 000. — Sapa

More valuable than gold

GOLD continues to be in the news, moving up and down and carrying spirits of economic optimism and pessimism with it according to which way it is going. In spite of everything it seems to be proving itself to be one of the

most precious things in this life by the way it keeps coming back in demand.

Gold is beautiful and so jewellers and artists want it. It's useful and very pure so it is used by doctors and dentists. It never deteriorates and so bankers want it in their vaults for lasting security. This constant demand for gold makes us very happy in South Africa where we have a lot of it, and we feel that it can solve a lot of our problems.

But the Bible reminds us that although it is undoubtedly precious it can't solve them all.

Isaiah wrote about this in chapter 46 where he said that it was very easy to turn gold into an idol. "But one shall cry unto Him yet He cannot save him out of his trouble. Remember I am God and there is no-one else."



material possessions.

What, then, is more valuable than gold according to the Bible?

God's law is more valuable, and a more lasting solution to our problems. The judgments of God, says the psalmist, are more to be desired than gold. God's law would per-

Religious Notices

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UNIVERSAL WORSHIP
SERVICE STRESSING UNITY
OF RELIGIOUS IDEALS

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Calls for release of detainees

Synod rejects detention without trial

25m
25/9/82

Mail Correspondent

THE general synod of the Nederduitse Gereformeerde Sendingkerk yesterday voted overwhelmingly to reject justifications for detention without trial given by the Ministers of Law and Order and Justice.

The synod also called for the release of all detainees and the lifting of all banning orders and called on the Government not to re-ban former Nederduitse Gereformeerde minister and director of the banned Christian Institute, the Rev Beyers Naudé.

Dr Naudé's banning order expires on October 19.

At its 1978 synod, the Sendingkerk called on the Government to repeal certain "unchristian" security legislation measures.

Replying to the call, the Minister of Justice Mr Kobie Coetsee said detention without trial was part of the Government's "Christian duty to protect its subjects".

In yesterday's resolution, proposed by the Rev Jan de Waal of Wynberg, the synod rejected entirely the contents of letters explaining security laws from Mr Coetsee and the Minister of Law and Order Mr Louis le Grange.

The resolution labelled security legislation "Draconian" and said "an ideology which puts State security above human rights must be completely rejected".

Recent events, including deaths in detention, had shown that assurances of improvements given by the Government had made no difference to the treatment of detainees.

The motion then called on the Government to charge or release all detainees.

In replying to the 1978 synod resolution, Mr Le Grange said in a letter dated April 14 this year: "Security legislation is necessary and I am not prepared to accept that our legislation, and the proposed new legislation in particular, is totally unchristian."

"It will not be repealed by this Government."

In a lengthy letter dated June 9, Mr Coetsee set out his justification for detention, saying: "There are other detainees against whom charges can be laid in court. But because of the sly manner in which they work, it sometimes takes a long time to investigate their cases to obtain sufficient evidence."

He concluded: "If your request not to use these provisions was acceded to, I can give you the assurance that no person's life would be safe and nobody could sleep peacefully at night."

An amendment calling the replies "pleasant" and "satisfactory" was rejected with only nine votes in favour.

Replying to the amendment, the Rev A D Stevens of Ebernezer said: "We have been brainwashed by talk of total strategy. We are not showing the Government a clenched fist, but these are laws which bring tragedy and suffering into the lives of our people."

He proposed another motion which called for the lifting of all banning orders which, he said, had the effect of "making people silently disappear, doomed to a Siberian existence... liquidated from the political arena."

Three delegates opposed this motion.

A third motion condemning the "contempt with which so-called blacks are handled by the courts" was postponed for technical reasons.

and R18.1 million last year. In the six months to the end of August, profit fell 2 million to R19 million and taxed profit down from R40.9 million to R32.4 million. In the six months to the end of August last year, profit before tax was R137.4 million. The effect is a blow to the confidence of present investors. Insurance legal advisers are being litigated, but no investigation has been made.

its Ruspola

RBM 25/9/82

Churchman to be tried over legal aid fund

By MAURITZ MOOLMAN

THE State is to act against the Methodist Church for raising funds in legal aid for Mr John Rees, a lay Methodist minister and former general secretary of the South African Council of Churches.

Mr Rees had already appeared in court a number of times on charges of alleged theft, alternately fraud of SACC funds. A date for his trial has not yet been set.

Rev Cecil Begbie, superintendent minister of the Methodist Church of Southern Africa for the Rand Central Circuit, Johannesburg, is to appear in court on October 26 in what church leaders see as a test case to decide how far a church can go in collecting funds.

He is charged with contravening the Fundraising Act in his personal capacity and as an official of the Church.

Police have confiscated R3 580, a video tape of a sermon and lists of the names of donors to a collection at a service in Mr Begbie's Coronationville congregation.

The church has since refused a police request for a formal statement on the collections.

The State alleges that Mr Begbie "contravened section 2 read with section 1 and 34 of the Fund-Raising Act during the period 8 July to 9 August this year in that he collected contributions, namely money, cheques and postal orders amounting to at least R3 580 while he was not authorised in terms of the Act".

^{Star}
Church (78)
charged (704)
for Rees
funds 25/9/82

The Methodist Church has been charged with contravening the Fund Raising Act for raising funds for the legal defence of Mr John Rees, a lay Methodist minister, formerly general secretary of the South African Council of Churches.

Mr Rees, who has appeared in court a number of times, has been charged with alleged theft, alternatively fraud of funds of the SACC. He is to appear again on September 28.

The Rev Cecil Begbie, superintendent minister of the Methodist Church of Southern Africa for the Rand Central circuit, is charged with contravening the Act in his personal capacity and as an official of the Methodist Church.

He is to appear in court on October 26.

The State alleges that Mr Begbie contravened "section 2 read with section 1 and 3¹ of the Fund-Raising Act during the period July 8 to August 9 1982 in that he collected money, cheques and postal orders amounting to at least R3 580 while he was not authorised in terms of the Act."

Synod to debate race laws

(2)

De Klerk in attack on Boesak

Chief Reporter

Arch-verligte Dr Willem de Klerk has launched an attack on Dr Allan Boesak, South Africa's president of the World Alliance of Reformed Churches.

This could re-establish Dr de Klerk's credibility in Afrikaans political circles after his recent dismissal as editor of Die Transvaler, apparently because he was too reformist.

In his regular column in the Sunday newspaper Rapport, Dr de Klerk, addressing himself to Dr Boesak, wrote: "Your credibility as a minister is also brought seriously under pressure with your proposals that the South African system is supported by violence and oppression in which hundreds of children must die..."

Dr de Klerk criticised clergymen including Dr Boesak, Bishop Desmond Tutu, the Most Rev Philip Russell and Cardinal Owen McCann for talking as if they had a special heavenly licence to set out exactly what the Father's political proposals were.

The former editor, who is himself a former church minister, hit at Dr Boesak for reportedly calling for solidarity between black and brown people.

"This, Dr Boesak, is not Christian solidarity but a racist political power solidarity."

Dr de Klerk added that there appeared to be much ideological political agitation under cover of Biblical justice.

"They want to make a lawsuit pending between God and the Afrikaner, to serve the cause of political terror in South Africa," he wrote.

Church of the Sendingkerk at Wellington.

The church, which was owned by the Ned Geref Kerk, was demolished.

The Sendingkerk adopted a motion by the Rev John Hartney of Bonteheuwel.

CHURCHES

The motion said: "Synod regrets that over the years we have lost so many of our church buildings, schools and manses because of a morally indefensible ideology and its related structures."

"We think especially of historical buildings such as the church at Wellington and the Immanuel Church at Paarl, which were demolished."

"Many church buildings are today being used for things such as Voortrekker halls, karate halls, warehouses and milk stores."

"It is with sorrow that we recognise that our church has been deprived in a sinful manner of properties acquired at great cost."

RACISM

The SABC has been accused by the Sendingkerk of racism.

Delegates asked if it were possible to expect fair treatment from radio or TV.

Strong criticism of the SABC was voiced at the synod, when the church agreed to participate in religious programmes on radio and television.

Own Correspondent
CAPE TOWN — The Sendingkerk synod, meeting in Cape Town, will have strongly worded notions before it later this week on apartheid legislation in the light of the ethical demands of Christianity.

The Group Areas Act, the Immorality Act and the Mixed Marriages Act, all rejected by the Sendingkerk, will probably be debated when synod commissions present their reports.

A motion calling on the Sendingkerk not to apply for permits under the Group Areas Act because the Act is "sinful" has already been introduced.

The motion arose from a legal requirement on the church to seek a permit for one of its ministers to live in a manse in the "white area" of Vredenburg/Saldanha.

The Sendingkerk may change its name to give it an identity that cannot be confused with the White Ned Geref Kerk.

One of the new names proposed is United Reform Church.

The church has also deplored the loss of some of its churches and manses because of apartheid, which it has called a morally indefensible ideology.

A motion adopted with no debate at the synod comes after last year's centenary celebrations, when a memorial was erected on the site of the Mother

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

	Internal	External
(1)	(2)	(3)
4	70%	
3	60%	
Examiners' Initials		

books, notes, pieces of paper or other material be brought into the examination room candidates are so instructed.

Candidates are not to communicate with other candidates or with any person except the invigilator.

The cover of an answer book is to be torn out.

Answer books must be handed to the invigilator or to an invigilator before leaving the examination room.

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

Churches

in Mercury 27/9/72
want Bill

scrapped

Mercury Reporter

THE Durban and District Council of Churches, representing eight major denominations in the Durban area, has called on the Government to scrap the Orderly Movement and Settlement of Black Persons Bill.

The chairman of the council, the Rev B K Diudla, said yesterday the body had told the Minister of Co-operation and Development, Dr Piet Koornhof, in a telegram that the proposed Bill would create racial hatred and friction and would disrupt families.

Among the denominations represented on the council are the Anglican, Catholic, Methodist, and Presbyterian churches.

The Bill has already been condemned by the head of the Anglican Church, Archbishop Philip Russell, and the president of the Methodist Church, Dr Simon Qubule.

The proposed legisla-

tion, which has been referred to a select committee has been denounced in the Southern Cross, official newspaper of the Catholic Church in South Africa.

The Presbyterian Church will consider a recommendation to the Government to drop the Bill at its general assembly in Durban next month.

A similar resolution will be considered by the Methodist Church at its national conference in Johannesburg.

Church leaders believe that Christians may be bound in conscience to disobey the new influx control legislation in cases where friends or relatives are forced to stay overnight in contravention of the Bill.

The Bill provides for 10 p.m. to 5 a.m. curfews for blacks in the urban areas and fines of up to R5 000 for employers of blacks not authorised to be in these areas.

Church's call on SADF ties

Staff Reporter

THE Cape Town diocese of the Church of the Province of South Africa resolved to call for a reconsideration of the Church's relationship with the South African Defence Force after a motion calling for the withdrawal of all SADF chaplains was amended at its two-day "sacred synod" last week.

The amended motion will be examined at the Church's provincial synod, to be held in Port Elizabeth in November.

Understanding

Another adopted motion read: "Given our understanding of the Christian faith and its implications for our lives in South Africa, we feel bound to express our serious doubts about the legitimacy, for any Christian, who shares our convictions about the gospel, of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation."

An informed source, who did not wish to be named, said the motions had not been on the synod's agenda. The propos-

er of the motion had urged the synod to adopt it, "for if it was not passed, it would cause racial divisions in the church", the source said.

Archbishop Philip Russell, the head of the Anglican Church for Southern Africa, put the motions to the vote and a required two-thirds majority was obtained.

Archbishop Russell was not available for comment.

Rom 28/9/82

Priests defiant on mixing law

By MAURITZ MOOLMAN
SOUTHERN African Catholic priests have recommended to bishops that they encourage a policy of black and white priests sharing accommodation to foster a better understanding of each other.

The decision, taken earlier this month by the Southern African Council of Priests (SACP) at its annual meeting, is directly in conflict with the Group Areas Act which forbids whites and blacks to live in the same area.

And if the recommendation by the consultative body of the church is accepted by the Southern African Bishops' Conference at its next meeting in October, it could further strain relations between the Government and the church.

Father Emil Blaser, former secretary of the SACP, said yesterday Catholic priests realised the decision was in contravention of the Group Areas Act, but believed it was in the interests of Christian principles that they should come to know one another better, even if

this meant breaking the law.

He said that whites living in black areas and vice versa were "nothing new" for a number of priests had been doing so for some time — without Government permission.

A spokesman for the Southern African Bishops' Conference said yesterday the issue would have to be discussed by the bishops' conference before it could become official policy.

It has been reported in the latest edition of the Southern Cross, official mouthpiece of the Catholic Church in Southern Africa, that other recommendations which will be put to the bishops for consideration are that the bishops be requested to:

- Speak out more often and strongly against measures weighing on the poor, such as the recent bread price increase;
- Press for repeal of SA's law forbidding interracial marriage; and
- Encourage parents to help instruct their children in the faith.

Another synod condemns work Bill

5 Les
29/9/52
28

Own Correspondent
CAPE TOWN — The Ned Geref Sendingkerk has joined other churches in declaring the Government's proposed new labour Bill to be immoral and "not binding on Christians."

"A man has a right to say, 'I refuse to allow my children to be taken away from me'," Dr Allan Boesak, Sendingkerk assessor, told the church's synod in Belhar yesterday.

The Orderly Movement and Settlement of Black Persons Bill has already been rejected by leaders and synods of the Catholic Anglican and Methodist churches.

ANGLICANS

The Sendingkerk Synod adopted a motion by the Rev A van Wyk of Bishop Lavis. It referred another motion, proposing support for people who disobeyed the law, to a synodical commission dealing with the subject of civil disobedience.

The motion is substantially the same as that adopted 10 days ago by the Cape Town

Diocesan Conference of the Anglican Church.

The Sendingkerk Synod said of the Bill: "The treatment of people proposed in this legislation will make further inroads on their dignity and basic rights."

"The synod also objects to the large fines designed to force people to comply with this law.

"We regard this Bill as immoral to the extent that obedience to its provisions cannot be regarded as binding on Christians."

CITIZENSHIP

Dr Boesak, president of the World Alliance of Reformed Churches, said the name of the Bill was cynical and misleading.

"This measure seeks to entrench in an even more severe measure the fact that the majority of people are not seen as citizens of our country."

It would make it more difficult for people to seek work and live with their families, "So it attacks, in its very nature, our Christian faith."

Church pleads for squatters

Own Correspondent

CAPE TOWN — An appeal to the Government to stop harassing the people of Langa and Crossroads and to give them legal status immediately was made yesterday by the Ned Geref Sendingkerk.

"We are not challenging the power of the State, but asking it to be humane," said the Rev A D Stevens of Ebenezer.

The church's synod adopted a motion by the Rev Jan de Waal of Wynberg, who ministers to Langa, rejecting the Government's policy of a "coloured labour preferential area" in the Western Cape.

It will tell the Government this is a discriminatory measure which results in unemployment and poverty among blacks.

The motion calls on the Government to:

- Immediately acknowledge the rights of blacks to live and work in the Western Cape.
- Stop harassment by the administration board of the people of Nyanga and Crossroads.
- Institute a site-and-service scheme in the Western Cape so blacks may build their own homes.
- Create "legal" camps as a temporary measure.

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DR

0:14: Sports covers presented by Kim Shoppe African Police asks the public to help solve crime of all kinds. Presented by David H. Green.
 5:58: Midweek. A programme which provides background to people, places and events the news. Produced by Peter Vaughan & presented by Norman Bisby.
 7:33: Sha Na Na. This is the final episode. guests on this final programme is comedian Milton Burt and footballer Rosey Green.
 8:00: Nius
 8:28: Weer
 8:36: D J Opperman. D J Opperman is one of the greatest living Afrikaans poets. But although his works are widely read, people know of Dirk Opperman's personal life. The documentary, transmitted on his 68th birthday, a tribute to this remarkable man. Produced by Katrika Heyns.
 9:40: Sportstrending. A programme from sportfields.

first big catch of 9 000 was brought in. The biggest At least 200 fishing boats from all over the west coast were at the harbour bargaining with and l

Synod slams black bill

By TONY WEAVER

DIRECT Church-State confrontation over the proposed Orderly Movement and Settlement of Black Persons Bill loomed one step closer yesterday when the Ned Geref Sendingkerk synod declared the bill "immoral and not binding on our Christian conscience".

And later in the two-week synod the church will debate whether or not to support a civil disobedience campaign against the bill if it becomes law.

The synod became the fourth major church or church grouping to take this stand with the Angli-

can and Roman Catholic Churches and the South African Council of Churches.

In another resolution adopted at yesterday's session of the synod in Belhar, delegates expressed "in the strongest terms" their opposition to the so-called coloured labour preference policy in the Western Cape.

The motion also called on the government to grant immediately residential and working rights to black people in the Cape, and condemned Western Cape Administration Board "round ups" of squatters in

Nyanga and Crossroads.

In the resolution against the Orderly Movement and Settlement of Black Persons Bill, the synod expressed "opposition in the strongest terms" to the bill.

"The synod is convinced that this legislation further affects the human dignity and basic rights of black people.

"This legislation will mean suffering for millions of people in South Africa and could lead to confrontation."

Delay in bill gives workers new hope, page 2

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Skydiver goes

Own Correspondent

BRISBANE. — A 29-year-old parachutist Rick Collins left from an aircraft and promptly shot up 2 000 metres while practising for today's Commonwealth Games opening ceremony.

He was meant to drop down and land in the middle of Brisbane's athletics stadium where Prince Philip will be on hand at 3pm today to declare the games open.

But Rick, one of a nine-member skydiving team, was into a violent thunder c after his main parachute during Sunday's practice.

Department of Civil officials described his

ence as a "one-in-a-chance."

As he was dragged by the thunder cloud turbulence he was l by hailstones as big as and lightning flash past him.

"I knew these clo

BUSINESS BRIEF

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INSIDE
 The edition on the left marks the centenary year of the Transvaal Press Ltd.

TV 2 Weather 8
 Focus 9-11 Classified 16-20
 Emergency ☎ 8 Look at today . 8

Mr Danie Hough

Mr Hough said that in consultations in Pretoria on Monday with the South African State Security Council, Mr Botha had re-emphasized the urgent need for adjustments to the S.W.A. Namibian interim authority.

"In view of the importance of the issue for S.W.A. Namibia and South Africa, the Prime Minister has agreed not to set a return date for completion of S.W.A. Namibia to institute structural changes to the government that will promote stability as soon as possible," Mr Hough said.

Political and economic stability, as well as effective administration in S.W.A. Namibia, are essential for the permanent long-term solutions for the territory that the South African Government had considered.

He had requested Mr Botha to consider ex-

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**Church centre
denied group**

areas permit

Sowetan 29/7/82
THE SPRINGS Town Council has refused permission for other race groups to attend the meetings of a local religious organisation.

At the monthly council meeting on Monday night town councillors rejected an application by the Springs Christian centre for a group areas permit.

In the application it was explained that the meeting which was held in a local church on Sunday evening was at present only attended by whites, but there was always the possibility that worshippers from other race groups might want to attend from time to time — Sapa.

member of the East London security police, said this yesterday at the inquest on trade union leader Dr Neil Aggett. "Nobody said that we

knowledge of trade unions, also said security police saw no difference between members and sympathizers of the banned African National Congress.

Aggett family, that the two-page statement Dr Aggett had typed during the first week of January did not incriminate Dr Aggett or anyone else.

for treason, currently taking place in the Rand Supreme Court. Miss Hogan had added in the letter that Dr

the investigation at John Vorster Square, had referred to in his testimony when he had said Dr Aggett had been named as

Sendingkerk to join the SACC

28/11/82
CAPE TOWN 30/11/82

By TONY WEAVER
IN a move which will further distance the predominantly coloured Ned Geref Sendingkerk from the white Ned Geref Kerk, the Sendingkerk's synod yesterday voted overwhelmingly to join the South African Council of Churches (SACC). Delegates voted overwhelmingly to congratulate the SACC's general secretary, Bishop Desmond Tutu, on his recent nomination for the Nobel Peace Prize. Amid an outcry, delegates forced the outspo-

ken verkrampde dominee from Robertson East, the Rev J M Olivier, to withdraw a remark that Bishop Tutu was "a neo-Marxist" and supporter of liberation theology.

'Delighted'

The president of the SACC, the Rev Peter Storey, said from Johannesburg last night that he was "delighted that another member of the Dutch Reformed family has voted to join the wider family of Christians in this country".

He believed that "isolation is the enemy of Christian truth and South Africa needs, more than anything at this time, a united Christian witness against injustice and for reconciliation".

In joining the SACC, the Sendingkerk has followed the path taken by the two other "black" Ned Geref churches, the predominantly Indian Reformed Church in Africa and the predominantly African Ned Geref Kerk in Afrika.

At yesterday's session of the synod, an amendment rejecting membership "because of SACC links with the World Council of Churches, WCC support of terrorism and negative newspaper reports of financial matters in the SACC" was overwhelmingly voted down.

In other contentious points raised in the debate, and which were rejected by the vast majority of delegates as being irrelevant.

● It was said that membership of the SACC meant being in an organization which contained people who supported the release of African National Congress leader, Nelson Mandela, from prison.

● The Rev J P Mostert, a white delegate, said joining the SACC was impossible because "it includes Roman Catholics and Mohammedans".

● It was said that in order to join the SACC, the Sendingkerk needed to get the forgiveness from the white Ned Geref Kerk. This was rejected by the former moderator, the Rev David Botha.

Report: Charge will not be laid

Staff Reporter

THE former moderator of the Ned Geref Sendingkerk, the Rev David Botha, has decided not to lay charges of defamation against the Sunday Times — but he has demanded an apology from the Afrikaans Sunday newspaper, Rapport, for an allegedly incorrect report.

Mr Botha demanded an apology from Rapport because of an article which said he was the chairman of a temporary legal commission which decided to allow white dominees who were not members of the Sendingkerk, to vote in the election of the moderator. Their vote was crucial in keeping Dr Allan Boesak out of the moderator's seat.

Mr Botha said yesterday he was not the chairman of the commission, but that this position had been occupied by the Rev Sakkie Mentor.

"The implication of the article was that I gave advice which I then used myself to lead the synod in a certain direction in the election of the moderator."

Mr Botha and the church's scribe, the Rev P Sinclair, also objected strongly to a Sunday Times article headlined: "Stop Boesak Intrigue: A closed-door meeting between two members of the former moderator and two other dominees — one of them a Broederbond — to plan tactics to keep Dr Boesak out of the moderator's seat."

In a statement to the synod yesterday, Mr Botha said he had taken legal advice on the report and it was "completely defensible".

He had put the matter to the moderator for advice, and "made it clear that at no stage did I act against my colleague, Dr Boesak — my conscience would not allow it".

He had decided that the ministry of reconciliation is the service of forgiveness, and had requested that my forgiveness be granted unconditionally to all those who attacked me in any way.



A Palestinian child sits on the ground near a paratrooper in the Sab Beirut, French and Italian national force returned the massacre of refugees. Chatila c

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Church's big plans for 100th birthday

THE centenary conference of the Methodist Church of Southern Africa, to be held in Johannesburg next month, will mark the beginning of a campaign to expand church activities, according to a statement released yesterday.

The annual conference is the ruling body of one of southern Africa's largest denominations, with members in South Africa, Botswana, Lesotho, Mozambique, South West Africa and Swaziland.

This year's conference will be the 100th since the church gained its autonomy from the British Methodist Conference in 1883, according to the statement by Mr Theo Coggin, information officer.

During the conference a special "Centenary Thanksgiving Campaign" would be launched, he said, and the 100th anniversary celebrations would culminate in next year's conference in Durban.

"The celebrations have been planned in such a way that the church, which has been known as an active missionary church, can prepare itself for the next 100 years of outreach," Mr Coggin said.

Among the campaign's aims are:

- Recruitment of 100 new church ministers and 100 full-time lay workers to operate in fields such as health, social work, community development and communication.
- The launching of an evangelical campaign to reach 100 000 people.
- The raising of R2-million to finance projects. — Sapa.

Sendingkerk decision to join SACC sparks row

ARGUS
30/9/82

[Handwritten initials]
28

Religion Reporter

THE decision of the Ned Geref Sendingkerk yesterday to join the South African Council of Churches (SACC) was seen by synod delegates as creating another gap between the Sendingkerk and the white Ned Geref Kerk.

Delegates were told that the two other sister churches, the Reformed Church in Africa (Indian) and the Ned Geref Kerk in Afrika (black), were already members of the SACC.

Before the synod was a 6 700-word report on the SACC which said that while the white Ned Geref Kerk made "an important contribution" to the development of apartheid, the "open" English-language churches had rejected apartheid on the grounds of Scripture.

Major issue

With the National Party coming to power in 1948 and enforcing apartheid, and the SACC coming into being in 1968 and rejecting apartheid, a major theological issue evolved.

"An important development for the SACC in recent years is its greater representation of black Christians, who are in the majority.

"The SACC gives black Christians an opportunity to be heard and it gives black and white Christians the opportunity to learn to know and accept one another."

The report ended with the statement: "The ecumenical path in the South African situation is not the easiest, but is the road which we may no longer avoid. We have to accept the pain of our togetherness."

Alienation

In its recommendations, the commission which drew up the report referred specifically to the white NGK commitment to apartheid as the issue which "restrains it from joining the SACC and which threatens to bring about alienation between the NGK and its daughter churches".

The report added that because Jesus Christ was so concerned with the unity of His church, it was an issue which the Sendingkerk had to face. Within the SACC the Sendingkerk could make its contribution to Christian unity in the South African situation.

The only opposition to Sendingkerk membership of the SACC during the debate came from some conservative white ministers.

The Moderator, the Rev Izak Mentor, had to call for order twice dur-

ing a very brief speech by the Rev J M Olivier of Robertson East, who said it was "a fact" that the SACC supported black theology and Marxism. There was an outcry from other delegates.

The Rev P J Mostert of Graaff-Reinet said the Sendingkerk could not join the SACC if it "includes Roman Catholics and Mohammedans".

Supporting membership of the SACC, the Rev A D Stevens of Ebenezer said: "We cannot live in isolation, especially in this country. This is the only road we can take."

Important decisions on future relations between the white NGK and the Sendingkerk are expected tomorrow and next week when various commission reports will be discussed.

Seminary

Yesterday the synod decided that the Sendingkerk Theological Seminary at Bellville, which it took over from the NGK last April, would in future be open to all, regardless of race.

The synod also received greetings from the Reformed Churches of the Netherlands. The white NGK broke off relations with these churches, but the Sendingkerk has remained in communion with them.

Synod ^{5/16/82} damns labour system in W Cape

Staff Reporter

THE migrant labour system and laws regulating labour in the Western Cape were condemned by the Synod of the Evangelical Lutheran Church in Southern Africa (Cape/Orange Diocese) last week.

In a resolution, the synod said it "abhorred" the migrant labour system, as it broke up family life. This, the synod said, should be safeguarded in "any Christian country".

'Exploitation'

"The separation of husband and wife cannot be forced upon them by law, as no-one should put asunder what God has united," said the synod.

It added that "the system promoted the exploitation of the black masses of South Africa" who had no part in the making of that law.

The synod also condemned the law declaring the Western Cape a "coloured" labour preferential area, saying "the

so-called coloured people" had never asked for blacks to be excluded.

The synod decided to reject the President's Council.

It warned the new constitutional dispensation would create division and enmity among the disenfranchised.

A resolution condemning local management committees, community councils and relationship committees was also passed by the synod.

'Serve to divide'

"These committees only serve to divide the people and it is impossible to see the use and significance of government-instituted bodies," said the resolution.

The synod welcomed the election of Dr Allan Boesak as president of the World Alliance of Reformed Churches.

The election was "an encouraging event" for Reformed churches.

ARGUS 2/10/67 (28)

Boesak's election welcomed

Religion Reporter

THE election of Dr Allan Boesak as president of the World Alliance of Reformed Churches has been welcomed by Lutherans in Southern Africa.

At its Cape Orange diocesan synod, held in Cape Town, the Evangelical Lutheran Church adopted a motion congratulating Dr Boesak on his election.

"The synod expresses the hope that his appointment is an encouraging event for the reformed churches, who have to accept the challenge of unity.

"We express this hope because the Lutherans in South Africa also suffer this separation. We also see his appointment as a step for closer ecumenical ties."

Lutheran plea to all Christians: Don't serve the apartheid system

ARGUS 4/10/82 (28)

Religion Reporter

AN appeal to Christians not to serve on Government-created bodies based on the apartheid system has been made by the Evangelical Lutheran Church in Southern Africa.

The Cape/Orange diocesan synod of the church, held in Cape Town, rejected the Prime Minister's constitutional proposals as in conflict with Christianity — "all people are created in the image of God."

"The political system and the policies emanating from it cannot in any way be seen as in accordance with basic Christian principles, said the synod.

"Together with the rejection of the President's Council, synod further calls for the rejection of ethnic labels which serve only to divide people who are all, in terms of the Scripture, created in the image of God.

"Discriminatory system"

The synod, therefore, made an appeal to all:

- Not to serve and promote a discriminatory system;
- To continue the struggle for equal democratic rights for all the country's citizens; and
- To endeavour to establish one united South Africa in which racism and inequality in all aspects would disappear.

"The synod wishes to endorse the demand of the people for democratic representation in the civic and political institutions of this country, said the synod."

The call on its own members and "all other people" not to serve on Government-created bodies designed to further the ideology of apartheid includes management committees, community councils, relationship committees and the products of the Government's constitutional proposals.

All these bodies served to promote racist divisions.

President's Council

"The basic reason for opposition to the President's Council is the fact that the vast majority of South Africans have no democratic rights and, therefore, no say in the establishment of the proposed constitutional dispensation," said the synod.

"These plans continue to deny citizenship rights to all who are not classified as 'white', especially seen in the light of the fact that the laws most resented by the unfranchised people — such as Group Areas Act, Urban Areas Act and Population Registration Act — are all going to be retained by the Government.

"Above all, education will still be compartmentalised in terms of 'race groups', which means the present problems of the unfranchised will remain as long as a policy of separatism exists."

Lutherans declare apartheid not binding

ARGUS
4/10/87

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28

Religion Reporter
THE Evangelical Lutheran Church in Southern Africa has joined the growing list of churches which, in the past few weeks alone, have told the Government that apartheid cannot be binding on Christians.

The synod of its Cape/Orange diocese said: "The empty dream of separating people is the most un-Christian practice man has done unto man, for we are one in the eyes of the Lord, whose Good News we should proclaim."

The "Good News" referred to was that Jesus Christ had broken down barriers of division and reconciled God and man, as well as man and man.

At the synod, held in Cape Town, the church rejected with "contempt" the migrant labour system and the coloured labour preferential system in the Western Cape.

It also joined other churches in totally rejecting the Orderly Movement and Settlement of Black Persons Bill.

Synod said it abhorred the Government's migrant labour system because it destroyed the unity of family life. Christianity demanded that family life be safeguarded.

"The separation of husband and wife cannot be forced upon them by law. No one should put asunder whom God has united."

The system exploited blacks, who had no voting rights in the land of their birth and therefore no part in making its laws.

Pseudo

The "homeland" policy aggravated this situation. "It causes people to be treated as second-rate citizens in the country of their birth, and thus the balkanisation of South Africa into pseudo-states at the expense of the voteless cannot go unchallenged."

Synod condemned management committees and community councils as a production of the Group Areas Act and "instruments which further

contribute to the erosion of the basic political rights of the unfranchised section of the South African population."

It held that Relationship Committees (Verhoudingskomitees) were "equally repugnant" because they were based on racism.

"Relationships among people cannot be forged in especially-arranged meetings consisting of people who have been sufficiently presumptuous to act on behalf of others..."

"Relationships will always be distorted as long as the majority of people have to suffer under discriminatory legislation which safeguards the privileges of the ruling section and disregards even the basic requirements for the maintenance of proper living standards of the disenfranchised section."

The church adopted a motion congratulating Dr Allan Boesak on his election as president of the World Alliance of Reformed Churches.

Methodist conference to discuss apartheid

AK643 5/10/82 28

Religion Reporter
THE 100th conference of the Methodist Church of Southern Africa will meet in Johannesburg next week, with the Rev Dr Khoza Mgojo of Natal inducted as President for the church's centenary year.

Dr Mgojo, 50, who holds the degrees of MA and PhD from Harvard University, is a lecturer at the Methodist Church's John Wesley Theological College at Edendale, near Maritzburg.

He is also chairman of the church's Natal West district.

FIRST BLACK

He was ordained in 1964 by the Rev Seth Mokitimi, who became the first black minister to head the Methodist Church of Southern Africa.

Dr Mgojo said Methodism should be proud that a "son of Africa" headed the Southern African church in this centenary year.

He said he firmly held the view that the Bible addressed itself to people today.

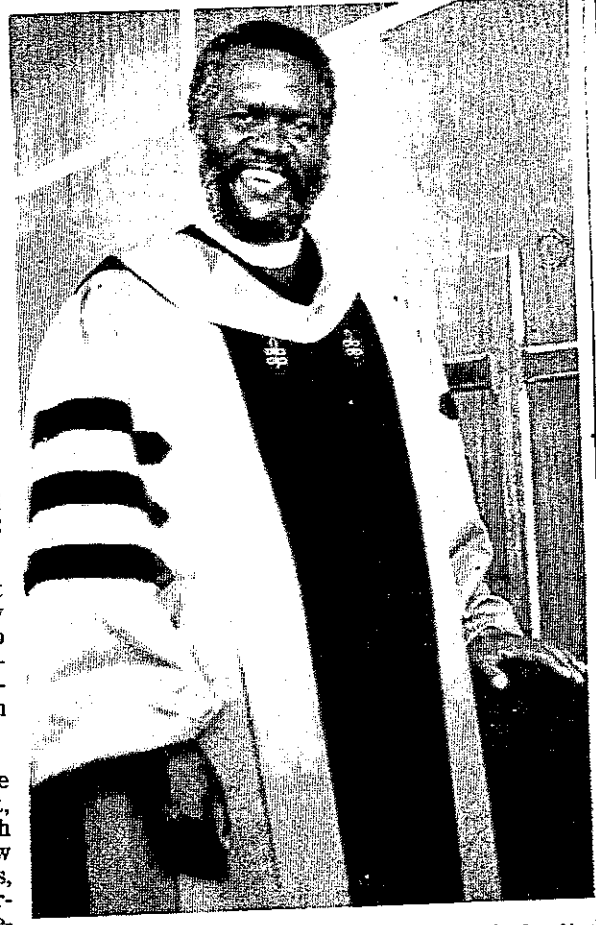
"If Jesus Christ was present on earth now, he would be speaking on issues which affect the lives of people — just as he had done in his day."

DISCRIMINATION

Dr Mgojo is married and has a son aged 22 and a daughter aged 11.

The 1981 Methodist Conference solemnly committed the church to work for an end to apartheid and all race discrimination in South Africa.

This year's conference will follow up on that, dealing with issues such as the Government's new constitutional proposals, with the proposed Orderly Movement and Settlement of Black Persons Bill and with further deaths in detention.



Dr Khoza Mgojo, new head of the Methodist Church of Southern Africa.

APARTHEID was a heresy on four counts and could not be justified on a moral or Christian basis, the head of the religious studies department at the University of Cape Town said yesterday.

Dr John de Gruchy told the Student Christian Association that apartheid was an anthropological heresy as it was based on a false understanding of the human person.

"Secondly, it is a church heresy because it divides the church on the basis of race.

"It is also a Christological heresy because it is saying Jesus failed in reuniting people of different backgrounds to live together in harmony.

"And finally it is a theological heresy because it says God created some people to hold inferior positions and others to hold superior positions."

Dr de Gruchy said that if the Church was no

Apartheid 'a heresy - on four counts'

ARGUS 2/10/82
28

longer concerned about heresy it had lost its concern for the truth of the Scriptures.

It was fundamental in the struggle against apartheid to deprive it of any justification on Christian and moral principles.

QUESTION

"One might well ask why this was not all said before the World Alliance of Reformed Churches Ottawa conference.

"That is for the church to answer.

"However, for at least the past 30 years, certain of the Dutch Reformed Church's theologians have said they could not support the policy of apartheid on the basis of the Scriptures."

He saw "with great regret" the refusal of the Dutch Reformed Church to listen to these theologians.

"The situation in South Africa today would be different if this advice had been listened to," he said.

A challenge to Botha



Coretta King

28

Prove commitment to reform by 'a single act'

Implicitly urging evolution, not revolution, and hoping that change in South Africa can be brought about without violence, it says that neither the outside world nor blacks in the country are convinced about Mr Botha's reformism. 'We suggest a single substantive act of great symbolic importance to be taken immediately to start the needed process.'

'We urge the South African Government to simply allow African families to live together.'

'This means the end of unisex workers' hostels, a sharp reduction in migratory labour, no more bulldozing of squatter camps, a provision for rapid increase in family residences, including private homes on secure leaseholds, and the end of forced removals and settlements.'

The Quakers, among whose public adherents is ex-President Nixon, have had members in South Africa since the 1820s and worked closely with Emily Hobhouse in relieving suffering among Afrikaners during the Anglo-

Boer War. They have also been involved in working for peaceful change in Zambia and Zimbabwe and urge the abolition of apartheid on religious and moral grounds.

The Quaker study recognises that change in South Africa will be far from easy, and favours a variety of ways to achieve a non-racial democracy.

One way, the study says, is to withdraw support from the South African economy, which could be an important factor in creating the climate for change. 'Withdrawal is a direct message. It communicates that we who withdraw cannot continue to benefit from or help prolong the system of apartheid.'

'Withdrawal also communicates the strong positive message that we look forward to and welcome the time when we may be able to reopen economic relations with South Africa as it creates a just society for all its people.'

The study, although unconvinced that former President Carter did all that he could to hasten change in South Africa, is

more critical of President Reagan's apparent shift in policy.

It urges the use of selective sanctions against Pretoria and calls for the recent relaxation of sanctions by the Reagan Administration to be reversed. Washington, it goes on, should also challenge the South African Government 'to announce prospective changes in principle together with the steps or stages they propose to use in achieving those goals'.

The Quaker report is critical of Pretoria's insistence that it is a bulwark against communism: 'Paradoxically, white anti-communism prompts more black interest in communism than results from any particular communist effectiveness.' It concludes that although the ANC and PAC receive communist backing these movements, based on the experience of the rest of Africa, are unwilling 'to trade one colonial overlord for another'.

'Any threat to the present regime (in South Africa) arises from internal dissent rather than from armed invasion by the USSR or its allies.'

The study is sharply critical of the US's action in vetoing the United Nations' Security Council denunciation of South Africa's military foray into Angola. It says the Reagan Administration has given Pretoria much of what it has sought — US support — without gaining significant concessions.

'Independence for Namibia still seems far away. Domestic South African policy appears



Andrew Young

tougher than a few months ago... too high a price is being paid for a doubtful US tactic.'

While urging disinvestment and selective sanctions the Quaker report also calls for increased support for those in South Africa committed to changing society, and specifically for scholarships to strengthen the pool of black leadership.

It also opposes pleasure trips to South Africa by tourists 'who choose to benefit from the system and its standard of living for whites'. It urges a boycott by entertainers and sportsmen 'who can be used by the South African Government to support the illusion that South Africa is no different from other countries.'

On the other hand, the Quaker study supports visits by people from abroad who can help bring about change: 'If moved by conscience, they should be willing to confront and challenge the system of apartheid.'

US corporations, too, 'can selectively refuse to participate in the apartheid system... No corporation should operate in South Africa without conscious effort to improve the life of blacks...'

Support is also urged for the South African Council of Churches and black trade unions. The SACC, the report says, is under increasing Government pressure, and needs both financial and moral support.

'We urge the exploration of ways to contribute to black trade unions, which are becoming increasingly effective. Donations might be made to strike-funds. An international fund might be fostered to aid families of strikers.'

Finally, the report appeals to the South African authorities 'to search for a new vision to bring real and all-inclusive security to the total population...'

God's Kingdom is not built with the sword... Mat 23:12

AMERICA'S Quaker community has urged the South African Government to prove its commitment to Mr Botha's reformist promises by 'a single act of great symbolic importance' — allowing African families to live together. At the same time it calls for the United States to withdraw all economic support from apartheid.

Roger Omond LONDON

memo 11/10/82

This twin thrust comes in a study commissioned by the American Friends Service Committee, a Quaker umbrella organisation, and is entitled *South Africa: Challenge and Hope*. Its recommendations have been endorsed by a variety of people in the US, including the former Ambassador to the United Nations,

Andrew Young, and Coretta King, widow of the civil-rights leader Dr Martin Luther King.

The Quakers say that in the system of apartheid the South African Government is both the jailer and the jailed, and calls on Pretoria to begin now to free itself. 'Freedom from apartheid is a process, not a single act.'

New church backing for blacks seen by academic

Boland Bureau

STELLENBOSCH. — After the decisions taken by the World Alliance of Reformed Churches in Ottawa, blacks in South Africa can expect support from churches which reject any political system that does not give blacks a say in their own country.

This was stated in Stellenbosch last night by Dr C Villa-Vicencio of the University of Cape Town.

Dr Villa-Vicencio was a member of a panel discussing church and politics at a meeting of Polstu, the political students' organisation. Other members of the panel were Professor Daan Cloete and Dr Dirkie Smit of the University of the Western Cape and Professor Bernard Combrink and Professor Bernard Lategan of Stellenbosch University.

EFFECT

Dr Villa-Vicencio said the decisions taken in Ottawa had had an effect on politics and both English and Afrikaans churches in South Africa.

The Ottawa decisions hurt the English churches as much as the Afrikaans churches because in practice there was segregation in both.

"The English churches must search themselves because the time has come to choose and to spell out whether one is on the side of racial, political and economic repression and apartheid or not," he said.

"After Ottawa political parties in this country which support and promote apartheid cannot do so in the name of Christianity and maintain credibility.

POLICY

"And the church has the responsibility to let people know that any policy that excludes people from political participation on the grounds of race, religion or class is morally unacceptable."

Dr Villa-Vicencio said it had to be accepted that for many people in South Africa a say in their own country meant a vote for every person in one political system.

Turning to white Christians in South Africa, he said it seemed as if they thought they had two duties in this country: to obey God and to defend their privileges.

More than 200 students, lecturers and Ned Geref Kerk ministers attended the meeting.

AK445 11/10/82 (28)

Methodists
fix gaze
on social
questions

By Stuart Flitton

The possibility of establishing a counselling service dealing with conscientious objection will be discussed at the annual Methodist Church conference which takes place in Johannesburg from October 14 to 21.

The Rev Austen Massey, the general secretary of the church's Christian citizenship department, said it was possible a resolution on civil disobedience would be tabled from the floor.

He said his department dealt with social concern and relations between the Church and the State.

The following will be among the subjects discussed:

- Resolutions of the South African Council of Churches concerning apartheid as heresy.
- Church involvement in industrial relations.
- The recommendations of the President's Council.
- The role of women in the church and society.
- The Swaziland border dispute.
- Death in detention, with specific reference to Dr Neil Aggett and Mr Ernest Dipale.
- Legislation on the Press.
- The increase in general sales tax.

The Rev Massey said a greater interest in social issues had resulted from developments in South Africa.

"The Methodist Church has always been totally committed, not only to its spiritual approach to extending the Gospel, but to all areas of life.

This year's conference is the 100th and the Rev J Newton, a past president of the British Methodist Conference, will lead the centenary thanksgiving service.

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Church urged to take stand

CAPE TIMES 13/10/82
28

Staff Reporter

THE South African Defence Force was actively upholding the political status quo and churches would have to take a stand on the issue, the Rev Douglas Bax of the Rondebosch Congregational Church said last night.

Speaking from the floor at a Black Sash meeting on "The Church and Politics", Mr Bax said "one of the questions the Church must ask itself is whether it should withdraw its participation in the SADF which is upholding a morally indefensible status quo".

The Anglican Archbishop of Cape Town, the Most Rev Philip Russell, the main speaker of the evening, said participation in the SADF was "one of the issues we must work through, we must wrestle with such matters".

Bible

The Archbishop quoted passages from the Bible urging Christians to take the side of the poor and the oppressed, and said: "How in thunder's name one can follow a God like this without being involved in justice is beyond me."

He was "weary of being told that the Church should not preach politics because we don't understand what it means".

To the contrary, most of Christian teaching involved the support of the oppressed and the exploited and Christianity was a gospel of justice, which in South Africa necessarily meant an involvement in politics.

Mr Jimmy Ellis, of the Sociology Department at the University of the Western Cape, said: "For most members of churches, everyday life is one of hardship, oppression, poverty and exploitation and their lives do not end with the end of the working day."

It was therefore inevitable that members of churches would expect their churches to become involved in political issues affecting their daily lives, otherwise the people would find that their church had become "irrelevant".

The meeting opened with a minute's silence for all those who had died in detention, and in remembrance of those banned and detained.

GENERAL NEWS

Religion must stand in the front line

28

By Stuart Flitton

South Africa needed church ministers like John Wesley — who cared about social evils and encouraged political action, the Methodist Church conference president said in Johannesburg today.

Dr Khoza Majojo told the 100th Methodist conference at the Central Methodist Church that Wesley did not just preach against social evils, but encouraged political action which led to the abolition of slavery in England.

"Wesley said he knew no holiness but social holiness. While his concern was always to lead men and women into a personal experience of salvation through Jesus Christ, he never limited his preaching or influence

to the purely spiritual," he said.

Dr Majojo said it was sad that some South African ministers had lost influence and impact because people looked to ministers for direction.

"Blacks in Southern Africa have much anxiety about the present and the future," he said.

"The concerns are whether Southern Africa can give them life; whether the privileged groups are not going to amass everything for themselves while the underprivileged groups are starved to death."

Dr Majojo said the issues facing the South African poor were racism, population relocation, migrant labour, unemployment, the homelands policy and

unequal educational opportunities.

Such factors killed black initiatives to invent, create and develop.

As whites were a minority, they feared they would lose all their rights and privileges.

IMAGE

Dr Majojo said segregated churches projected an image of a church which had adapted to the evil systems of South Africa.

He said Jesus Christ's ministry was of action and concern.

"His gospel was directed to the spiritual, social and political needs of men to the search for freedom and justice.

"The Jews had no dealings with the

Samaritans. The slogan was 'come apart and be ye separate. Don't allow your soul to be contaminated by mixing with sinners. Jesus refused to listen to the slogan."

Dr Majojo said evangelism could never take place in a vacuum and could not be divorced from social action.

"It is in explosive and violent situations that the reconciling Christian presence is needed most. Reconciliation is not an easy task.

"As ministers of reconciliation we must establish ourselves in the front lines of class and human conflict. There our presence can provide hope in an otherwise hopeless and destructive situation."

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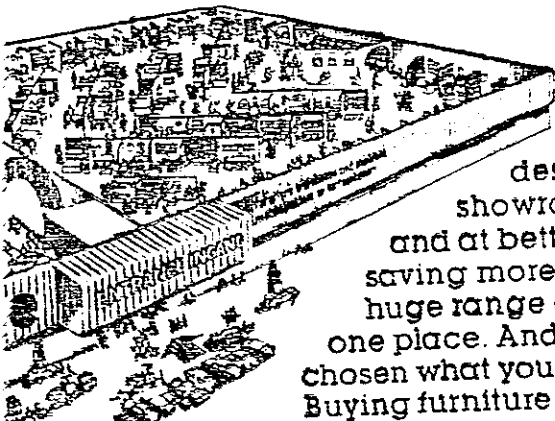


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ROCK BOTTOM WAREHOUSE

An urgent church plea for more ministers

By MAURITZ MOOLMAN

A CALL has gone out from the Methodist Church of Southern Africa for more ministers and lay workers because the shortage in the church has now reached "crisis proportions".

In his address to the centenary conference of the Methodist Church in Johannesburg the incoming president, the Rev Khoza Mgojo, yesterday called on people to come forward to become full-time ministers who would "also care about social evils".

Dr Mgojo is to be inducted as the new president of the Methodist conference at a ceremony in the Central Methodist Church, Johannesburg, tonight.

Dr Mgojo said the church needed ministers that were also prophets like John Wesley, who encouraged political action that eventually abolished slavery in England.

The church also needed laymen to rescue ministers from the image of the "dictator figure" — the man who has to have all the ideas and answers.

The secretary of the conference, Mr Stanley Mogoba,

in the Thanksgiving Appeal on the eve of the conference, said in an interview with Dimension, mouthpiece of the Methodist Church, that the shortage of ministers and laymen posed a serious threat to the growth of the church and had reached crisis proportions.

A call for 100 people to enter the full-time ministry of the Church and for 100 lay workers to come forward was included in the Thanksgiving Appeal.

In his speech yesterday, Mr Mgojo said: "How are we, as ministers of the church of southern Africa, to address the Gospel to people who are being uprooted from areas in which they have been living for generations and dumped in non-viable homelands without work or any means of subsistence?"

"How do we minister to people with husbands or wives or children or relatives who are detained without trial? What is the image that our missionary work projects?"

"These are the burning questions, which we must face as leaders of the flock," Dr Mgojo said.

Call Times 15/1/82
**'Crisis'
call for
Church
workers**

Own Correspondent

JOHANNESBURG. — A call has gone out from the Methodist Church of Southern Africa for ministers and lay workers because the shortage in the Church has now reached "crisis proportions".

In an address to the centenary conference of the Methodist Church in Johannesburg, the incoming president, the Dr Khoza Mgojo, yesterday called on people to become full-time ministers who would "care about social evils".

He is to be inducted as the new president of the Methodist Conference at a ceremony in the Central Methodist Church, Johannesburg, tonight.

Dr Mgojo said the Church needed ministers who were also prophets, like John Wesley, who encouraged political action that helped abolish slavery in England.

The Church also needed laymen to rescue ministers from the image of the "dictator figure" — the man who had to have all the ideas and answers, the "ubiquitous administrator with a finger in every organizational pie and a loud voice in every discussion".

In his speech yesterday, Dr Mgojo referred to the call to the ministry and said the contribution of the minister to the community or Church depended on his own spiritual life.

CAPE TIMES 15/10/82
28

Service for banned people on Monday

Staff Reporter

DR ALLAN BOESAK, president of the World Alliance of Reformed Churches (WARC), and conscientious objector Mr Peter Moll are to speak at a multi-denominational service of support and prayers for banned people on Monday.

The service, arranged by the Civil Rights League, will be held at the Congregational Church, Belmont Road, Rondebosch, at 1pm.

Message of blessing

Owen Cardinal McCann, the Roman Catholic Archbishop of Cape Town, was to have attended the service but has been called to a Transvaal meeting of bishops. He has sent a message of blessing and support.

Other speakers are the Dean of Cape Town, the Very Rev E L King; Ms

Laura Levetan, a University of Cape Town student who was once banned; Professor John Reid, the deputy principal of UCT; and Father Eddie Adams, the Vicar-General of St Mary's Cathedral.

"Many more people were willing to come but could not make it because of other commitments, and most of them are very concerned about justice being seen to be done," Mrs D Cleminshaw, a league committee member, said.

"The Civil Rights League is very concerned about human rights and not punishing people by banning them without first giving them a proper trial.

"Banned people do not appear in court — they just get a little message from the Minister of Justice saying that they are not to do this and that for the next so many years."

THE CHURCH 28
The daughter's voice

FM 15/10/82
At its synod in Pretoria this week, the Nederduitse Gereformeerde Kerk (NGK) was to consider a resolution by the NGK Sendingkerk — its "coloured daughter-church" — condemning apartheid as heresy. The Sendingkerk synod's resolution followed that of the World Alliance of Reform Churches (Warc) in Ottawa.

condemning NGK support for apartheid.

The synod could be turbulent. The Nederduitsch Herformde Kerk, also condemned for heresy, has withdrawn from the Warc rather than accept its suspension, and strong NGK factions are pressing for a similar move.

But there are a growing number of verligte NGK ministers and theologians urging acceptance of the Warc suspension and reform within the NGK. The dominees who signed the open statement condemning the NGK's apartheid structure and support are continually being joined in their public stance by more church ministers and members.

A member of the NGK and an observer of Afrikaner church affairs tells the FM that the synod will not see serious confrontation, nor a decision to withdraw from the world body. A process of re-examination of its dogma had begun since the Ottawa conference relegated the NGK to Warc observer status only. While the synod might condemn apartheid insofar as it diminished the worth of the individual, he added, it is mindful of "serious times" facing Afrikaners since the National Party split and would be wary of dividing the *volk* even further by outright condemnation.

As well as the Warc and Sendingkerk decisions, the Methodist, Anglican, Lutheran and Catholic churches have all recently issued strong statements saying that apart-

NPU CENTENARY

One hundred years after the founding of the Newspaper Press Union (NPU) in Grahamstown, the town will once again host the organisation's annual congress. Proceedings will be opened on October 19 by the State President. On the agenda for discussion are topics such as "The Future of Newspaper Management and Technology," and "The Future Editorial Content of Newspapers." An NPU centenary plaque will also be unveiled in the Grahamstown City Hall.

Prior to the congress, the Provincial Press Division will hold its agm at the 1820 Settlers National Monument. The meeting will be opened by the Mayor of Grahamstown. Delegates will be offered a varied social programme.

heid is abhorrent to Christianity.

At its Cape/Orange diocese synod, the Evangelical Lutheran Church in Southern Africa rejected "with contempt" the migrant labour system and the western Cape coloured labour preference system, saying that apartheid is not binding on Christians. It also rejected government's constitutional proposals.

The Anglican Church, for a long time seen as the leading "socially concerned"

church, has been outdistanced by the Roman Catholic Bishops' Conference, whose Department of Justice and Reconciliation is pulling a traditionally cautious church into the fray. The Methodist Church, which is believed to have the largest English-speaking membership in SA, has also recently begun to involve itself in the debate.

hmy

Methodists reminded of 'duty to oppressed'

(28) SWS 16/10/82

By Stuart Flitton

It is the duty of South African churches to challenge the National Party in no uncertain terms, the president of the Methodist Church conference said at his induction ceremony in Johannesburg yesterday.

The Rev Dr Khoza Mgojo was speaking on the eve of the representative session of the 100th Methodist conference at the Central Methodist Church.

He said no political party was a match for Christ's party if the Spirit was present among its members.

"While the Government is spending a lot of money acquiring the arms of death, Christ's party — which is the church — should arm itself with the power which is above all powers, the power of the Gospel, the power which gives life."

Dr Mgojo said he believed "the church can be used by God to turn the tide of life in a nation and shock its conscience."

Dr Mgojo said those who said Christians should leave politics and economics well alone forgot that churchmen such as Thomas Aquinas and John Calvin had insisted on applying Christian principles to economic and social problems.

"The Gospel is addressed to individuals who are faced with political, social and economic problems.

"The church is meant to be a community of the spirit which exists to minister to all the needs and brokenness of men and women," he said.

Dr Mgojo said the Christian community should show the victory of Christ, who broke barriers between people and ended their hatred for each other.

HOPE

"The church envisioned in the New Testament makes itself one with the poor and the oppressed and assumes the mantle of servanthood after the manner of God in Jesus Christ.

"The church is commissioned to be the destroyer of the world's oppressive systems and must demonstrate the presence of the Kingdom in a confused world and make change and hope visible," he said.

Dr Mgojo said, if South African Christians did not get involved in society and doubted the authority of the Bible, they might find, like churches in Nazi Germany, that events had overtaken them.

"At this conference we are launching a thanksgiving centenary appeal. Our target is a minimum of R2 million.

"As an expression of fellowship and solidarity, R1 million will be ploughed into projects, including work among refugees in Namibia, care for the aged, resettlement ministries, day care centres and community projects," Dr Mgojo said.

KDM 16/10/82

Church is to tackle 'sickness in society'

Mail Reporter

28

THE Methodist Church of Southern Africa last night announced the launching of a more than R2-million missionary project to "get at the root causes of all sickness in our society".

The Rev Khoza Mgojo appealed in his induction speech as president of the Methodist Church of Southern Africa to all Methodists to support this missionary enterprise.

He was speaking at the centenary conference of the church in Johannesburg.

"As an expression of fellowship and solidarity, R1-million will be ploughed into district projects.

"The projects will include

work among the refugees in Namibia, care for the aged, resettlement ministries, day care centres, community projects and many others."

This financial sharing will express commitment to one another, especially in places where the "healing" of South African society is most desired, Dr Mgojo said. In keeping with the theme of the conference, "The Church as a life-giving Community", the

Methodist Church called on all Christians to a programme of action.

Dr Mgojo said he wanted to call on all Christians to exercise a prophetic ministry by dismantling all structures of injustice.

New Methodist president aims to unify SA churches

28

S. L. X. v. 17/10/82

...AND URGES THE NGK AND NHK TO REJECT APARTHEID

By DARYL BALFOUR

THE two South African churches expelled from the World Alliance of Reformed Churches for supporting apartheid should confess their sins, says the new president of the Methodist Church of South Africa, Dr Khoza Mgojo.

"They must reconsider their positions and see that they are supporting a Government that is causing destruction in our country. For that they are just as guilty as the Government.

"I don't think the doors are closed to them, but the NGK and the NHK must realise their sins and ask for forgiveness," the 50-year-old church leader said this week.

Dr Mgojo, principal of the John Wesley College at the Federal Theological Seminary outside Maritzburg,

was inducted as president of the SA Methodist Church at its 100th conference in Johannesburg on Friday.

Born near Ixopo, the setting for author Alan Paton's acclaimed novel 'Cry the Beloved Country', the chances always were that he would enter the Methodist Church, although even he will admit his new position is something greater than he ever imagined he would hold.

"I was born a Methodist and I'm a fourth generation Methodist. Everyone in my

family are deeply committed laymen members of the church and I have never known any life besides the Christian life," Dr Mgojo said.

He graduated with a BA degree from Fort Hare University and studied for his Master's Degree in Theology in Chicago in 1965 and 1966. From 1970 to 1975 he studied at Harvard University and gained his MA and Ph D, returning to take up his present position at the seminary in 1976.



● Dr Khoza Mgojo
... SA is full of sin

Dr Mgojo says one of his primary aims in his new position will be the unification of South African churches.

"It is one of my biggest concerns that churches are so divided. They are very much caught up in doctrine and need to come together as members of the body of Christ.

"The State in South Africa teaches and emphasises divisions and separateness and to me this is contrary to Christianity.

"Christianity teaches unity and I feel the churches should be a model for the State. They can show that people can live together, that they should live together as creations of God in his

own image."

The bearded churchman says he has no illusions that religion and politics should be kept apart.

"I don't even think you can separate politics from religion. Man has spiritual, social, physical and political needs and a true Christian cannot cut himself off from any of these."

Criticising the NGK and NHK for their support of the Government and failure to reject apartheid, Dr Mgojo said he felt there were still a lot of good people within those churches... and bad in others.

"Many other churches embrace apartheid by their actions and attitudes. It has always interested me to see so-called Christians supporting facilities that practice apartheid — such as cinemas and restaurants, such everyday conveniences for whites.

"By using these exclusive facilities those people are themselves supporting apartheid," he said.

Dr Mgojo's wife is a nursing sister and his 22-year-old son has a BSc degree in mathematics and computer science. The couple also have an 11-year-old daughter.

"My aim as the new bloodshed in South Africa church head is to say what I see. If I see a sin I will say it is a sin. And South Africa is a bloodshed had already been country full of sins and sinners.

"People who warn of impending bloodshed are blind. For example, I don't agree with things like forced removals and resettlement. Even this latest bread price increase is a sin." We are already living in a violent way... the blood is already flowing.

Asked if he saw a future of

Apartheid
'is the sin
of legalised
selfishness'

Fight racism, Christians are urged

28

Sts
12/10/82

Apartheid is a policy of legalised selfishness, the immediate past president of the Methodist Church of Southern Africa said yesterday.

The Rev Dr T Simon N Gqubule was speaking at the church's 100th conference at the Central Methodist Church in Johannesburg.

He said racial prejudice was found in other countries, but South Africa was the only one which had legalised the sin of racism and made it a national policy.

"By doing so, South Africa has made herself the polecat of the world."

Dr Gqubule said Methodist ministers should not cushion people against realising the hard, cruel realities of an apartheid society.

"Apartheid is the most cruel, the most evil political system on the face of the earth.

"Someone will say, 'We know that, we've heard it before.' Then I ask: 'What are you doing about it?'"

All sin was selfishness, he said, and the biggest struggle in life was to remove the self from the centre and put Christ there.

"My prayer and wish for you is that you go out and exercise a Christ-centred and not a self-centred ministry all the days of your lives. I shall also try to do the same in the remaining days of my life."

Reports by Stuart Flitton

Racism and discrimination, which branded a person inferior, were an affront to the Gospel and must be fought in the name of Christ, a past President of the British Methodist Church, the Rev Dr John Newton, told the centenary service of the Methodist Conference of Southern Africa, in Johannesburg yesterday.

"Let this centenary celebration remind us that Jesus is for all men and women," he said.

Recalling a debate in Kenya in which a young man attacked Christianity as the white man's religion, brought to Africa in the baggage-train of imperialism, Dr Newton said he responded that Christianity was a universal faith which had been in Africa since the first century in Egypt and Ethiopia.

"Finally, the founder of Christianity was not a white man but a swarthy-skinned man of the Near East," he said.

In Christian understanding there was only one race — the human race, Dr Newton added.

"Mankind is one in creation . . . seeing that Jesus died for all."

Methodists warned on pall of war

The South African Methodist Church must deal urgently with the war in South Africa and the global implications of militarism, the Methodist Church Conference in Johannesburg was told today.

The Christian education and youth department's general secretary, Mr Paul Graham, said the church protested against violence but had not offered alternatives.

"There are many visionary themes for this centenary — church growth, ecumenism, evangelism and dialogue with other faiths.

"War and the cost of war overshadow these

and our achievements of the past century and threaten to cut short our next century.

"While this conference meets, our own country will expend the money necessary for all the projects outlined in the Methodist Church's president's letter in the illegitimate and pointless anarchy on the border of Namibia," Mr Graham said.

While Armscor unveiled its latest weapons and military forces operated in Southern Africa, the church was in "mortal danger of being reduced to the role of agonised onlooker or compromised victim."

Priest warns of death signs

Soweto 18/10/82

THERE was distrust, tension and hostility which could lead to open warfare between South Africa and its neighbouring countries.

Addressing the centenary conference of the Methodist Church of Southern Africa in Johannesburg at the weekend, the Rev Khoza Mgojo, who was inducted president, said SA was in a "perilous position" and there were signs of death.

He said there was a lot of suffering, fear and unemployment. People were rebellious and there were those who saw violence as the solution to their problems.

Many were sick and poor, others lacked houses or even shelter, economic and political decisions and other fac-

**By JOSHUA
RABOROKO**

tors have left many broken hearts.

He announced the launching of a R2-million missionary project to get to the root of all "sickness" in SA.

One-million rand will be ploughed into district projects which include work among refugees in Namibia, care for the aged, resettlement ministries, day care centres and community projects.

He called on all Christians to join in a programme of action by exposing and identifying with those who have been uprooted, to combat the rising tide of unemployment and to alleviate the suffering of the jobless.

He also called on Christians to become fully aware of the plight of SA refugees in neighbouring states and to give support to the SA Churches "Ministry to Refugees Programme."

He called on the churches to champion the cause of the squatters and migrant labourers in their struggle for survival and to participate in the SACC's "pilgrimage of pain."

He said the church had to be prepared to place itself where the alienation, tensions and antagonisms were most severe. It was in the explosive and violent situations that the reconciling presence of the church was most needed.

PTC
Secher C

Civil disobedience move stays

Mercury Reporter

17 18 82
A MOTION in the Presbyterian General Assembly to scrap last year's decision calling for civil disobedience was rejected by the assembly in Durban yesterday.

Last year's decision to disobey certain State laws if they brought apartheid or restriction of civil liberties into the sanctuaries of the Church caused a sharp split, with some congregations dissociating themselves from the decisions.

At the assembly yesterday the Session

28
of St Ninians's in Roodepoort recorded their 'bitter disappointment' with the adoption of last year's resolutions and expressed their 'deep concern at the movement of the Church towards civil disobedience'.

'We would appeal to the assembly to repeal and rescind the said resolution,' they said.

Defending last year's decisions, the Rev D S Bax said the Presbyterian Church had taken bold steps to serve Christ before serving Caesar.

No contact with SACC NGK

Argus Correspondent

Aug 47 20/10/82

10 28

PRETORIA.— The NGK's general synod in Pretoria yesterday voted against any form of contact with the South African Council of Churches.

The vote against contact by correspondence or through observer status was overwhelmingly decisive — fewer than 20 voting in favour of contact.

Earlier, the NGK's verligte element managed a small victory when it was decided the designation "daughter churches" in reference to black NGK churches would be abolished. It approved the term "NGK family of churches".

This was a partial submission to the Sendingkerk's request that it, the Reformed Church in Africa and the NGK in Af-

rica, be referred to as the "younger churches".

It is understood that the Broad Moderature's vote has now tilted in favour of retaining ties with the World Alliance of Reformed Churches, and progressives remain optimistic over the Ottawa decision.

The eagerly awaited debate on the Ottawa decision remains the most discussed topic among synod delegates.

Some conservative NGK men are bitter that ties with the WARC were not broken immediately in August this year, after the NGK's suspension pending certain conditions.

They told newsmen that conditions set by the WARC in effect mean total integration on every level of society. They also have no intention of giving in to the Sendingkerk's recent synod decisions at Belhar which echoed Ottawa.

By Stuart Flitton

Lively debate is expected at the Methodist Church conference in Johannesburg today when political, social and economic issues are discussed.

The Christian Citizenship Department (CCD) will table its report on the seventh day of the 100th annual conference at the Central Methodist Church.

The Rev Austen Massey, general secretary of the CCD, said the conference would be asked to approve the establishment of a department to examine the church's role in labour issues and trade unionism.

"The Methodist Church has always been sympathetic to the struggle of the lower class and underprivileged," he said.

"It has been said in Britain that the trade union movement was born in the Methodist Church."

Mr Massey said the church should provide facilities for trade union meetings. There were no such facilities in the black communities.

"Many black ministers may be reserved about this because of restrictions on them such as leases on their church property," he said.

Mr Massey said the debate on a draft resolution concerning alleged racial discrimination against black pensioners would be lively. He said some blacks delegates might tell the conference of personal experiences of inadequate pensions, and the difficulty of collecting the money from the

8 ref 20/10/82
Church
tackles
labour
issues

Department of Co-operation and Development.

Mr Massey said the conference would be asked to refer to the Methodist justice and reconciliation committee and the ecumenical committee a resolution by the South African Council of Churches condemning apartheid as heresy.

He said some delegates might want the conference to agree strongly with the SACC resolution.

Mr Massey said the CCD hoped the conference would adopt a resolution concerning the Government's homelands policy which was more detailed than those adopted in the past.

"We have not moved from non-acceptance of the policy, but we are not refusing to work in the homelands," he said.

He said the conference would be asked to appeal for the release of jailed ANC leader Nelson Mandela.

"Depending on what happens to the people whose five-year banning orders expired yesterday, the resolution about Nelson Mandela might include mention of people such as Beyers Naude," he said.

CAPE TOWN
21/10/82

Church to defy laws (28)

Own Correspondent

DURBAN. — The Presbyterian Church of South Africa yesterday decided to continue to marry mixed-race couples and to quote banned literature from the pulpit in defiance of the government.

It also promised "moral and financial support" for ministers who faced prosecution in terms of breaking laws such as the Group Areas Act while carrying out their work.

In a day of debate reviewing the whole issue of civil disobedience at the general assembly meeting in Durban, delegates made clear their standpoint that the State had to take second place to God where scriptural justification existed.

There was much debate on whether the church should try to have mixed marriages legally registered by the State.

Eventually it was agreed that the church would not submit records of mixed marriages to the State. It was stipulated, however, that ministers were required to warn such couples of the "full implications and consequences" of their union.

CAPE TIMES 21/10/82

Apartheid heresy 28 Methodists

Own Correspondent

JOHANNESBURG. — The Methodist Church of South Africa yesterday declared apartheid a heresy and has appealed to the Dutch Reformed Churches to do the same.

The resolution, proposed by Dr D Cragg of the Methodist Theological College, was adopted by the annual conference of the church, in Johannesburg.

"Apartheid is not simply a socio-political policy but a sinful contradiction of the Gospel which cannot be justified on biblical or theological grounds and is therefore an ideology which the Methodist Congress rejects as heresy," the resolution stated.

'Suffering'

"Conference appeals to the Nederduitse Gereformeerde Kerk, the Herformde Kerk and the Gereformeerde Kerk in Christian love likewise to reject an ideology which is continuing to cause untold suffering to the majority of South Africans and to bring discredit to the Church of Christ."

The Rev Peter Storey, President of the South African Council of Churches, said: "There is no question that apartheid stinks in the nostrils of God and must be condemned as heresy, yet apartheid is so often buttressed by religious arguments. I am ashamed to be a Christian when it is said that South Africa is a Christian society."

● The conference yesterday unanimously passed a motion condemning the "callous" pre-dawn pass raids recently carried out in Langa.

The motion read as follows: "This conference views with alarm the actions of government officials in Cape Town in raiding women who are doing no more than upholding the virtues of family life.

"It records its distress at the State's continued harassment of such people, and notes that such action is a direct assault on the right of people made in the image of God.

"Conference further warns that such callous action will simply reinforce the bitterness and resentment in a people who have been repeatedly harassed. The government should take note that such actions are contrary to the example set for us by the compassionate and loving Christ which they so often proclaim."

During the past three weeks at least 1200 people have been arrested in raids on the men's single-quarters.

● A resolution condemning the methods adopted by the security branch as "repugnant" was adopted yesterday. The resolution, proposed by the Rev A Attwell and seconded by the Rev Peter Storey, said: "Conference registers the repugnance of the Methodist Church at the methods adopted by the security branch, and its distress that the security branch appears to be a law unto itself."

● In another resolution on detention, death in detention and the Detainees Parents' Support Committee (DPSC), the church called for the abolition of all forms of detention without trial and for all people suspected of crimes against the State to be charged or released within a reasonable time.

The church commended the DPSC for "drawing attention to the widespread use of a variety of forms of torture and assault, both mental and physical, on detainees" and assured the committee of its support.

Bread boycott

● An amendment proposed by the church's general secretary of education and youth, Mr Paul Graham, that the centenary conference "encouraged" its people to join the bread boycott was also adopted by the church yesterday.

Mr Graham said the amendment to a resolution by the Rev Austin Massey should be adopted in an attempt make the government aware of concern regarding the increasing cost of basic foodstuffs.

Methodists support boycott

Mail Reporter

THE Methodist Church has given its support to the boycott of white bread.

An amendment proposed by the church's general secretary of education and youth, Mr Paul Graham, that the centenary conference "encourage" its people to join the boycott was adopted by

the church yesterday

Mr Graham said the amendment to a resolution by the Reverend Austin Massey should be adopted to make the Government aware of the concern over the increasing cost of basic foodstuffs.

The church would send letters to the Minister of Finance, Mr Owen Horwood,

and the Minister of Agriculture, Mr Greyling Wentzel, to convey its concern over the "massive increase in the price of bread" and the prices of other basic foods as well as the increase in General Sales Tax.

The resolution warned of "disastrous socio-economic consequences" because of the increases

Church attacks pass law raids

By MAURITZ MOOLMAN

DELEGATES to the Methodist conference yesterday reacted strongly to a report from Cape chairman, the Rev Abel Hendricks, on pass law raids in Cape Town

The raids were condemned in a strong statement and R600 was collected from delegates for the Methodist Relief Fund

The Conference president, Dr K Mogogo, told the gathering that he would phone the Minister of Co-operation and Development, Dr Piet Koorhof, in an attempt to have the raids stopped.

Mr Hendricks said in the past 24 hours large numbers of people had been arrested — mainly women — while a number have appeared in court.

In its statement, the church said: "This Conference views with alarm the actions of Government officials in Cape Town in raiding women, who are doing no more than upholding the virtues of family life.

"It records its distress at the State's continued harassment of such people, and notes that such action is a direct assault on the rights of people made in the image of God.

"Conference further warns that such callous action will simply reinforce the bitterness and resentment in a people who have been repeatedly harassed and that the Government should take note that such actions are contrary to the example set for us by the compassionate and loving Christ, which they so often proclaim."

Conference says SP methods repugnant

Mail Reporter

METHODS adopted by the Security Police are repugnant and should be halted, the centenary conference of the Methodist Church said yesterday.

A resolution was adopted, which called on the Prime Minister, Mr P W Botha, as a "fellow Christian" to call a halt to secret police methods at home and abroad — because it "brings shame to our land".

The resolution, proposed by the Rev A Attwell and seconded by the Rev Peter Storey, said "conference registers the repugnance of the Methodist Church at the methods adopted by the Security Branch, and its distress that the Security Branch appears to be a law

unto itself."

In another resolution on detention and death in detention, the church called for the abolition of all forms of detention without trial, and for all people suspected of crimes against the State to be charged or released within a reasonable time.

"Conference is disturbed that laws such as the Internal Security Act (as amended) will allow for almost unlimited power to the State Security apparatus, which excludes protection by the courts."

The church commended the Detainees' Parents Support Committee for "drawing attention to a variety of forms of torture and assault, both mental and physical, on detainees" and assured the committee of its support.

A plea for equal pensions

Mail Reporter

EQUAL social pensions for all races should be introduced despite the representations it had made during the past two years.

"In view of this discrimination against the less privileged sections of the community, the conference resolves to again take up the question of differential pensions with the responsible Ministers and to urge the Government to introduce a policy of equal social pensions for all races," the church said.

"The conference noted its disappointment that the increases granted to social pensioners in this year's budget was again racially orientated despite the representations it had made during the past two years.

"In view of this discrimination against the less privileged sections of the community, the conference resolves to again take up the question of differential pensions with the responsible Ministers and to urge the Government to introduce a policy of equal social pensions for all races," the church said.

Dentist backs dingo theory

DARWIN. — Holes in the clothing of the missing baby, Azaria Chamberlain, were consistent with the bite of a dingo, a dental expert said in court yesterday.

Dr Hector Orams, Reader in Dental Surgery at Melbourne University, appeared as a defence witness at the trial of Mrs Lindy Chamberlain, charged with murdering her nine-week-old daughter at a central Australian camp site two years ago.

The prosecution alleges that she cut Azaria's throat in the family car, but Mrs Chamberlain, 34, says she believes the baby was killed by a dingo.

Dr Orams said he had a special knowledge of forensic odontology, had seen other material cut by teeth and was familiar with the bites of dogs and dingos.

He had examined Azaria's bloodstained jump suit, singlet and nappy, which were found several days after her disappearance.

Holes in them were consistent with the teeth marks of a dingo, he said.

Prosecution witnesses, including two British forensic experts, told the court earlier that the damage to the clothing was not consistent with a dingo bite.

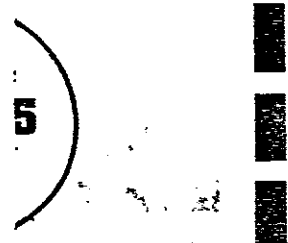
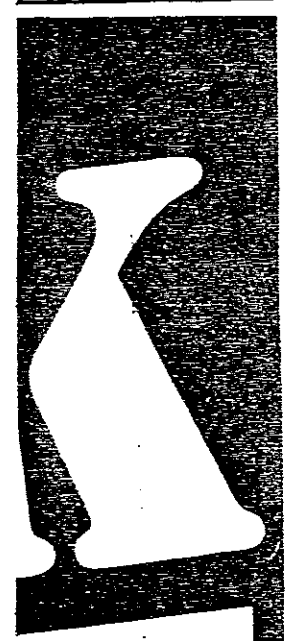
Two witnesses gave evidence today about dingo attacks at Ayers Rock, the tourist attraction where Azaria disappeared in August, 1980.

One of them said that a day earlier he and two children were confronted by a dingo that had showed no fear and had snapped at his heels and grabbed the seat of his teenage son's trousers.

The second witness said a dingo had grabbed her six-year-old son's bottom, causing bad bruising, teeth marks and bleeding.

A witness said yesterday that his four-year-old son had suffered a deep gash in his ear after being attacked by a dingo in July, 1980.

The trial continues. — Sapa-Reuter.



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Church decides State must take 'second place'

Mercury 21/10/82
23

Mercury Reporter

THE Presbyterian Church of South Africa yesterday decided to continue to marry mixed-race couples and to quote banned literature from the pulpit in defiance of the Government.

It also promised 'moral and financial support' for ministers who faced prosecution in terms of breaking laws such as the Group Areas Act while carrying out their work.

In a day of both fiery and finicky debate reviewing the whole issue of civil disobedience at the general assembly meeting in Durban, delegates made clear their standpoint that the State had to take second place to God where scriptural justification existed.

Moves by conservative elements within the Church to have its official attitude to these issues toned down were defeated.

On marrying couples in contravention of the Prohibition of Mixed Marriages Act, much argument prevailed over whether the Church should attempt to have such weddings legally registered by the State, in the hope that they would be.

Eventually it was agreed by majority voting that the Church would not submit records of mixed marriages to the State. It was stipulated however that ministers were required to warn such couples of the 'full implications and consequences' of their union.

One delegate described it as a 'pastoral responsibility' to officiate at marriages between people in love but who were forbidden by law to be united.

Prof Alistair Kerr suggested different services — and separate church registers — for marriages across the racial lines to those which were 'lawful.'

'It must be made clear to these couples that the State will not recognise their marriage,' Prof Kerr said.

His point of view was vehemently opposed by Rev R J D Robertson, who said: 'If subservience to the legal requirements of the country make ministers the tools of the State to perpetuate a racial division then the cost is too high.'

Banned

Mr Robertson said he believed there were moves afoot to do away with the Prohibition of Mixed Marriages Act and he wanted mixed couples who were married now to be legally married when the Act was repealed.

On the issue of the necessity to continue to quote banned literature, one delegate claimed that ministers need not quote from any book other than the Bible — it wasn't necessary to refer to any other writings, he said.

Delegates argued that the Government's overriding reasons for banning certain literature were often because it expressed the truth, which the Government wanted to hide for various reasons.

Apartheid a heresy — Methodists

RDA 21/10/82

22

By MAURITZ MOOLMAN

THE Methodist Church — the largest church in South Africa — yesterday declared the policy of apartheid a theological heresy and has appealed to the Dutch Reformed churches to do the same.

In doing so, the church joined the World Alliance of Reformed Churches and the coloured Nederduitse Gereformeerde Sendingkerk in denouncing the apartheid policy.

An urgent message was phoned through from the Central Methodist Church, Johannesburg, to the Nederduitse Gereformeerde Kerk Synod in Pretoria after the resolution, proposed by Dr Donald Cragg of the Methodist Theological College, was adopted by the conference just before lunch.

"Apartheid is not simply a socio-political policy but a sinful contradiction of the gospel which cannot be justified on biblical or theological grounds and is therefore an ideology which the Methodist Congress rejects as heresy," the resolution stated.

"Conference appeals to the Nederduitse Gereformeerde Kerk, the (Nederduitsch) Hervormde Kerk and the Gereformeerde Kerk in Christian lands likewise to reject an ideology which is continuing to cause untold suffering to the majority of South Africans and to bring discredit to the Church of Christ."

The secretary of the Methodist conference, the Rev M S Mogoba, informed the chief executive of the NGK, Dr Pierre Rossouw, of the decision.

He said Dr Rossouw had thanked him for the courtesy of informing the NGK and the resolution would assist the church when the WARC decision was discussed.

The decision would become "very pertinent" to the NGK discussions, Dr Rossouw had said.

In its resolution the Methodist conference affirmed that apartheid is a negation of:

- The dignity with which God has endowed man in creating man in his own image;
- The work of Jesus Christ through his coming into the world to live, die and rise for mankind thus freeing it from bondage for fullness of life and;
- The reconciliation effected by Christ between man and God and man and man.

In proposing the motion, Dr Cragg said: "Heresy can be defined as exaggeration of one aspect of the truth to such an extent that it distorts the whole truth."

The variety of different cultures in South Africa were held together in the love of Christ and when the fact of their differences was made the foundation of the society's laws the whole truth was being distorted.

"Apartheid is a rotten tree from which we are gathering rotten fruit."

Efforts by some delegates to include in the resolution reference to the Methodist Church's guilt and its own racist practices were rejected, after it was pointed out the Methodist Church had never supported apartheid theologically.

The Rev Peter Storey, president of the South African Council of Churches, said: "There is no question that apartheid stinks in the nostrils of God and must be condemned as heresy, yet apartheid is so often buttressed by religious arguments. I am ashamed to be a Christian when it is said that South Africa is a Christian society."

The original SACC resolution on heresy said there could be no dialogue with those who justified apartheid on moral and theological grounds and a Methodist delegate proposed this condition be included in the Methodist resolution.

Other delegates stressed, however, that the door to dialogue should not be closed. The Dutch Reformed churches had to be helped.

Raids

28
~~26~~

Sweeten 21/10/82

slammed



CONTACT: With P W Botha.

Church condemns Cape influx control

THE president of the Methodist Church of Southern Africa was called on at the church's conference to immediately contact the Prime Minister or the Minister of Co-operation and Development to express "abhorrence" at recent influx control raids in the Cape Peninsula.

"We cannot allow anything which could destroy something created by God," Dr Khoza Mgojo, newly elected president of the church said, undertaking to telephone Mr P W Botha or Dr Piet Koornhof.

The call by the conference for immediate communication with the highest Government

authorities came during discussion of a resolution proposed from the floor by the Rev Abel Hendricks, chairman of the Cape district.

"This conference views with alarm the actions of Government officials in Cape Town in raiding women who are doing no more than upholding the virtues of family life," the resolution said.

"It records its distress at the State's continued harassment of such people and notes that such action is a direct assault on the rights of people made in the image of God."

"The Conference further warns that such cal-

lous action will simply reinforce the bitterness and resentment in a people who have been repeatedly harassed and that the Government should take note that such actions are contrary to the examples set for us by the compassionate and loving Christ whom they so often proclaim."

During the discussions delegates called for the abolition of the Group Areas Act and the policy of retaining the peninsula as a coloured labour preference area.

Black people in South Africa had a right to live and work in every inch of the country, a delegate said.

Wide-ranging issues are under discussion at the 100th Methodist Church conference in Johannesburg which ends today. Items include Winnie Mandela's banning order and the trade union movement. Stories by **STUART FLITTON** and **STEPHEN McQUILLAN**.

Star 21/10/82 (28)

Methodists hit out at 'heresy'

The Methodist Church conference in Johannesburg took an unusually hard line when it condemned apartheid as heresy, a church spokesman said yesterday.

He said it was unusual for it to condemn something as a heresy.

Dr W Cragg, who introduced the resolution, said apartheid was a heresy because it exaggerated the truth of cultural differences to the extent that truth was distorted.

He said it was originally intended that a resolution on apartheid by the South African Council of Churches would be referred to the Methodist justice and reconciliation committee, and no resolution would be adopted by the conference.

He said a great deal had happened recently

and a simple referral of the SACC resolution was not enough.

The Methodists' resolution, similar to that of the SACC, said apartheid negated:

- The dignity which God endowed on man by creating him in His image.

- The work of Jesus Christ through living, dying and rising for mankind and freeing him from bondage.

- The reconciliation work of Jesus, of God and man and man to man.

Apartheid was not just a socio-political policy but a sinful contradiction of the Bible, and the Methodist Church rejected it as heresy, the resolution continued.

The Ned Geref Kerk, Nederduitsch Hervormde Kerk and Gereformeerde Kerk were

called upon to reject policy which caused untold suffering to the majority of South Africans and brought discredit to the church.

Conference delegates emphasised the call to the Afrikaans churches must be made in Christian love, and not in any derogatory sense.

The Rev Abel Hendricks told the conference the Methodist Church was as racist as the NGK.

"We cast bread on water long ago. It is coming back and it is poison," he said.

The Rev Peter Storey said the Methodist Church was not part of the architecture of apartheid, but the NGK was.

"I'm ashamed to be called a Christian when someone defends this society as a Christian society," he said.

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

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Initial

Conscientious objectors also received support as Methodists said the new South African Defence Force proposals for them did not go far enough.

The ministers were encouraged to help men make decisions about military service and give assistance in other areas.

The Prime Minister was asked to halt the "shameful" methods used by the South African Security Police, who appeared to be "a law unto themselves."

The Onverwacht settlement camp near Bloemfontein came under heavy criticism.

An inter-departmental investigation was called for, although plans were under way to take the Minister of Co-operation and Development, Dr Piet Koornhof and his staff to see conditions at the camp.

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Tough look at social issues

The Methodists were in a reformist mood — touching on several moral and social issues.

They hammered out some fairly radical resolutions and proposals, in keeping with the apparent reformist zeal sweeping other religious orders in the country.

The proposed Orderly Movement and Settlement of Black Persons Bill came under heaviest fire.

The ministers decided it would be South Africa's severest and most cruel Act to date if passed.

They condemned the proposed law in a resolution which said: "This proposed legislation is abhorrent to the principles of justice and common citizenship which the conference believes should be applied to all persons resident in South Africa."

They asked the Mi-

Reform high on the agenda

nister of Co-operation and Development to withdraw the Bill and consult Black leaders about repealing and phasing out all influx controls.

Ministers also decided to give the trade union movement their full support.

They said it was the right of workers to protect themselves by democratically controlled unions, which were essential for labour stability.

The banning of Mrs Winnie Mandela was

touched on — when ministers called for the banning order to be lifted immediately. They also restated their total opposition to banning without trial.

Ministers also called for judicial commissions into the deaths of Mr Ernest Dipale and Dr Neil Aggett and gave support for the Detainees' Parents Support Committee.

In a cleft stick

FM 22/10/82

As the *FM* went to press, the Nederduitse Gereformeerde Kerk (NGK) synod was moving towards what many consider the crux of its four-yearly session — a decision on the NGK's indictment for heresy by the World Alliance of Reform Churches (Warc) in Ottawa. The smaller Nederduitsch Hervormde Kerk has already decided to withdraw from the Warc rather than reconsider its position in supporting apartheid.

The options for the NGK were to accept its suspension and promise to abandon support of separate worship; to leave Warc; or to avoid taking a decision. It has become clear that the majority at the synod are not in favour of new guidelines.

Verlig NGK theologian Nico Smith is not optimistic. He told the *FM*: "To me it's likely that the synod will decide on a break with the Warc if it comes to a decision. Those attending the synod are conscious that if the NGK continues its membership of the Warc, a number of dominees and members may split off to join the Hervormde Kerk.

"Whatever the synod decides on its place in SA issues, it will be read as an indication either of Conservative Party or National Party support. And the NGK has moved itself into that position with its long history of identification with the party and the Afrikaner people. It didn't take independent

decisions based on the word of God, so now it's riven by political splits."

A minister from Hong Kong, the Rev Jonathan Chao, strongly warned the synod that it should embrace Christian unity and work to eradicate injustices in SA. Chao said that the division between churches in China had helped the revolution there and if the NGK refused to tackle issues of social justice, it would also have to learn through suffering — as the Chinese churches had done.

But the conservatism of the NGK goes back 20 years, to the Cottesloe World Council of Churches conference in Johannesburg, which was the watershed challenge to the Biblical and theological justifications of apartheid. NGK ministers at the time were participating in debates about the role of SA churches and the NGK was a founder member of the SA Council of Churches (SACC).

After Cottesloe, the Broederbond and the NP took fright. Leading dissidents like Beyers Naude were purged. The post-Cottesloe successors to the NGK's top hierarchy were solidly conservative.

Sendingkerk leader Alan Boesak, who spearheaded the Ottawa move to brand apartheid heretical, told the *FM*: "After the synod's decision to delay consideration of its policy document *Ras, Volk en Nasie* for four years, I don't anticipate much. But it can't duck the decision. Ultimately it must either alienate the *verlig* churchmen or the conservatives."

□ On the issue of abortion, the NGK synod stood as one. Life, from conception to birth, is inviolable. Thereafter, however, the issue becomes more complex. On conscientious objection, the synod noted that refusal to serve on political grounds was unacceptable, though objection on religious grounds was acceptable. A number of synod decisions have shown the churchmen wrestling with modern social issues. But the unanimous refusal to communicate further at all with the SACC bodes ill for its membership of the reform church mainstream.

Nov 23/10/82

Presbyterians slam 'reform'

28

Mail Correspondent

CAPE TOWN. — The Reformed Presbyterian Church in Southern Africa has slammed the "so-called governmental move towards reform" and views it as nothing more than the "tightening up of old apartheid policies".

In a statement to the Cape Times yesterday, the church strongly criticised the President's Council, the Orderly Movement and Settlement of Black Persons Bill, the handling of disturbances at Fort Hare and the impending removal of people from Mgwali, near Stutterheim.

It said many people in South Africa and abroad had watched with "approval and appreciation even the slight move Mr Botha made in removing from some public places those discrimination signs", but apart from that nothing had changed.

Describing the President's

Council as an "unchristian and unloving attempt by the Government to perpetuate and ensure white prosperity and domination", the church asked how the council was solving the problems of tension between white and black races, what it was doing about the excruciating conditions of black poverty, unemployment and malnutrition and how it was dispelling the fear of the "swart-gevaar" amongst whites.

It said it was observing with interest "the element of heart-searching taking place within the ranks of the white Afrikaans-speaking churches" but fully endorsed the decision taken at the conference of the World Alliance of Reformed Churches in Ottawa earlier this year to suspend these churches and the conference's appointment of Dr Allan Boesak as president.

CAPE TOWN 21/10/78

Church attacks movement bill

28

Staff Reporter

THE Reformed Presbyterian Church in Southern Africa has attacked the "so-called governmental move towards reform", said it viewed it as nothing more than the "tightening up of old apartheid policies".

In a statement yesterday, the Church criticized the Orderly Movement and Settlement of Black Persons Bill, the President's Council, the handling of the disturbances at Fort Hare University and the impending forced removal of people from Mgwali near Stutterheim.

They said many people in South Africa and abroad had watched with "approval and appreciation even the slight move Mr Botha made in removing from some public places those discrimination signs" but apart from that nothing had changed.

"The policies which the government has introduced since then under the cloak of the so-called 'reforms' — for example the President's Council — and Dr Koornhof's recent

Orderly Movement Bill, prove that the heart of the government is not changing, but is hardening."

Describing the President's Council as an "un-Christian and unloving attempt by the government to perpetuate and ensure white prosperity and domination", the Church asked how the council was solving the problems of tension between white and black races, what it was doing about excruciating conditions of black poverty, unemployment and malnutrition, and how it was dispelling the fear of the "swart-gevaar" amongst whites.

The representatives of the Church condemned the Orderly Movement Bill and said it was "merely increasing" the hate, frustration and alienation of the black people in South Africa.

They appealed to the government to reconsider its proposal to move people from Mgwali, one of the oldest mission stations established by the Church of Scotland, to the "barren dry land of Frankfurt".

Police raid church leaders

UMTATA — The homes of three key senior ministers in the Reformed Presbyterian Church of Southern Africa were searched in the early hours of yesterday morning.

This was confirmed by the head of the security police. Brigadier L. Kawe.

He confirmed that documents were removed in connection with a matter under investigation.

The Rev S. B. Ngcobo, general secretary and senior clerk of church, said his official residence was searched just after midnight — the same time a search was conducted at the Norwood home of the Rev G. Mcoteli and the Tsolo home of the Rev B. B. Finca.

Mr Ngcobo, chairman of the Transkei Council of Churches and representative of the church at the recent Ottawa conference of Reformed Churches, said his home was searched for two hours and documents belonging to the church office seized.

Mr Mcoteli, youth organiser of the church and interim moderator of the Ugie congregation, said 10 security policemen searched his house for two hours. His car was also searched.

At Tsolo, 10 security policemen called at the manse of the Somerville Mission and conducted a two-hour search.

Mr Finca said books on development studies and newsletters of the Reformed Press Service were seized. — DDR.

(Handwritten notes and signatures)
D. Disposed 23/10/72

Church hits at reform plans

ARGUS
25/10/82

28

~~30/11~~

Religion Reporter

THE Reformed Presbyterian Church has called on the Prime Minister, Mr P W Botha, to abandon his constitutional proposals because the exclusion of blacks would create racial estrangement and enmity.

The largely black church is a member of the World Alliance of Reformed Churches.

It said in a statement at the weekend from Butterworth, Transkei that the General Assembly "wishes to state clearly and unequivocally that the so-called 'move towards reform' is nothing but a tightening of old apartheid policies.

NORMS

"In the name of Christ we urge the Prime Minister to bring about changes in attitudes and institutions which will do justice to all people in accord with the norms revealed in God's Word.

"In the name of Christ, we object strongly to anyone who says we are different from whites just because our complexions are different."

Any nation, government or ruler which claimed to be Christian had to act in love, repentance, forgiveness and brotherhood to all, regardless of colour.

The church was praying and searching for an end to racial conflict. While Mr Botha's "slight move" towards reform had been welcomed by some, it now appeared to be not change but a hardening of apartheid.

BILL

This had been shown in both the proposed Orderly Movement and Settlement of Black Persons Bill and the new constitutional proposals.

"We, an almost 100 percent black church, speak with the authority of first-hand experience of suffering and with better knowledge about what will change our lot."

The statement said the constitutional proposals discriminated against blacks in withholding from them any political and economic power.

"They are, as apartheid has always been, an un-Christian and unloving attempt by the Government to perpetuate and ensure white prosperity and domination.

● See pages 6 and 13.

Political comment in this issue by J M W O'Malley, J R Colman, H G W Tyler and H S Robertson. Headlines and sub-editing by R W Bowley. Cartoon by G Linley. All of 122 St George's Street, Cape Town.



Dr Piet Koornhof

Church call on Govt to stop mission removals

41465. 25/10/82 (28)

Religion Reporter
THE Government must stop removals from the historic Emgwali mission station area near Stutterheim in the Eastern

Cape, says the Reformed Presbyterian Church

The church has called on the Minister of Co-operation and Development, Dr Piet Koornhof, to "respect the peace and dignity" of a self-supporting community.

It said Emgwali was established as a mission

station by the Church of Scotland more than a century ago. Most people living there were members of the Presbyterian Church

"The presence of the church in the centre of the lives of these communities influences the moral, spiritual and so-

cial stability which is well-known there.

The church's general assembly reminded the Government that official policy claimed to respect separate cultures, but it was not doing so in the case of Emgwali

Church 'search for truth'

Religion Reporter

GROWING heart-searching among some members of white Afrikaner churches has been welcomed by the Reformed Presbyterian Church in Southern Africa

The church was referring among other recent events to the Open Letter of the 123 ministers.

Its general assembly said "We observe, with gratitude to God, the element of heart-searching taking place within the ranks of the white Afrikaans churches

"We believe that the Holy Spirit is at work among them, revealing the long-hidden truth.

DISTORTION

"We thank God that the old heresy which has been the dogma or theology of these churches has been found by these Christians to be nothing but the deliberate distortion of the truth of God.

"We wish to assure these fellow brothers and sisters in Christ of our prayers and support in their struggle to witness to the truth as God the Holy Spirit is now revealing it to them

Call on Christians to oppose influx control

ARGUS
26/10/82
28
207
206

Religion Reporter
CHRISTIANS cannot support influx control and it must be scrapped, the Southern Cross, official organ of the Roman Catholic Church, has said in an editorial article.

The Southern Cross said Crossroads had been aptly named. "It forces the authorities either to go their present course of passes and early morning raids, fines, imprisonment, demolitions, forced

removals and justified worldwide condemnation and boycotts, or the other, that of scrapping influx control.

"Christians can only vote for the second course."

The Southern Cross was reacting to the destruction by the Administration Board of the market stalls which had been supplying the Crossroads community with food, clothing and building

materials.

It said this had been seen as a model of informal sector activity. But now the shopkeepers were to be controlled. It asked what was the difference between this bureaucratic control and that which existed in Marxist states.

"It's about time that white South Africans, especially Catholics, stopped saying that there has to be some form of

influx control, but that it ought to be humanely applied.

"There is no humane way of applying influx control.

"There is no humane way of stopping people from trying to earn a living in cities when they can't do it anywhere else. Influx control is simply a violation of man's natural right to sell his labour where it is most wanted.

GENERAL NEWS

GENERAL NEWS

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Transvaal Bureau
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SADF move on objectors: churches cool

Star 27/10/82

By Eugene Saldanha

Proposals being considered by the South African Defence Force — which could save conscientious objectors from having to go jail — have met a cool reception from several churches.

The new deal under consideration involves those who refuse to join the military because of their religious beliefs. It could result in conscientious objectors performing national service in the Department of Manpower instead.

The proposals, by an SADF committee appointed to investigate the issue, are being considered by the Minister of Defence, General Magnus Malan, and the Chief of the SADF, General Constand Viljoen.

If approved the proposals could form the basis for new legislation.

Several churches have welcomed the suggestions as "a step in the right direction" but maintain they do not go far enough to accommodate people who might object to national service on moral or political grounds.

The Rev S Ndungwane of the Church of the Province of South Africa said the proposals were to be welcomed, but pointed out the difficulty of making a distinction between a religious and a political objector.

"A person's decision not to participate in a particular war which he considers to be unjust could be a response to the command of God.

"I am also concerned about non-religious people who are genuine conscientious objectors because of their moral principles.

"My church will consider again the question of conscientious objection at the forthcoming provincial synod," he said.

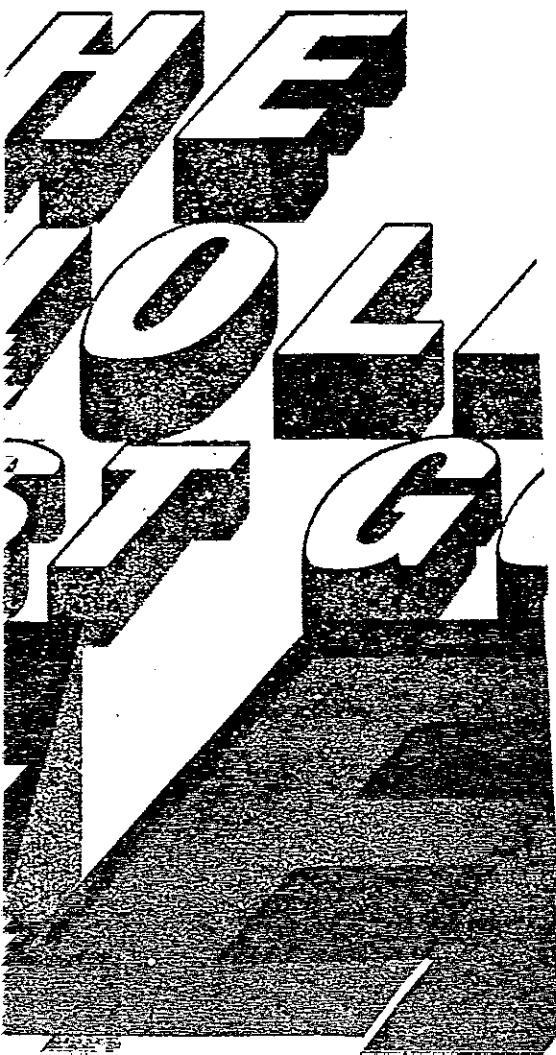
The Methodist Church gave its support to conscientious objectors at the church's centenary conference in Johannesburg recently.

The church said the SADF proposals did not go far enough. The conference resolved that members of the church should not feel bound by their consciences to observe every aspect of the country's legislation.

A wait and see attitude has been adopted by the Jehovah's Witnesses. A spokesman for the church said a statement on the proposals would be made when more details of the new deal became available.

A spokesman for the Presbyterian Church said the proposals should be extended to include objectors opposed to "unjust wars."

The Roman Catholic Church will react to the proposals at the Catholic Bishops Conference's plenary session in Pretoria in January.



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VIDEOS
VIDEO

Apartheid on Synod agenda

Religious Reporter

THE Anglican Church will be asked at its synod next month to declare apartheid a heresy and to marry people regardless of race, among other actions to combat the "evil" policy of apartheid in South Africa.

These are among the issues of the agenda of the Provincial Synod, re-

presentative of the Anglican Church in South Africa. SWA/Namibia, Lesotho, Swaziland and Mozambique, which will meet in Port Elizabeth from November 18.

The Venerable Charles Albertyn, an archdeacon of the Cape Town diocese, will move "that this synod, confirming that apartheid cannot be supported by the Gospel be-

cause of its divisive nature, supports the stand taken by the Ned Geref Sondagkerk in declaring apartheid a heresy".

Bishop Desmond Tutu, general secretary of the South African Council of Churches, who will attend the synod as a Johannesburg representative, has also placed a motion on the order paper calling on the church



Bishop Tutu

The Provincial Synod of the Anglican Church meets in Port Elizabeth next month. The Argus Religion Reporter, Brian Stuart, takes a look at some of the issues that will be discussed.

to declare apartheid to be heretical. "Apartheid denies a central teaching of the Christian faith, namely

that God was in Christ reconciling the world to himself.

New look at SADF expected

THE Anglican Church has been asked to review its attitude to the South African Defence Force and to take fresh decisions on conscientious objection.

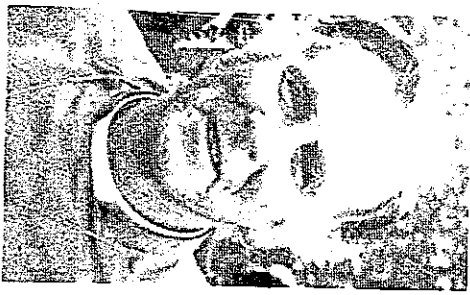
The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, has referred to the use of the army in political issues as a matter of concern.

The Provincial Synod of the Anglican Church, its policy-making body, will have before it a number of motions on military chaplaincy con-

scientious objection and the role of the army in upholding an apartheid system.

Synod will also have before it a decision of the recent Anglican Diocesan Conference in Cape Town asking the church to "re-consider our relationship with the SADF".

The motion expressed "serious doubts about the legitimacy, for any Christian who shares our convictions about the Gospel, of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order in



The Most Rev Philip Russell

which the majority of the people suffer gross oppression and exploitation".

Motions due to be debated next month concern Anglican chaplains in the SADF, the political use of the army in defence of apartheid, conscientious objection and the concept of military conscription.

One motion asks the Archbishop to set up a commission to study the whole concept of war, both global and within South Africa, and to advise the church on a Christian approach to South Africa's present

military activities. The Right Rev Bruce Evans, Bishop of Port Elizabeth, will ask synod to record its appreciation to the SADF for its attention to conscientious objection, and to record that "all people, Christians and non-Christians, have the right to object conscientiously to service in the SADF".

The two motions will be combined in any final draft put before the synod.

Two Cape Town clergymen, Canon Chris Gregorowski and Archdeacon Louis Bank, have both given notice of motions asking the synod to instruct Anglican priests to marry people regardless of race if there are no other obstacles to their marriage.



Dr Allan Boesak

Boesak motion

Religious Reporter

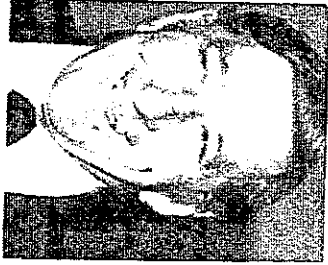
A MOTION congratulating Dr Allan Boesak on his election as president of the World Alliance of Reformed Churches is on the agenda of next month's Anglican Provincial Synod.

The Cape Town diocesan synod has already stated its congratulations to Dr Boesak, Assessor of the Ned Geref Sondagkerk.

Call for Black Criticism of SABC to be rejected likely

THE Anglican Provincial Synod, top policy-making body of the Anglican Church, will be asked to declare the Orderly Movement and Settlement of Black Persons Bill "not binding on Christians".

The synod, meeting in Port Elizabeth next month, will be asked by Cape Town diocese to reject completely the proposed measure of Dr Piet Koornhof, Minister of Co-operation and Development.



Dr Piet Koornhof

provisions can in no way be regarded as binding on Christians.

"On the contrary, the provisions are in direct conflict with Christian conscience.

"Synod therefore gives its support to those who find themselves called by God to disobey any provisions of this Bill should they become law, and so give witness to the Laws of Christ."

A number of clergymen of various nominations have withdrawn from any participation in radio or TV broadcasts by the SABC, including the Right Rev Bruce Evans, Anglican Bishop of Port Elizabeth.

The agenda for the synod includes a motion stating that both SABC radio and TV are controlled by those who support the system of apartheid.

"Religious broadcasting is also controlled and censored in a way which suppresses the preaching of vital dimensions of the Gospel, and this must result in compromising the proclamation of the whole Gospel."

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Acquittal 'a blow for religious freedom'

By MAURITZ MOOLMAN
WHEN the Minister of Internal Affairs, then Minister of Social Welfare and Pensions, Mr F W de Klerk, moved the second reading of the new Fund Raising Act in May 1978, he told Parliament that "genuine" organisations had nothing to fear

But this week a minister of the Methodist Church of Southern Africa, the Reverend Cecil Begbie, appeared in

2B5M 29/10/82 244 28
court on a charge that he had contravened the Fund Raising Act by collecting funds for the legal defence of a man who, as a lay preacher, had the support of the Methodist Church and the South African Council of Churches.

Mr Begbie was acquitted on the charge of collecting funds for the legal defence of Mr John Rees, the director of the SA Institute of Race Relations and the former gener-

al secretary of the South African Council of Churches.

For a long time now both organisations have been a thorn in the flesh of the South African Government and one of them, the SACC, is now the subject of a Government investigation.

And as far as SACC member churches are concerned, they do not find it at all surprising that one of their leaders has been charged with fraud, alternatively theft of SACC funds — especially in the light of what the SACC general secretary, Bishop Desmond Tutu has described as the "unprecedented attack" on the council this year.

In addition much of the Eloff commission's investigation revolves around the SACC's fund raising activities.

The decision by a Johannesburg magistrate, Mr L S du Toit, to acquit Mr Begbie, however, is seen in church circles as a victory for religious freedom to collect funds for whoever it pleases.

At its centenary conference in Johannesburg recently, the Methodist Church

adopted a resolution noting the "serious implications of this (against Mr Begbie) charge for the church as a whole, inasmuch as it threatens the free expression of religion in South Africa".

"The church is overjoyed at the finding," the Rev Begbie said after his acquittal.

Mr Begbie defended his actions by explaining to the court that the church saw it as its Christian duty to assist any member of the public in receiving a fair hearing — as it was the duty of the church to supply food for the hungry irrespective of the individual's religious denomination.

The church was even prepared to financially assist an alleged rapist or murderer because it was not for the church to deliver judgment before the person had received a fair hearing, he told Mr Du Toit.

The magistrate could find nothing wrong with Mr Begbie's arguments — strengthened by quotations from the Scriptures — and told Mr Begbie: "You are a Christian and the prosecutor is a Christian, so we all know what you are talking about."

Pass raids reinforce bitterness

— Methodists

THE Government's action against the people of Langa would reinforce the bitterness and resentment in people who have been repeatedly harassed.

This warning, from a resolution taken by the conference of the Methodist Church, sums up the reaction to the spate of pass raids carried out over the past two weeks.

The resolution, proposed by the Rev Abel Hendrickse, chairman of the Cape Methodists, said that the raids were "an assault on the rights of people made in the image of God".

The raids have been widely condemned by the churches, community leaders and trade unionists.

The General Workers' Union said they opposed the raids and everything

**By
Ryland
Fisher**

that gave rise to it, like the pass laws and the whole influx system.

AIMED

"Our members are workers and, above all, these raids and the Orderly Movement Bill are aimed at workers and their families.

"We condemn the whole influx system in the strongest terms," a GWU spokesman said.

He was supported by the general secretary of the Food and Canning Workers' Union, Mr Jan Theron, who said their members were outraged at the new bills and the raids.

Mr Theron said their union had resolved at their annual congress to

campaign against the Orderly Movement and Settlement of Black Persons' Bill.

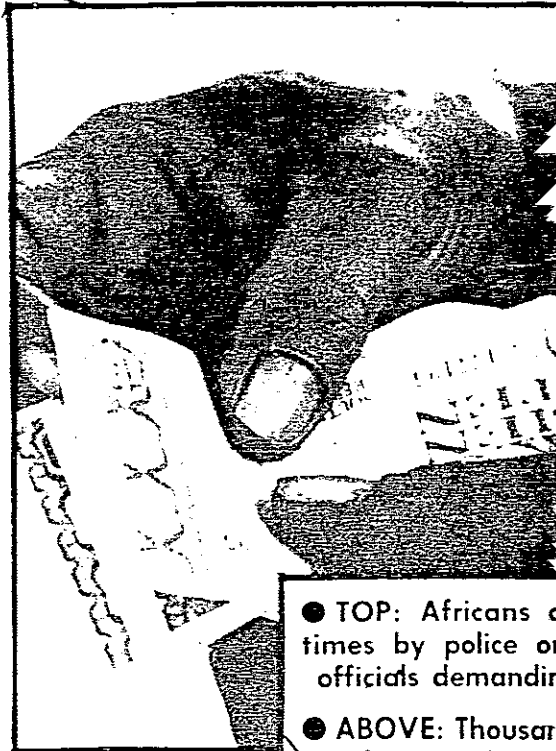
"It appears that even though the Government said these bills are being shelved, the Western Cape Administration Board are going ahead with their massive clampdown on the people of the Cape Peninsula."

DEMANDED

The union's resolution supported and demanded the rights of workers to live and work where they wanted.

"These raids and the bills are a violation of these rights," Mr Theron said.

A spokesman for the Western Cape Civic Association said that they had not discussed the raids formally, but there was no doubt that they would condemn it.



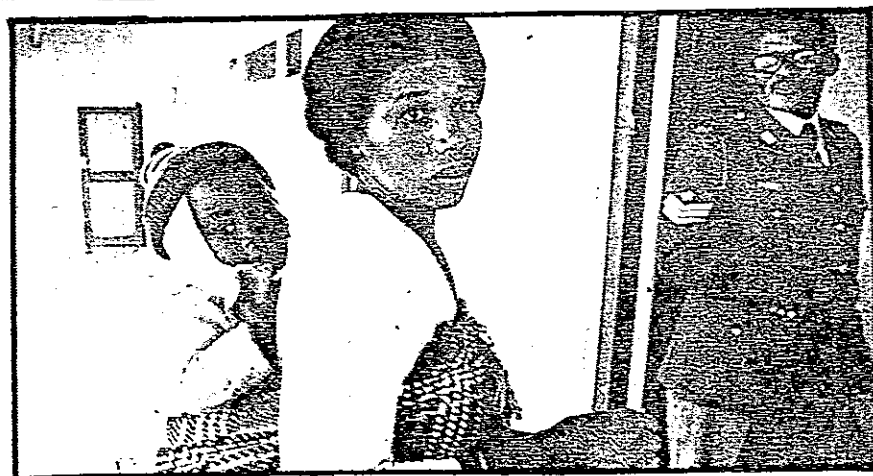
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Focus on 'conveyer belt court'

A SMALL, unattractive building on the freeway entrance to Langa has become a focal point of attention in the past month.

Yet, so many thousands of people who pass the courts on their way to work in the mornings and back home at night without glancing in that direction are not aware of the many stories of trauma, despair and broken families that are heard there daily.

Following the latest upsurge of pass law arrests, the Langa Commissioner's Court has been extra busy.



● A REGULAR scene at the Langa court. A mother leaves with her baby after paying a fine.

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CASES
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Recently, almost 100 cases were heard in two hours in what has become known to many as "the conveyer belt court." Most cases were dismissed in one or two minutes.

In three weeks, more than R30 000 was collected in fines at the court.

Most of the people were arrested in pre-dawn raids in Langa, Nyanga and Guguletu.

The arrests were in terms of Section 10 of the Urban Areas Act No 25 of 1945 for being in an urban area without "legal rights" for more than 72 hours.

TERMS

"Legal" rights of entry and residence in an urban area in terms of this Act are granted to an African:

- who has lived in that area continuously since birth;
- who has lawfully resided in an area continuously for at least 10 years;
- whose husband qualifies and she normally lives with her husband.

People without these rights have to apply for permission to be in an urban area for more than 72 hours, whether it is to visit family or for business reasons.

Many people have told the court that they found difficulty in getting such permission.

Ignore racial bodies

ARGUS
1/11/82
28

By Brian Stuart
Religion Reporter

LEADERS of Reformed churches in South Africa agreed at a meeting in the Peninsula at the weekend that Christians should not serve on Government-created bodies designed and used to entrench constitutional apartheid.

This was defined not as a boycott but as "Christian non-participation in an heretical system".

They declared that "those laws of the country which blatantly uphold and reinforce the system of apartheid are not binding on the Christian conscience".

DECISION

Reformed church leaders held that disobedience to apartheid laws and non-participation in Government-created bodies to promote apartheid was not "civil disobedience".

These laws and institutions were the product of heresy and enforced on a Christian majority which had no voice in the legislative process.

"It is not civil disobedience, it is divine obedience," they agreed.

ESSENCE

Rejection of apartheid as a heresy, in which Christians could have no part, was "no longer a matter of opinion, but has to do with the very essence of the Christian faith".

The unanimous stand of Reformed church leaders is expected to be supported by Methodist, Anglican, Catholic and Evangelical Lutheran churches, each of whom has adopted similar positions in recent months at either regional or national level.

The meeting was called by Dr Allan Boesak as president of the World Alliance of Reformed Churches and comprised moderators, general secretaries or other top figures of all eight Reformed churches in South Africa which are full members of the WARC.

TOTAL

Apart from coloured or black congregations of the Ned Geref Kerk and Gereformeerde Kerk, they together represent the total black, coloured and Indian membership of the Reformed church community in South Africa, as well as thousands of white members.

A united stand by these churches, and a similar approach by other

"open" churches which have held it to be sinful to support and promote apartheid, could have dramatic political repercussions for Mr P W Botha's constitutional plans.

The leaders agreed to go back to their constituent churches with the unanimous decisions they had taken and ask for a full endorsement of the total anti-apartheid package by their churches, including a commitment to "end the divisions which separate us".

ISOLATION

It was also agreed to set up an active South Africa Area Council of the WARC to continue the process begun at the meeting.

The decisions may also mean eventual total isolation for the white NGK, following its recent synod.

"There was an urge for new dialogue with the NGK. This is no longer possible after their synod," Dr Boesak said.

"The NGK has for many years misled members into believing that apartheid is God's will. What we are dealing with is the integrity of the Gospel of Jesus Christ."

"AWESOME"

Dr Boesak said this had to be made as clear to the Government as it was to the NGK.

"We are struggling for a church that is obedient to the Word of God — that is an awesome responsibility.

"God has chosen us to be part of a process in history which at the moment I do not fully comprehend. I only know that it is of great importance.

"We are being moved by the Holy Spirit to be united in our confession that Jesus Christ is Lord. Apartheid is not 'lord'."

FUNDAMENTAL

The Rev Gerrie Lubbe of the Reformed Church in Africa said: "We are dealing with the fundamental issue of the Church's function in South African society today."

At the meeting was Bishop George Swartz of the Anglican Church, who said the WARC decision of heresy was in line with past Anglican decisions on apartheid. "There can be no doubt that synod (meeting in Port Elizabeth later this month) will take a stand."

Also present as an observer was the Rev D Hendricks of the Evangelical Lutheran Church, whose general assembly meets next month. Its Cape regional synod recently declared apartheid laws "not binding" on Christians.

● See page 2.

(News by B Stuart, 122 St George's Street, Cape Town.)

Anglican Synod to discuss apartheid

Post Correspondent

CAPE TOWN — The Anglican Church will be asked at its synod next month to declare apartheid a heresy and to marry people regardless of race, among other action to combat the "evil" policy of apartheid in South Africa.

These are among the issues of the agenda of the Provincial Synod, representative of the Anglican Church in South Africa, SWA/Namibia, Lesotho, Swaziland and Mozambique, which will meet in Port Elizabeth from November 18.

The Venerable Charles Albertyn, an archdeacon of the Cape Town diocese, will move "that this synod, confirming that apartheid cannot be supported by the Gospel because of its devious nature, supports the stand taken by the Nederduitse Gereformeerde Sendingkerk in de-

A PREVIEW of some of the issues that will be raised at the Provincial Synod of the Anglican Church in South Africa, SWA/-Namibia, Lesotho, Swaziland and Mozambique, which meets in Port Elizabeth from November 18.

claring apartheid a heresy".

Bishop Desmond Tutu, general secretary of the South African Council of Churches, who will attend the synod as a Johannesburg representative, has also placed a motion on the order paper calling on the church to declare apartheid to be heretical.

"Apartheid denies a central teaching of the Christian faith, namely that God was in Christ, reconciling the world to Himself.

"Apartheid teaches the irreconcilability of certain races, and has involved an unacceptable cost in human suffering," says

Bishop Tutu's motion.

"This synod resolves that apartheid is totally unchristian, evil and a heresy."

Two Cape Town clergymen, Canon Chris Gregorowski and Archdeacon Louis Bank, have both given notice of motions asking the synod to instruct Anglican priests to marry people regardless of race if there are no other obstacles to their marriage.

Canon Gregorowski's motion states that "apartheid and its classification of people by race is contrary to the mind of Christ, as has caused untold human suffering".

He will ask that Anglican marriage officers should not complete those sections of the State marriage certificate requiring a racial identification.

Archdeacon Bank's motion asks for the repeal of the Mixed Marriages Act and Section 16 of the Immorality Act "as there is no impediment to the marriage of people of different race in the teaching of the Church or in its laws".

It asks for churches to keep a marriage register, but to send copies to the Department of the Interior for registration only if the couple wishes this done.

These proposals are similar to motions already adopted by the Presbyterian, Congregational and Methodist churches. The Sendingkerk has also asked for the Mixed Marriages Act and Section 16 of the Immorality Act to be repealed.

Church will debate its attitude to the SADF

Post Correspondent

CAPE TOWN — The Anglican Church has been asked to review its attitude to the South African Defence Force and to take fresh decisions on conscientious objection.

The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, has referred in his November newsletter to the use of the army in political issues as a matter of concern.

The Provincial Synod of the Anglican Church, its policy-making body, will have before it a number of motions on military chaplaincy, conscientious objection and the role of the army in upholding the apartheid system.

The synod, which meets in Port Elizabeth from November 18, will also have before it a decision of the recent Anglican Diocesan Conference in Cape Town asking the church to "reconsider our relationship with the SADF".

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One motion asks the Archbishop to set up a commission to study the whole concept of war, both global and within South Africa, and to advise the church on a Christian approach to South Africa's present military activities.

The Right Rev Bruce Evans, Bishop of Port Elizabeth, will ask the synod to record its appreciation to the SADF for its attention to conscientious objection, and to record that "all people, Christians and non-Christians alike, have the right to object conscientiously to service in the SADF for moral, ethical and/or religious reasons".

The motion proposes that Archbishop Russell should set out in a memorandum to the Minister of Defence, General Magnus Malan, the Christian need for adequate alternative, non-military forms of national service.

Influx measure may be rejected by body

Post Correspondent

CAPE TOWN — The Anglican Provincial Synod, top policy-making body of the Anglican Church, will be asked to declare the Orderly Movement and Settlement of Black Persons Bill "not binding on Christians".

The synod, meeting in Port Elizabeth this month, will be asked by Cape Town diocese to reject the proposed measure of the Minister of Co-operation and Development, Dr Piet Koornhof, in its entirety.

The agenda motion reads "that the legislation envisaged will bring suffering to millions of South Africans and add to the violence being done to their dignity and basic rights.

"Synod believes this Bill is immoral to the extent that obedience to its provisions can in no way be regarded as binding on Christians. On the contrary, the provisions are in direct conflict with Christian conscience.

"Synod therefore gives its support to those who find themselves called by God to disobey any provisions of this Bill should they become law, and so give witness to the Laws of Christ."

Spotlight to fall on SABC stand on racism

Post Correspondent

CAPE TOWN — The SABC's support of apartheid is expected to come under strong criticism at the Anglican Provincial Synod in Port Elizabeth this month.

A number of clergymen of various denominations have withdrawn from any participation in SABC radio or TV broadcasts, including the Right Rev Bruce Evans, Anglican Bishop of Port Elizabeth.

The agenda for the synod includes a motion stating that both SABC radio and TV are controlled by those who support apartheid.

"Religious broadcasting is also controlled and censored in a way which suppresses the preaching of vital dimensions of the Gospel, and this must result in compromising the proclamation of the whole Gospel."

The motion asks the synod to commend Bishop Evans on his decision to withdraw from SABC services, and asks other Anglican priests to do the same.

While the motion is not expected to be adopted in its present form, the debate is expected to highlight SABC racial decisions affecting participation in its services.

Boesak on trip to Europe, US

Religion Reporter

DR ALLAN BOESAK left South Africa by air yesterday for his first visit to Europe and the United States as president of the World Alliance of Reformed Churches. He is expected back in three weeks.

Dr Boesak will meet leading churchmen both in his capacity as WARC president and as an executive member of the South African Council of Churches.

Since his election as WARC president at Ottawa two months ago, senior representatives of all churches which are full members of the WARC have met in Bellville and unanimously endorsed the decision that apartheid is a heresy.

The two white churches accused of heresy, the white Ned Geref Kerk and the Ned Hervormde Kerk, have both excluded themselves from the WARC.

The Presbyterian Church of Southern Africa, the Evangelical Presbyterian Church and the Ned Geref Sendingkerk, which have held their general assemblies or national synods in the past month, have also formally declared apartheid a heresy.

The Methodist Church of Southern Africa has become the first non-member of the WARC to define apartheid as a heresy. The Church of the Province of Southern Af-

rica (Anglican) is expected to take the same stand at its Provincial Synod in Port Elizabeth this month.

Other church bodies of different traditions, including the Catholic Church and Evangelical Lutheran Church, have reaffirmed that apartheid is sinful and against the will of God.

All have said that laws which are in conflict with the will of God are not binding on the Christian conscience.



Dr Allan Boesak

Handwritten notes:
 11/11/82
 28
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28 5/11/82

Methodists back Mayson petition

Own Correspondent

LONDON. — The president of the Methodist Conference in Britain, the Rev Norwyn E Denny, is backing a national petition launched by the Alliance of Radical Methodists in support of a former Methodist minister detained in South Africa on a charge of high treason

The former minister is Mr Cedric Mayson, whose trial is scheduled for February 7 next year. He is charged with conspiring with the banned African National Congress.

The "Support Cedric Mayson and all South African detainees" petition is backed by four

other prominent Methodists. They are the former president of the Conference, who two weeks ago preached at the centenary service of the Conference of the Methodist Church of Southern Africa, the Rev Dr John A Newton, Dr Theo Kotze and the African secretary of the British Council of Churches, the Rev Brian J Brown

The Rev David Haslam of the Alliance of Radical Methodists is urging all Methodists in Britain to sign the petition because applying pressure in this way "really does make a difference", he said.

SACC
28
quoted
on
5/4/82
pacifists

PRETORIA. — The South African Defence Force had experienced no opposition to military service on the grounds of conscientious objection before 1974, the Eloff Commission of Inquiry heard yesterday.

Brigadier E Niewoudt, Chief of Staff of the South African Air Force, was giving evidence before the commission. He said that in 1974 the South African Churches (SACC) passed a resolution supporting conscientious objectors.

According to the resolution, passed at the SACC's national conference, the churches did not accept that it was automatically the duty of Christians to go to war whenever the state demanded it.

The resolution pointed out that the theological definition of a "just war" excluded a basically unjust and discriminatory unjust and

"It is hypocritical to deplore the violence of terrorists" or freedom fighters while we ourselves prepare to defend our society with its primary, institutionalized violence by means of yet more violence," Brigadier Niewoudt quoted from the resolution.

Non-violence

Mr G von Lieres, who is leading evidence on behalf of the commission, asked the brigadier whether a resolution had also been passed exhorting the terrorists to non-violent means.

Brigadier Niewoudt said it had not. The brigadier said isolated cases of objection against military service did not have any real effect on the Defence Force. But the danger lay in escalation which originated from an organized strategy of resistance.

Earlier the general secretary of the SACC, Bishop Desmond Tutu, told the commission he had to express his disquiet at the fact that important memoranda handed in to the hearing had been made available only at the last moment.

Some of the witnesses before the commission had been hostile to other witnesses, he said.

"Are we going to be subjected to vitriolic half-truths?" he asked. He added that if such witnesses were going to be called, the SACC would have to reconsider its position on further participation. — Sapa

7/10/82 5/11/82

No suspension decision (28)

By MONTSHIWA MOROKE

THE REV Frank Chikane who was suspended by his church last year for allegedly involving himself in politics, will remain in suspense regarding his fate until the church's executive council sits, possibly next year.

Mr Chikane, 31, was, before his suspension, minister at the Apostolic Faith Mission Church in Kagiso, near Krugersdorp. His 12-month suspension was due to expire at the end of last month.

Pastor E J Gschwend, the church Mission Director, said yesterday there was still no decision on his future because the executive council had not yet sat. The council would sit "possibly in January".

Shortly after his suspension last October, Mr Chikane was detained by Security Police and held incommunicado for 230 days. He was released without trial in July.

While Mr Chikane was in detention, his wife and small baby were evicted from the house by the district council of the church. The house is still not occupied.

At the time of Mr Chikane's suspension, Pastor Gschwend, who is also a member of the executive council, said Mr Chikane had "taken a one-sided stand against the government" and had embarrassed the church by involving himself in politics.

Members of Mr Chikane's congregation were angered by the church action and described the suspension as "unconstitutional and a show of support for the status quo". They vowed not to co-operate with the church authorities until the suspension was lifted and would accept no other minister.

Mr Chikane is a popular figure, especially among the youth in Soweto and on the West Rand. He was not available for comment yesterday.

Apartheid 'heresy' on Anglican agenda

Own Correspondent

PORT ELIZABETH — The Anglican Church will be asked at its synod next month to declare apartheid a heresy and to marry people regardless of race to combat the "evil" policy of apartheid.

These are among the issues on the agenda of the Provincial Synod, representative of the Anglican Church in South Africa, Namibia, Lesotho, Swaziland and Mozambique.

The Ven Charles Albertyn, an archdeacon of the Cape Town diocese, will move "that this synod, confirming that apartheid cannot be supported by the gospel because of its divisive nature, supports the stand taken by the Ned Geref Sendingkerk in declaring apartheid a heresy."

Bishop Desmond Tutu, general secretary of the South African Council of Churches, who will attend the synod as a Johannesburg representative, has also placed a motion on the order paper calling on the church to declare apartheid to be heretical.

"Apartheid denies a central teaching of the Christian faith, namely that God was in Christ reconciling the world to himself," says Bishop Tutu's motion.

"Apartheid teaches the irreconcilability of certain races, and has involved an unacceptable cost in human suffering.

"This synod resolves that apartheid is totally

unchristian, evil and a heresy."

The two motions will be combined in any final draft put before the Synod.

Two Cape Town clergymen, Canon Chris Gregorowski and Archdeacon Louis Bank, have given notice of motions asking the synod to instruct Anglican priests to marry people regardless of race if there are no other obstacles to their marriage.

Canon Gregorowski's motion states that "apartheid and its classification of people by race are contrary to the mind of Christ, and has caused untold human suffering."

He will ask that Anglican marriage officers should not complete sections of the State marriage certificate requiring a racial identification.

Archdeacon Bank's motion asks for the repeal of the Mixed Marriages Act and Section 16 of the Immorality Act "as there is no impediment to the marriage of people of different race in the teaching of the church or in its laws."

It calls for churches to keep a marriage register, but to send copies for State registration only if the couple wishes this done.

These proposals are similar to motions already adopted by the Presbyterian, Congregational and Methodist churches. The Sendingkerk has also asked for the Mixed Marriages Act and Section 16 of the Immorality Act to be repealed.

Clerics asked to boycott the SABC

Own Correspondent
PORT ELIZABETH — The SABC's support of apartheid is expected to be strongly criticised at the synod next month.

Several clergymen of various nominations have withdrawn from participation in radio and television programmes by the SABC. They include the Right Rev Bruce Evans, Anglican Bishop of Port Elizabeth.

The agenda for the synod includes a motion stating SABC radio and television are controlled by those who support the system of apartheid.

"Religious broadcasting is also controlled

and censored in a way which suppresses the preaching of vital dimensions of the Gospel, and this must result in compromising the proclamation of the whole Gospel," the motion reads.

It asks the synod to commend Bishop Evans on his decision to withdraw from SABC services and asks other Anglican priests to do the same.

While the motion is not expected to be adopted in its present form, the debate is expected to highlight SABC racial decisions affecting participation in its broadcast and televised services.

Nkosi Sikelele, 'should be in hymn book'

Own Correspondent
PORT ELIZABETH — The Anglican Church should include the popular anthem, "Nkosi Sikelele Afrika" ("God Bless Africa") in its hymn books of all languages.

This is the recommendation of the

Bishop-Suffragan of Johannesburg, the Right Rev Simeon Nkoane.

Bishop Nkoane said in his motion that "Nkosi Sikelele Afrika" was recognised as a prayer of unity to God by an increasing number of South Africans within the Anglican Church.

The Anglican Church seems set to join the World Alliance of Reformed Churches, the NGK Sending-kerk, and the Methodist, Presbyterian and Congregational churches in declaring apartheid a heresy. The growing confrontation between Church and State with its multitude of discriminatory laws will be the theme of the Anglican Synod which begins in Port Elizabeth on November 18.

Bouquet for Boesak

A motion congratulating Dr Allan Boesak on his election as president of the World Alliance of Reformed Churches is on the agenda of the Anglican provincial synod.

Army upsets the church

Own Correspondent
PORT ELIZABETH — The Anglican Church has been asked to review its attitude to the South African Defence Force and to take fresh decisions on conscientious objection.

The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, has referred to the role of the army in political issues as a matter of concern.

The Provincial synod of the Anglican Church, its policy-making body, will have before it motions on military chaplaincy, conscientious objection and the role of the army in upholding apartheid.

The synod, which meets in Port Elizabeth from November 18, will also have before it a decision of the recent Anglican Diocesan Conference in Cape Town asking the church to

Anglicans asked to look afresh at SADF

reconsider its relationship with the SADF.

The motion expresses serious doubts about "the legitimacy for any Christian who shares our convictions about the Gospel of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation."

Archbishop Russell commented in his November newsletter: "The resolution has been a source of joy to some (mainly black) and distress to others (mainly white).

"Perhaps all I can do is ask black and white alike whether they are

really hearing each other.

"Do whites, for example, hear what many blacks feel about the SADF; its role in the school boycotts of 1976 onwards, its role in Namibia, Ovamboland and Angola, realising that many on the other side are the sons and family of many on this side, indeed many of them Christians?"

Motions due to be debated concern Anglican chaplains in the SADF, the political use of the army in defence of apartheid, conscientious objection and the concept of military conscription.

The Right Rev Bruce Evans, Bishop of Port Elizabeth, will ask synod to record its appreciation to the SADF for its attention to conscientious objection,

and to record that "all people, Christians and non-Christians alike, have the right to object conscientiously to service in the SADF for moral, ethical and/or religious reasons"

The motion proposes that Archbishop Russell should set out in a memorandum to the Minister of Defence, General Magnus Malan, the Christian need for adequate alternative, non-military forms of national service.

PORT ELIZABETH — The Anglican Provincial Synod, top policy-making body of the Anglican Church, will be asked to declare the Orderly Movement and Settlement of Black Persons Bill "not binding on Christians."

The synod will be asked by Cape Town diocese to reject the proposed measure of Dr Piet Koornhof, Minister of Co-operation and Development, in its entirety.

The agenda motion reads "that the legislation envisaged will bring suffering to millions of South Africans

Bill 'not binding on Christians'

and add to the violence being done to their dignity and basic rights.

"Synod believes this Bill is immoral to the extent that obedience to its provisions can in no way be regarded as binding on Christians.

"On the contrary, the provisions are in direct conflict with Christian conscience."

FRANS VAN DER WALT — "not just a gift from the company."

percent bonds instead of the usual 80 percent by guaranteeing 10 percent themselves. Then came the tricky part. The worker could now get a 90 percent bond for between R18 000 and R16 500, repayable over 30 years.

That would mean paying R205 every month in terms of the building society scale of payments.

But the usual building society rule is that you don't spend more than 25 percent of your income on housing ... so to pay R205 a month an employee would need to be earning R800.

But this is your shop worker, remember, who may be earning less than R400 a month.

So what to do?

HOMEFRONT tells you what about the housing crisis, ... and HOW. So why not to do about housing your way you share useful tips, hope. TEL: 710-2505/mess.

SO HOW packer ear R400 a month R18 500 building when more so high even gasping?

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Repayment is by stop order the worker paying back R3 a week for every R1 000 he owes, plus 2 percent interest.

Now — because there sim- ply are no houses available for black employees — the company has gone further.

Its own housing project in Soweto is nearing completion at Plumville Zone 7.

This 34 house scheme, Mr Van der Walt hopes, will set a pattern for use elsewhere by the company.

Anyone who wanted one of these houses first had to find 10 percent of the total cost himself ... so he would feel it was his effort as well, and not just a gift from the company.

The average cost of 33 of the houses was R18 500 (construction R14 500, infrastruc- ture R4 000).

The 10 percent — plus legal fees for 99-year-leasehold, etc — amounted to R2 300.

Normally, the deposit needed would be 20 percent but the company, with that R1-million collateral as security, arranged with the building society to grant 90

respondent Police are on petrol sta- eak the law by on, Sundays g the control which has re rruit system an men from ing stations are

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tail Reporter Egyptian goose found n arrow through its ch is one goose that young to be cooked is a "good chance will live"

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TEL 726-0460

Church group sets out to 'mix' the races

5/11/82 (28)

Own Correspondent

A fellowship which aims to promote direct and frequent contact between families of all races has been launched in Pretoria.

The Pretoria Koinonia or Christian Fellowship Group will set up groups of 16: two black, white, coloured and Indian couples, who will meet once a month on a "couple-to-couple" basis for a meal.

They will discuss their lives, the circumstances in their own communities, their families and generally find out how other groups in a racially segregated South Africa live.

About 50 white and

black people met in the Andrew Murray (the English-speaking Ned Geref Kerk) Muckleneuk, Pretoria, Congregational Church to discuss the scheme under the guidance of Professor Nico Smith of the Ned Geref Kerk in Afrika.

The initial response was cautious, mainly because of misgivings about possible harassment of people visiting the "townships."

These fears were dismissed by several of the black people at the meeting who enthusiastically welcomed the scheme, and at the meeting's close an "encouraging number" of people had elected to begin meeting one another.

The group adopted as its motto a passage from Romans, Chapter 15: "Accept one another as Christ accepted us, to the Glory of God."

Professor Smith said: "It would be wonderful if white Christians could go to black townships to learn about fellow Christians, really share our lives with them."

At the end of a year a white couple could know 12 people from other races, and "could have an understanding of fellow South Africans."

He told the group of Anglican, Ned Geref Kerk, Presbyterian, black and white Christians that they would need "a lot of confidence, a lot of love" to carry the scheme — "but we have so much to share with one another, we have got to listen to each other."

The scheme is open to anyone and can be joined by talking to Professor Smith on (012) 83-2128.



FREE AT LAST . . . Jimmy Boyle and his wife Sarah shortly after his release.

'Cured' killer starts new life

GLASGOW — Convicted killer Jimmy Boyle stepped to freedom recently and paid tribute to a special prison unit for "de-criminalising" him.

Boyle, once branded the most dangerous man in Scotland, had served 15 years for a gangland murder.

During that time he maimed a prison officer in a riot and spent five years in solitary confinement — living much of the time naked in his own excreta.

The turning point, he said, came in 1973 when he was moved to the Special Unit at Glasgow's Barlinnie prison.

This controversial unit has been variously described as a humanitarian, co-operative regime — or a pampered existence for a select few hardened criminals.

Boyle (38) insisted that the unit worked. "It was not just a matter of rehabilitation," he said. "It de-criminalised me."

While there he developed a talent for sculpture and painting and wrote a book about his life which became a TV film.

Then three years ago he met and married prison consultant Sarah Trevelyan, daughter of former film censor John Trevelyan, who used to visit him.

On his release he kissed her and spoke of their commitment to working together to solve community social problems.

He and Sarah (32), a psychiatrist, were planning a family celebration and later hope to go away on honeymoon.

Glancing at his wife he said: "Our relationship is very strong — it had to be to come through what we have."

And he insisted his life of crime is now firmly behind him. "After 15 years of solitary nights I am convinced of that," he said. — Daily Express News Service.

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CAP Times 10/11/82
Runcie: Naudé
ban disgraceful

LONDON. — The Archbishop of Canterbury, Dr Robert Runcie, yesterday condemned as disgraceful the South African Government's decision to reimpose its banning order on Dr Beyers Naudé

In his presidential address to the General Synod of the Anglican Church, Dr Runcie said he had invited Dr Naudé, former director of the Christian Institute of Southern Africa, to attend the meeting.

Dr Runcie said he had issued the invitation when he had heard that Dr Naudé planned an overseas trip at the end of a five-year banning order.

"Sadly, disgracefully, the ban has been reimposed and he cannot come to us.

"We were concerned in a debate last time with ways of securing peaceful change in South Africa.

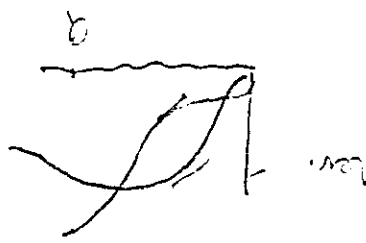
"I hope today we can pay tribute to a hard-pressed but courageous Christian who, at great personal cost to himself and his family, has remained within South Africa as a limited, if largely silent, witness to the need for that change.

"Can we send today to Dr Naudé, his wife and their friends and fellow workers of all races, a message of affection and respect?" — Sapa

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Tutu attacks settlement plan delay in SWA

From HENNIE SERFONTEIN

JOHANNESBURG. — Bishop Desmond Tutu, the secretary-general of the South African Council of Churches (SACC), has sharply criticized the South African and United States governments for delaying an international settlement in SWA/Namibia.

He has called on the SACC and its member churches to support the special day of prayer for Namibia on November 14, called by the South African Catholic Bishops' Conference.

Bishop Tutu expressed his views in a quarterly report to the national executive of the SACC which is currently meeting in Johannesburg.

The report by Bishop Tutu deals with many subjects.

They include international events; African issues; developments in South African churches; and domestic issues such as labour and university unrest, the Ingwavuma-Swazi land deal and the Eloff Commission inquiry.

Bishop Tutu said that SWA/Namibia "is unlikely to gain her independence in the foreseeable future".

He claimed the border war was too convenient for the South African Prime Minister, Mr P W Botha.

It showed that South Africa was anti-Marxist and so gained Western and especially United States support in stemming the tide of Soviet expansionism.

Bishop Tutu said that Mr Botha was shown to be different from Mr Ian Smith, a former Rhodesian prime min-

ister, who "sold the whites down the river".

Referring to the recent Argentine-British war over the Falkland Islands, he said that nothing helped to drum up patriotic fervour and unity like a war.

He said that "Mr Botha has the best stick for beating dissident right-wingers for sabotaging the war effort".

And the war helped to keep domestic attention away from bread-and-butter issues.

Bishop Tutu said that if Swapo was not well supported in SWA/Namibia, "then why did Mr Botha fear an election which would rout this adversary?"

"It is surely nonsense to say you want free and fair elections, and then

go on to say you won't tolerate a marxist victory, as the South African foreign minister declared recently.

"The people in Namibia, according to their church leaders, want a ceasefire and the implementation of UN Resolution 435.

"But South Africa and the USA have come up with another obstacle to Namibian independence."

Bishop Tutu said the precondition was that the Cubans should leave Angola.

He claimed they would not leave before SWA/Namibia was free, and while Swapo had bases in Angola that were attacked by South Africa.

Dealing with the situation on the African continent, and referring to coups and instability in some coun-

tries, Bishop Tutu said: "Our continent is still a sorry sight.

"The OAU (Organization of African Unity) ironically has been unable to resolve differences between member states sufficiently to hold its annual summit conference, though recent indications are that the heads of state meeting scheduled for Tripoli in a fortnight's time will manage a quorum."

Criticizing Zimbabwe, he said: "Zimbabwe is holding to its policy of reconstruction, rehabilitation and reconciliation.

"But there is disturbing evidence that Mr Mugabe's administration is employing some of the draconian security legislation of the Smith regime, 're-playing the nightmare' we thought

had ended when Zimbabwe was born out of Rhodesia.

"Mr Mugabe sent a gracious reply to the letter I wrote to him and to Mr Joshua Nkomo, who has not yet replied."

Commenting on the recent NGK synod with its continued support for apartheid, Bishop Tutu said: "Many Afrikaners have, it appears, been disillusioned by the said synod and there is talk of some defections to the black churches.

"Afrikanerdom is in a turmoil. Never before have Afrikaners been so uncertain of their direction as now.

"The NGK has let slip a golden opportunity to stride out in front of a people ready to move and has perhaps betrayed the gospel of Jesus Christ.

"As our brothers and sisters in the

Lord, they need our prayers, for if the NGK could be converted we would have a tremendous country."

Dealing with the specific problems of black South Africans, Bishop Tutu said that "inflation, unemployment and the cost of living have risen and are causing much suffering.

"We can be relieved a little that the orderly movement and settlement of Black Persons' Bill has been shelved for the moment, but vigilance must be maintained so that we must protest against it vigorously when it is reconsidered.

"In the meantime we must condemn the increased pass raids in the Peninsula and elsewhere.

"The compass law system has not been attacked by Dr Koornhof. It is hale and hearty," said Bishop Tutu.



UNIVERSITY OF CAPE TOWN
EXAMINATION ANSWER BOOK

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

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13/11/87
Anglicans set for showdown with State

By MAURITZ MOOLMAN

THE growing confrontation between Church and State will be highlighted next week when several motions on important social issues are put to the provincial synod of the Anglican Church in Port Elizabeth.

Calls for Anglican clergy actively to resist the Mixed Marriages Act and to boycott the South African Broadcasting Corporation, feature on the agenda.

The church is expected to launch an attack on one of the cornerstones of apartheid when the clergy will be called on by Canon C J Gregorowski of the Diocese of Cape Town to refuse to classify people racially when marrying them, to refuse to act as Commissioners of Oaths in the filling-in of an official form used for the purpose and to omit certain items from the Marriage

Register which refer to race.

The Rev David Russell, who was recently unbanned, is to move that the church withdraw from all participation in religious broadcasts on the Government-controlled radio and television services because present control and censorship of religious broadcasting "must result in compromising the proclamation of the whole Gospel".

Mr Russell is also to speak on defence matters and will urge delegates to support a motion in which the church expresses its "serious doubts about the legitimacy, for any Christian who shares our convictions about the Gospel, of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and

exploitation".

A motion recognising the right of all people to object conscientiously to service in the South African Defence Force has been tabled by the Bishop of Port Elizabeth, the Right Rev B Evans.

A strong stand by the church against the group areas related Orderly Movement and Settlement of Black Persons Bill will be urged by the Ven C H Albertyn.

He is to move that the synod believes the Bill is "immoral to the extent that obedience to its provisions can in no way be regarded as binding on Christians".

There will also be a motion condemning apartheid as "totally unchristian, evil and a heresy" and a call to the Dutch Reformed Church to denounce apartheid as unscriptural and then enter into dialogue with the South African Council of Churches.

Call for new 'People's Church'

Pretoria Bureau

A CALL has been made for the creation of a black "People's Church" to give spiritual guidance to people suffering under apartheid.

"The Church should now come forward and assume the leadership of the people," Mr Michael Nxumalo, co-ordinating secretary of the African Church at Emalahleni, Witbank, said this week.

Blacks should assume

leadership of the "People's Church" because only they could "understand the circumstances of the people affected by resettlement schemes, housing and squatting problems", he said.

Government reforms had not eliminated the frustration felt by blacks.

"Thus the taste of the church of Christ which should minister to this community which is so affected has be-

come greater indeed," he said.

Mr Nxumalo warned that unless the Church fulfilled this role with great commitment, blacks would lose their faith in the Church.

He invited all church leaders in South Africa to write for further information to: The Co-ordinating Secretary, African Church, P O Box 5222, Emalahleni, Witbank 1039.

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Examiners' Initials		

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
4. Do not write in the left hand margin.

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

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

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ip Alvir Heath Taylor, of Romee Street in Kom was found dead in ar pocket under some ie Thornhill with the engine still. He does not suspect a re either of the his. Visitor from the Rec' Christiaan Klokov, 27, Roodepoort, was mugged e walking in Grace et on Friday. Two men, of whom was armed a knife, took his wallet aining R340. Mr Klokov not injured. r Kurt Kurn, of Uiten- s, was mugged while

walking with his wife in Main Street on Saturday morning. Three men pushed him around and took his wallet containing R24 from his back trousers pocket. A bystander arrested a 16-year-old youth and recovered the wallet and the money.

Violence also flared up briefly in the black township in Cradock on Saturday afternoon after the funeral of Mr Mazinko Naki 35, who was shot dead by police last weekend after allegedly attacking a policeman with a bayonet.

Soon after Mr Naki's funeral on Saturday a group went to the house of constable N Mgwalangwala in Kalunga Street, Cradock and rained stones on his house. Window panes were broken and the damage was estimated at R600.

Const Mgwalangwala was not involved in the arrest of Mr Naki.

A MOVE for joint action by all mainline churches and a number of other national bodies to oppose apartheid will be discussed by the Anglican Church, meeting in Port Elizabeth this week.

A Human Rights Commission is being formed, consisting of the South African Institute for Race Relations, major churches, the Civil Rights League, lawyers for Human Rights and the Black Sash among other organisations.

The Right Rev S Ndwan-dwe, Bishop of the Anglican Church's Department of Justice and Reconciliation, said in a report that the object was to bring together people with specialised knowledge of the South African apartheid structure.

His report will come before the Anglican Provincial Standing Committee, the church's executive body, which begins its four-day meeting in Port Elizabeth today, prior to the meeting of the Provincial Synod, the larger policy-making body of the Anglican Church.

He said the Christian Church should take a total look at the ways in which the apartheid policy was limiting Christian ministry in South Africa.

"In a society that has experienced gross erosion of the Rule of Law, it is fitting for the Christian Church to remind secular authority of the Law of God which issues in righteousness, peace and well-being for all created in the image of

Church bid for joint action on apartheid

God," said Bishop Ndwan-dwe.

"Perhaps one could say here that in our society, racism is a structural evil. It has nothing to do with 'bringing people to the Lord and everything will be okay.' You free nobody until you remove the structures which keep him in captivity.

The Church needs to take a serious look at social, legal and political impediments which straddle the course of its ministry to the 'whole man'."

Apartheid is one of the major items for discussion during the two major Anglican meetings from today until November 26 — both the Provincial Standing Committee and the Provincial Synod represent bishops, clergy and laity of the Anglican Church in South Africa, SWA, Namibia, Lesotho, Swaziland and

Mozambique.

It is highly likely the Provincial Synod will declare apartheid a "heresy" as a number of leading denominations have already done, meaning that it may not be defended or propagated by Christians.

The other major emphasis will be on the effects of apartheid on society because of apartheid's basic premise that the races can not be reconciled and therefore must be separated.

A specific issue to be debated is the continued policy of resettlements and removals, and its effect on the people concerned.

A report to the Anglican Church says 2.5-million people have already been relocated away from their customary residence and employment, and another million are due for relocation by the Government.

Lows bits

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JOHANNESBURG — A Roodepoort miner, Mr Johannes Petrus Cronje, 46, who was to have appeared in court today on a charge of robbery involving more than R1,2 million, blew himself up with dynamite this morning.

Police said Mr Cronje's badly mutilated body was found at about 5.30am near the Skinner Dam in Lindhaven, Roodepoort, after residents were awoken by a loud bang.

The police believe Mr Cronje tied a detonator or a piece of fuse around his head and lit it while sitting in his car. They said he had probably stolen the explosives from the Durban Deep Gold Mine where he worked.

Mr Cronje was to have appeared at the Rand Criminal Court today with his 19-year-old son, Mr Johan Cronje, a Railway policeman.

He and his son were re-

200 plots for newly-weds

Post Reporter

THE Minister of Community Development, Mr Pen Kotze, announced in Port Elizabeth at the weekend that 200 residential erven in Fairview would shortly be made available to newly-married white couples.

Mr Kotze, speaking at the Heatherbank Sports Club in Walmer at a National Party Newton Park constituency fete, said he would instruct his department to provide the necessary services and make the erven available as soon as possible.

In addition, he announced that the rest of Fairview would be similarly developed, in conjunction with "two big developers".

Fairview was renamed Overbaakens —

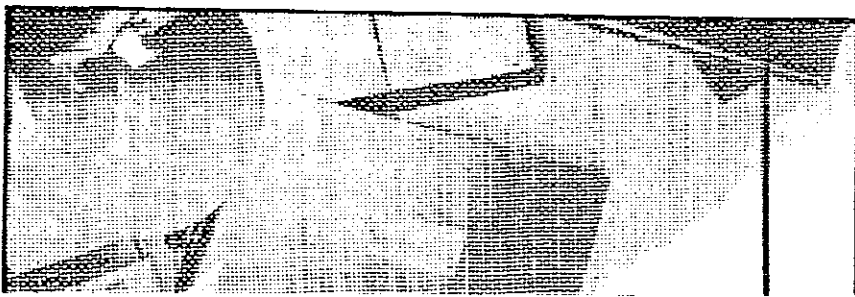
a name which has not stuck — in 1971.

The MP for Newton Park, Mr Willem Delpert, said from Cape Town today that Mr Kotze had not provided any further details of the Fairview plans.

The Town Clerk of Port Elizabeth, Mr P K Botha, said today his office had not received any official notification of the proposed development. "All I know is what Mr Kotze said on Saturday," he said.

Twenty years ago the area was multiracial. The 505-hectare township was declared white in June, 1965, and renamed in 1971.

Fairview — or Overbaakens — is owned by the Department of Community Development.



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Prepare for the new SA, Bishop tells Christians

ARE'S 15/11/67 28

Religion Reporter

PORT ELIZABETH. — Christians must prepare for the new South Africa "after God's judgment" on the apartheid society, the Rt Rev Bruce Evans, Bishop of Port Elizabeth, has told the Anglican Church.

from today. Bishop Evans said there seemed to be a "crisis of witness" in Southern Africa due to a failure on the part of Christians to be obedient to their Lord.

Christ's commandment to love.

"We are commanded to be reconciled — to our heavenly Father and to one another

commitment of all Christians to keep it burning amid the many gales surrounding us."

RECONCILED

Bishop Evans said a high percentage of South Africans attended church. But all the emphasis on renewal, particularly among whites would not be effective unless it was based on

In a report due to come before the church's executive, meeting here

"The ministry of reconciliation should be foremost in the ministry of our churches, healing the divisions among us in preparation for the new South Africa after God's judgment has come.

"The light of the Gospel needs the earnest

Yachts scattered

(From Page 1)

Czechoslovakian Richard Konkolski intended to go about the race

Konkolski, who announced his defection just before the start of the race in Newport on August 28, injured his back on Friday and could not take his 13m speed Nike 11 to the start on Saturday.

Officials said detailed positional reports would take some time to get to Cape Town.

Unlike the first leg during which competitors had to make radio reports of their positions, the boats have all been fitted with a French satellite tracking system which picks up their positions automatically and relays them to Paris.

The positional report is then transmitted to Newport and then eventually to Cape Town.

Art fund

PRETORIA. — The University of Pretoria is to create a fund to buy Anton van Wouw works of art.

Rhodes scholar

MARITZBURG. — The Rhodes Scholarship for Natal has been awarded to Maritzburg High School honours student Mr Stan Hurn.

Mr Hurn will enroll at Oxford University in October 1967. — Sapa-Reuters

Argus Africa News Service

LUSAKA. — The bodies of three South African servicemen killed in Angola have been flown to Lusaka in preparation for a swap of prisoners involving at least five nations according to informed sources.

Hopes are high that the complicated trade of military personnel from Russia, Cuba and Angola and two American mercenaries will go ahead this week after being postponed twice.

The Americans, Gustavo Grillo, 36, a Vietnam veteran and former bodyguard of a New Jersey gangster, and Gary Acker, 28, a former US marine corporal, have been in a Luanda jail

SA soldiers' bodies ready for swop

since being convicted in July 1976 of mercenary activities during the Angolan civil war.

It appears unlikely that the seven British mercenaries captured by Angolan and Cuban troops are included in the deal.

Among the seven is South African-born Cecil Fortuin, a coloured man whose parents took him to Britain as a child to escape apartheid.

The three dead South Africans have not yet been identified by local sources.

Ironically, the mercenaries, who came to Africa seven years ago to influence the course of history by force of arms, have become pawns in the uncertain game of international power politics.

While Angola is reportedly keen to establish normal relations with the

United States, largely for economic reasons, and may make a gesture of handing over the two American mercenaries, the Americans' seven British comrades-in-arms may be left to languish in spite of efforts by the Foreign Office.

It is believed the exchange, under the auspices of the International Red Cross, will include Russian non-commissioned officer Nicolai Peodorovitch Pestretsov, captured in Angola last August in an engagement in which his wife and other Russian military personnel were killed.

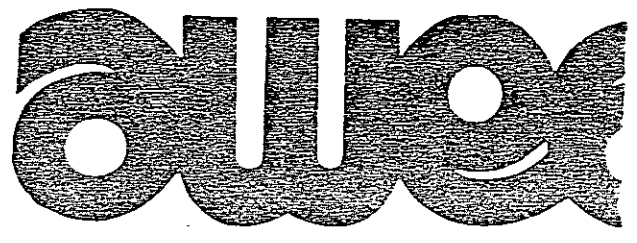
South Africa may also include in its "package" up to 50 Angolan soldiers captured during cross-border raids on Swapo camps and a Cuban taken in May last year.

Sacked Cape

Mr Tony Ashworth



Manual brake for quick safe stopping
Up front control for easy operation
254 mm blade cut fill 716 mm deep
ALT RADIAL ARM SAW 7740
— 8.00 PM. BLUE ROUTE 8.30 AM — 7.00 PM. SAT 8.30 AM — 1.00 PM



ING

Church condemns land deal with Swaziland

A memorandum on the implications of the proposed Government's plan to cede land to Swaziland should be dispatched to the international community, a consultation on the controversial land deal has resolved.

The prayer meeting called to discuss the

Church's attitude towards the controversial land deal, was held in Nelspruit, KaNgwane, last week. Delegates from more than 20 denominations attended.

Speakers urged the Church to stop "chasing after politics" and take a role in the fight against injustices in this coun-

try. The consultation strongly condemned the land deal.

The general secretary of the South African Council of Churches, Bishop Desmond Tutu, said the Government, through its plan to excise KaNgwane and Ingwavuma areas, was trying to fight against God.

Azapo's publicity secretary, Mr Ishmael Mkhabela, said the land deal was a deliberate effort by the Government to consolidate white supremacy in the sub-continent. The white rulers of the country were aiming at realising "a dream" of a South Africa without blacks.

He said the Western world led by the United States had a hand in the "land robbery". The church must fight against obstacles which the land deal would place on its way.

Blacks degraded, says bishop

(28)

Post 16/11/82

BLACK families were being "debased and degraded" because of the colour of their skin, the Roman Catholic Bishop of Port Elizabeth, the Right Rev John Murphy, said this week.

In a pastoral letter which was read out in all churches in the diocese of Port Elizabeth, Bishop Murphy said that there were families in the diocese who had been moved without consultation from their humble homes into "so-called" resettlement areas.

There they experienced degradation and despair because of the quality of life they were forced to accept.

"These are our brothers and sisters 'made unto the image and likeness of God', not only in distress but debased and degraded because of the colour of their skin," he said.

Bishop Murphy launched an appeal for funds to help those in distress, saying that it was his "fervent wish" that

during the season of Advent each year members of the church would contribute to the distressed and suffering.

This would be an opportunity for people in the diocese to extend their love and practical support to those who were suffering because of unemployment, hunger, poor housing and the lack of ordinary basic amenities.

He said the proclamation of the Gospel would sound very hollow to those who suffered, and the work of evangelisation would appear to be very inadequate, if they saw that others did nothing more than condemn the situation in which they found themselves, he said.

Afflicted people in the most urgent need of help were those living in the districts of King William's Town and Peddie, at Mdantsane and Buffalo Flats Extension at East London and at the Chatty-Bloemendal complex in Port Elizabeth, he said.

Anglican plan for joint ²⁸ action against apartheid

ARGUS 15/11/82

Religion Reporter

PORT ELIZABETH — A move for joint action by all mainline churches and many other national bodies against apartheid will be discussed by the

Anglican Church, meeting here this week.

A Human Rights Commission is being formed of major churches, the South African Institute for Race Relations, the Civil Rights League, the Lawyers for Human Rights and the Black Sash, among other organisations.

LIMITING

The Rt Rev S Ndwandwe, Bishop Suffragan of Johannesburg and head of the Anglican Church's department of justice and reconciliation, said in a report the object was to bring together people with "specialised knowledge" of the apartheid structure.

His report will come before the Anglican provincial standing committee, the church's executive body.

The Christian Church should look at ways in which apartheid was limiting the Christian ministry in South Africa, he said.

"In a society that has experienced gross erosion of the Rule of Law, it is fitting for the Christian Church to remind secular authority of the Law of God on righteousness, peace and well-being for all created in the image of God," said Bishop Ndwandwe.

CAPTIVITY

"Perhaps one could say here that in our society racism is a structural evil. It has nothing to do with 'bringing people to the Lord and everything will be okay'. You free nobody until you remove the structures which keep them in captivity.

"The Church needs to take a serious look at so-

cial, legal and political impediments which straddle the course of its ministry to the 'whole man'."

Apartheid is one of the major items for discussion during the two major Anglican meetings from today until November 26.

It is highly likely the Provincial Synod will declare apartheid a "heresy" as many leading denominations have already done. This means it may not be defended or propagated by Christians.

The other major issues be the effects of apartheid on society, the continued policy of removals and resettlements and its effects on the people concerned.

A report says 2,5-million people have already been relocated.

'Prepare for new SA'

Anglicans condemn anonymous letter

28

CHRISTIANS must prepare now for the new South Africa "after God's judgment" on the apartheid society, the Right Rev Bruce Evans, Bishop of Port Elizabeth, has told the Anglican Church.

In a report due to come before the church's executive, meeting in Port Elizabeth from today, Bishop Evans said all the emphasis on renewal, particularly among whites, would not be effective unless it was based on Christ's commandment to love.

"We are commanded to be reconciled — to our heavenly Father and to one another," he said.

"The ministry of reconciliation should be foremost in the ministry of our churches, healing the divisions among us in preparation for the new South Africa after God's judgment has come."

THE Anglican Church has denounced an anonymous letter sent out on letterheads of the South African Council of Churches and attacking both Bishop Desmond Tutu and the SACC.

The letter claims to be written by disgruntled SACC staff members, but has been rejected at a special meeting of the SACC staff.

The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, said the letter appeared to be aimed at a meeting in Zurich today of overseas churches which are donors to the SACC.

It was necessary for the Anglican Church to make its feelings clear so these could be communicated immediately by telegram to the Zurich meeting.

The letter, unsigned and anonymous, had been sent to all member churches of the SACC and to the donor organisations.

It specifically claims that Bishop Desmond Tutu, general secretary of the SACC, had been disturbed because the Anglican Archbishop convened a meeting last year to discuss relations between the SACC and member churches.

The letter said this "could indicate a possible rift between the churches and the SACC".

It added: "It is this reality of the alienation between the SACC and its member churches which has caused us the most unhappiness."

The Anglican executive committee yesterday unanimously adopted a motion condemning "the attempt to discredit the SACC".

The committee, which represents bishops, clergy and laymen of all dioceses of the Anglican Church in South Africa, SWA, Namibia, Lesotho, Swaziland and Mozambique, is meeting in Port Elizabeth for four days.

"We believe that anonymous communications are inappropriate between Christians and we call on all persons to ignore this letter and its contents.

"We further wish to affirm the Anglican Church's intention to maintain its long association with the SACC and the SA Christian Council before it.

"We affirm our strong support for the executive and staff of the SACC, and in particular its general secretary (Bishop Tutu)."

Archdeacon John Warden, of Pretoria, said: "Our reaction must be that we are not prepared to consider an anonymous letter. It deserves our contempt."

CHURCHMEN have declined to disclose the possible identities of "well-informed" people who sent unsigned and unauthorised letters on South African Council of Churches' letterheads to churches in many parts of the world.

The first notice received by the SACC that its letterheads had been used for an unauthorised document came in a telephone call from London.

The letter, claiming to have been sent by SACC staff members, was received by overseas churches and by bodies which give funds to the SACC. Copies were also later received by member churches in South Africa.

Staff members of the SACC have denied any responsibility for the letter. Churchmen have declined to suggest the possible source of the unsigned letter or how SACC letterheads came into the possession of its authors.

"It is a smear letter which most certainly does not come from a present staff member, although it clearly comes from somebody who has access to SACC information," said Bishop Desmond Tutu, general secretary of the SACC.

The staff at a private meeting said the letter did not originate from them.

"It is an attempt to discredit Bishop Tutu and to besmirch the SACC," they said.

Father Winston Ndungane, the Anglican Archbishop's personal liaison officer in Johannesburg, told the Anglican executive meeting in Port Elizabeth yesterday that a telephone call from London

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querying the content had been the first the SACC had known of the letter.

Subsequently, the full text of the letter had been telegraphed to Johannesburg.

The five-page letter was addressed to leaders of member churches, but specifically addressed to a meeting of donor organisations to the SACC to be held today in Zurich.

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We have a lot of women in the ODT so we think it will be a great achievement."

Mr Richard Blackwell, General Manager, Personnel, of the OK group was unperturbed about the increases, saying it would affect his company very little. "We have no problems at all in terms of general assistants because we are so well above the wage determination anyway.

The only area in which the OK was slight

"If we had had to give the same sort of increases across the board there would be trouble. They are substantial increases, but the previous minimums were ridiculous. Some of the smaller businesses which were paying at wage determination levels (which, in some cases, were as low as R129 a month), deserve to be caught out a little bit."

But Mr De Wet said Pick 'n Pay generally paid far more than the wage determination minimums which, he said, had been "laughable" in the past.

There were few cases of discrimination between the sexes in jobs in the company's stores, Mr De Wet said, and those categories had been evening out in recent years. In those categories in which employees were paid less than the new statutory minimum, he said, the company would be prepared to pay the difference.

total of 24 000 employees, Mr Blackwell

Mr Stagemann agreed with the view that the market rate is well above the minimum wage.

"In the case of sales assistants and clerks there are some rises of 44 percent. On the whole, we think the increases are reasonable although they err a little on the generous side."

The increases would have an appreciable effect on his company's wage bill, he said, "though in many instances we are paying the market rate which is well above the minimum wage."

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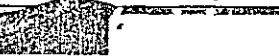
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No clues to source of SACC smear

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"We as staff members of the SACC reluctantly feel compelled to write anonymously to express our distinct unhappiness over the extent to which this organisation has disintegrated and deteriorated under the

control of Bishop Desmond Tutu," the letter began.

It goes on to quote at length from evidence before the Eloff Commission relating to SACC finances, much of it dating to the period before Bishop Tutu became general secretary in 1979.

The only other reference to Bishop Tutu is contained at the end, when the author voices concern at a "split between the SACC and the Anglican Church," a statement repudiated by the Anglican Church yesterday.

The letter is not published because some matters before the Eloff Commission and much of the

letter is libellous of SACC officials.

SACC sources said the approach of the letter was similar to that taken in evidence before the Eloff Commission by a member of the Christian League.

The league was one of the front organisations set up by the Department of Information with the purpose of waging an uninterrupted campaign against the SACC.

The league denied reports that it was funded by the Department of Information even after Mr Pik Botha had publicly declared that it was

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SACC 'letter' a 'smear' attack

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don querying the content had been the first the council knew of the letter.

Bishop George Swartz Anglican representative on the council executive, described the letter as a "smear" attack

He said: "Obviously, those responsible had all the information given to the Eloff Commission of inquiry into the council. They are clearly very well-informed"

The letter, claiming to have been sent by council staff, was received by overseas churches and by

bodies which give funds to the council

Later member churches in South Africa received some copies

The Most Rev Philip Russell, Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, said the letter appeared to be aimed at a meeting in Zurich today of overseas churches which are donors to the council.

"It is a smear letter which most certainly does not come from a present staff member, al-

though it clearly comes from somebody who has access to council information and knew something about its donor partners," said the general-secretary, Bishop Desmond Tutu.

Council staff, at a private meeting, denied responsibility for the letter.

"It is an attempt to discredit Bishop Tutu and to besmirch the council as a whole," they said.

The Rev Peter Storey, president of the council, said it had the fullest confidence in Bishop Tutu and its staff.

ARGUT 16/11/82 28

With fixed exchange rates, the sensitive C.I.F. situation could have an adverse effect on exports. →

Heresy issue at Anglican synod

Mall Correspondent

MARITZBURG. — Apartheid, conscientious objection, the ordination of women, and mixed marriages are among a wide range of issues to be raised at the Anglican provincial synod which starts in Port Elizabeth tomorrow.

Provincial synod, the major court of the Anglican church, will be presided over by the Archbishop of Cape Town, the Most Rev Philip Russell, and attended by 190 clergy and laity from South Africa, South West Africa, Mozambique, Lesotho and Swaziland.

A motion calling on synod to resolve that apartheid is "totally unchristian, evil and a heresy" will be moved by the secretary-general of the South African Council of Churches, Bishop Desmond Tutu.

Apartheid, he says in his motion, has involved an unacceptable cost in human suffering and "denies a central teaching of the Christian faith".

He will call on the synod to ask the Archbishop to appeal to the white Dutch Reformed Church to denounce apartheid as unscriptural.

In another motion on the order paper, the Venerable C H Albertyn will move that synod supports the stand taken by the Dutch Reformed Mission Church in declaring apartheid a heresy.

Synod will be asked to call on the Government to provide an alternative non-military form of national service for conscientious objectors.

The controversial Orderly Movement and Settlement of Black Persons Bill will also be raised by Mr Albertyn, who describes the proposed law as "immoral to the extent that obedience to its provisions can in no way be regarded as binding on Christians".



UNIVERSITY EXAMINATION

All answer books must be numbered

Number of books handed in	
Number of this book	

Surname..... BERIK
(In block letters)

First Name(s)..... A LISON

Date..... 31-10-79

Degree/Diploma/Certificate for which you are registered (e.g. B.A., B.Sc.)

Subject..... ECON 2
(to be copied from the heading on the answer book)

Paper No..... 1
(to be copied from the heading on the answer book)

NOTE CAREFULLY

1. Enter at the top of each page and in the left hand margin of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for answers. The use of a ball point pen is not acceptable. Red or green ink may be used for underlining, emphasis or for diagrams which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets of examination book(s) are used.
4. Do not write in the left hand margin.

AME stands as a symbol against racism

THE AFRICAN Methodist Episcopal Church (AME) has rejected racism and declared that its existence was a symbol of protest against it.

The head of the church, Bishop John E Hunter, said in a statement that his church had and would always reject racism.

PROTEST

"The very existence of AME is a protest against racism," Bishop Hunter said. The church, with a following spreading over four continents, has an estimated membership of 2-million.

Bishop Hunter said AME was founded in the United States in 1787. Its founder, Richard Allen, was an ex-slave.

CONFESSION

"When the founder and his fellow worshippers of African descent could no longer cope with racism in the white orientated church, they walked out to establish their own house of worship.

"AME had no need to make a confession on racism because it was founded as a protest against this practice," he said.

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

	Internal	External
(1)	(2)	(3)
6	50	
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Examiners' Initials		

Books, notes, pieces of paper or other material may be brought into the examination room if candidates are so instructed. Candidates are not to communicate with other candidates or with any person except the invigilator. Part of an answer book is to be torn out. Answer books must be handed to the invigilator or to an invigilator before leaving the examination.

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

AKGUS 18/11/82 (28)

Church wants dialogue

PORT ELIZABETH. — The Anglican Church's executive committee yesterday rejected a suggestion that there should be "no dialogue" with those who tried to justify apartheid on theological grounds.

Before the Anglican Provincial Standing Committee was a resolution of the South African Council of Churches which stated: "Apartheid is a total contradiction of

the Gospel, and as such it is a heresy.

"Consequently, we do not believe that we can hold any useful dialogue with those who continue to uphold this evil system and seek to justify it on moral and theological grounds."

On a motion by the Bishop of Grahamstown, the Right Rev Kenneth Oram, the standing committee "noted" the resolution but "dissociated it-

self with the refusal to hold dialogue".

Bishop Oram said: "I do not dispute the view of apartheid as a heresy, but I do deplore the cutting off of dialogue."

The motion obviously referred to the two white Reformed churches, the Ned Geref Kerk and the Ned Hervormde Kerk, whose membership of the World Alliance of Reformed Churches was suspended because of their theological justification of apartheid.

Call to all churches on Group Areas

28

ARGUS 18/11/82

From Brian Stuart, Religion Reporter

PORT ELIZABETH — Churches must support all attempts to persuade Dr Piet Koornhof, the Minister of Co-Operation and Development, to free them from the Group Areas Act.

This was the unanimous decision here last night of the Anglican Church's Provincial Standing Committee, its executive body.

The Rt Rev Bruce Evans, Bishop of Port Elizabeth, said churches should not sign leases to occupy sites in "black townships" until Dr Koornhof allowed churches to fulfil their Christian calling within the terms of proposed new leases.

Existing leases, under the Group Areas Act, require churches to sign sworn affidavits that a church site will be used exclusively by a particular race group.

Test ground

The committee called on churches to make "all efforts to the appropriate authorities for complete withdrawal of the provisions of the Group Areas Act".

Bishop Evans said the Eastern Cape was used as a "testing ground" for the new Administration Board procedures.

Five years ago existing leases in "black townships" had been rescinded and a new lease presented to churches. The provisions were so unacceptable to Christian churches that Roman Catholics, Anglicans, Presbyterians and Assemblies of God had been unable to sign the documents.

Under certain circumstances the Minister of Community Development was empowered to end a lease, and churches would forfeit all the buildings or improvements on these sites without compensation.

It appeared that had been drawn up departmental office in Pretoria with the knowledge of legal advisers.

Negotiations between churches and the Eastern Cape Administration Board, with which there had been "good co-operation", had resulted in amended leases, but these were "thrown out by Pretoria".

Advisers

One recent Pretoria lease had prevented anyone except a black from residing on any church property for any length of time whatever.

A new lease had now been drawn up with the help of legal advisers and acceptable to the Eastern Cape Administration Board and the churches. This 20-page document had been forwarded to Dr Koornhof's office in February, but there had still been no response from the Minister.

Bishop Evans proposed, and the Anglican executive committee agreed, that the Synod of Bishops should obtain copies of this lease.

Church 'must struggle for justice'

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18/11/82

THE Anglican church had to be more clearly and deeply involved in achieving social justice and reconciliation in South Africa, the Church's executive said in Port Elizabeth this week.

There was sharp criticism of the church's department of justice and reconciliation and the director of the department for doing "too little" in the Anglican church's total opposition to apartheid.

The task of the department was "to strengthen the church's participation in the struggle for social justice".

The Archbishop of Cape Town and Metropolitan of the Anglican Church in Southern Africa, the Most Rev Philip Russell, will head an investigation into the department and its activities, on which the church spent R23 000 last year.

In his report to the executive, the department's director, Mr Baldwin Moseki, said there was "a weary weight of apathy over the Christian church", born of a feeling of hopelessness.

He added: "I have enjoyed the challenge of speaking in places even when this entailed unleashing the wrath of powerful Christian conservatives who would prefer working quietly, without disturbing the devil."

The subject of apartheid and the church's role in bringing about social justice is expected to provide a major debate at the Anglican church's provincial synod, its policy-making body, which is due to start in Port Elizabeth today.

Bishop Desmond Tutu, general secretary of the South African Council of Churches and a clerical delegate of the Anglican diocese of Johannesburg, will ask the synod to declare apartheid a heresy.

INDEPENDENT

'Convention only hope'

PORT ELIZABETH — A national convention representative of all groups in South Africa offered the only "real possibility for a peaceful solution" to race problems.

This was reaffirmed last night by the Provincial Standing Committee of the Anglican Church.

The committee expressed its support for a statement of the South African Council of Churches calling for a national convention.

It also supported an SACC motion "drawing attention of member churches to the recruitment of blacks for the South African Defence Force".

The motion added: "No guidelines are available for the youth to enable them to make a meaningful decision on the issues involved."

"Member churches are asked to bear in mind the need to minister to the recruits."

The committee "noted" an SACC motion affirming the right of trade unions to organise workers and to demand bargaining rights as part of "the struggle for justice in industrial relations and in the politically and economically deprived black group".

The Anglican Church is to draw up a document setting out the "theology of work" relating to both employers and employees.

both yesterday.

'State cannot infringe duty to God'

ARMS 18/11/82 28

PORT ELIZABETH. — was to serve God, and not its own interests. The Christian's primary duty is to God, and this cannot be infringed by the State or any subsidiary authority, says an Anglican Theological Commission.

While there was an obligation on Christians to honour the State, they also had an obligation to disobey the State where the State's action would compromise their primary obedience to God.

The commission made a study of Paul's letter to the Romans, chapter 12, the Bible passage most frequently used to justify total obedience to the Government, regardless of its actions.

The Right Rev Michael Nuttall, Bishop of Natal and Doctor of Theology, who heads the commission, presented the report to the Anglican Synod of Bishops, which approved its publication.

HIGHER POWERS

"Let everybody be subject to the higher powers, for there is no power but of God" (Romans 12:1) had to be viewed in the light of Paul's description of human depravity and their deeply ingrained sinfulness — a sinfulness that was both individual and corporate, said the commission.

Paul was writing in a specific situation, appealing to Christians not to jeopardise the spread of the Gospel by their actions in regard to the atheist Government of Rome. Therefore there had to be caution in generalising his words to all situations.

Romans 12:1 had to be read in the context of the next six verses, which stated that the reason for the authority of the State

"The implication of these verses (especially Romans 12:1,3,4,6) is that good and evil are not themselves defined by the State, but by some higher authority to which the State is subject — namely God and His law.

"The possibility is implicitly recognised that the State may depart from these criteria and in practice discourage good or encourage evil."

The commission said the sole legitimate basis for the use of force by the State was to "reinforce right and control wrong".

"This qualified view of the place of the State, in which its authority is limited by its obligation to be God's servant, is reinforced in such passages as Christ's reference to rendering to Caesar what is Caesar's (Luke 20:20-26).

HONOUR

"Caesar himself is responsible to God."

The commission said the Greek word "hupotasso" used in Romans 12:1 implied a mutual attitude of respect and honour, and not rigid subordination. "Absolute obligation is due only to God."

In its conclusions, the commission held: "It can be argued that the State forfeits its authority over the individual to the extent that it departs from its role under God and pursues immoral ways, sectarian interest or even its own glorification (which is a form of idolatry), rather than the purposes of God, for which it was established."

G Post 18/11/82

Praise for handling of SACC 'problems'

100
100

Post Reporter

ANGLICAN churchmen have praised the South African Council of Churches for efforts to right the fault of the past, and reaffirmed Anglican support for the SACC and its officials.

The Anglican Provincial Standing Committee — the church's executive arm — yesterday unanimously approved a motion commending the SACC's top men for the way in which they tackled the problems they faced in the financial management of the SACC.

Mentioned were the general secretary Bishop Desmond Tutu and the deputy general secretary, Mr Matt Stevenson.

Dean Roy Barker of Grahamstown said the Anglican Church had to express some "very deep support for Bishop Tutu and Mr Stevenson for their integrity and their purpose".

In spite of financial problems, the SACC was involved in some very creative work, which was often overlooked.

The standing committee supported his motion commending the work of the Dependents' Conference and the African Bursary Fund, two projects within the SACC, and asked parishes to support them financially.

The Rev Winston Ngungane, Anglican Liaison Officer and a member of the SACC executive, said the purpose of the SACC was "to foster that unity which is both God's will for all mankind and His gift to the Church".

He praised the work of Bishop Tutu in fulfilling this object. He added that Mr Stevenson had been appointed in 1979 which meant that he had "inherited" the results of the

problems which arose between 1977 to 1979, and was committed to rectifying them.

Mr Dennis Woolgar, Anglican treasurer, said Mr Stevenson was the first to admit that conditions in the SACC were not all they should be. "There are a fifteen skeletons in many cupboards, but progress is being made".

He told the PSC that his own examination of SACC books had convinced him there had been substantial improvement in the internal control and accounting procedures.

The PSC also unanimously approved a message to the former secretary general of the SACC, Mr John Rees, who is facing charges in court.

"PSC sends to Mr John Rees and his family its good wishes and assures them of its prayers during this time of their distress".

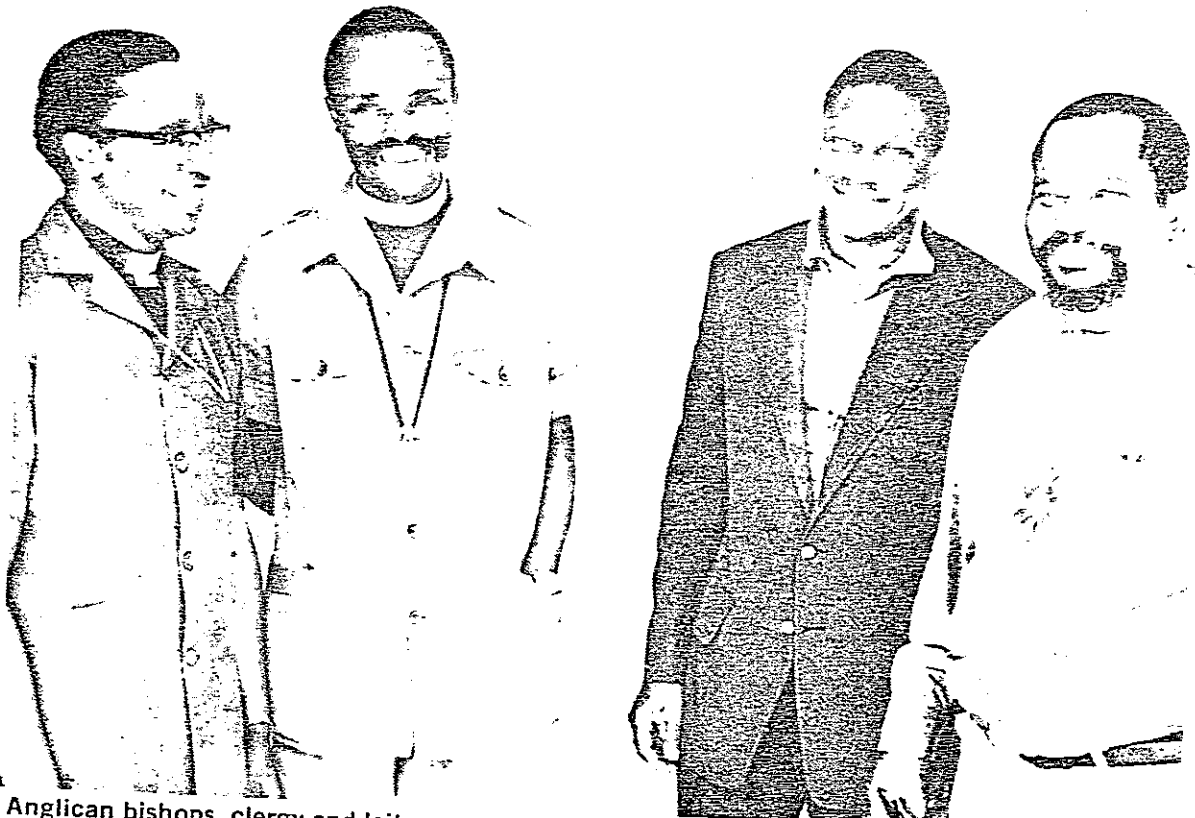
The motion was proposed by the Right Rev Timothy Bavin, Bishop of Johannesburg.

Bishop Tutu was yesterday elected to the council of St Paul's Theological College in Grahamstown, one of the Anglican Church's three theological seminaries.

The PSC elected the bishop, who holds doctorate of laws and doctorate of theology degrees, to the college council.

If he cannot serve, his place will be taken by the Right Rev Patrick Matielengwe, Bishop-Suffragan of Cape Town.

Bishop Tutu is due to arrive today. Initially the church's three seminaries — St Paul's in Grahamstown, St Bede's in Umtata and St Peter's in Maritzburg — were not "open" institutions. All are now non-racial.



Anglican bishops, clergy and laity converged on Port Elizabeth this week for the Church of the Province of Southern Africa's triennial synod. The synod opens tonight at the Collegiate Church of St Mary the Virgin when the Archbishop of Cape Town and Metropolitan of the church, the Most Rev P W R Russell, will deliver his charge and comment on the affairs of the church and the nation. Earlier this week, the church's standing committee and executive met at St John's Methodist Church hall. Among those attending the meetings yesterday were (from left), the Bishop of Lesotho, the Rt Rev P S MOKUKU, the Bishop of Lebombo (southern Mozambique), the Rt Rev DINIS SENGULANE, the Bishop of Namibia, the Rt Rev J H KALUJIBI and the Bishop of Swaziland.

SABC faces church boycott

22
Rom 12/1/82

Mail Correspondent

DURBAN. — Black Methodist ministers are boycotting religious broadcasts for SABC radio and television because of the "political bias" of the corporation.

The general secretary of the 2 000 000-strong Methodist Church in South Africa, the Rev Staley Mogoba, said the situation in the SABC was far from satisfactory. Methodist ministers did not feel free to preach as they should.

"Very few want to be associated with the SABC," he said.

And the provincial synod of the 1 600 000-member Anglican Church will be asked in Port Elizabeth this week to debate on a motion calling on Anglican priests to withdraw from SABC religious broadcasts.

The motion, to be put forward by the previously banned Rev David Russell, says the SABC is controlled by those who support apartheid and religious broadcasting is also controlled and censored.

A spokesman for the Catholic Bishops' Conference said yesterday a committee of inquiry had been set up to hear evidence on the implications of withdrawal from SABC religious programmes.

Areas Act 'diabolical' — Russell

ARGUS 19/11/82 (28) (80)

Religion Reporter

PORT ELIZABETH. — The coloured community of the Cape had suffered more than any other population group under the Group Areas Act, the Most Rev Philip Russell, Archbishop of Cape Town, said last night.

Decision on Naude defended

ARGUS 19/11/82 (28)

Religion Reporter

PORT ELIZABETH — The banning of Dr Beyers Naude was an un-Christian act and Mr Louis le Grange could not now accuse Dr Naude of acting outside his Christian beliefs.

This was the reaction today of the Archbishop of Cape Town and Metropolitan (head) of the Anglican Church of Southern Africa, the Most Reverend Philip Russell, to last night's speech by Mr le Grange.

Archbishop Russell, interviewed in Port Elizabeth today, said he had personally written to Mr le Grange, calling for the lifting of the ban on Dr Naude.

DISAGREE

"I disagree profoundly with the Minister. Detention without trial and banning without trial is a denial of a fundamental right of people to know of what they are accused and who accuses them.

"I cannot believe that a Christian state can embrace legislation of this sort.

"Beyers Naude is not prepared to play along with the government by using a channel which is part of this whole system."

Archbishop Russell said he fully supported Dr Naude's decision on Christian principle not to appeal to "secret tribunal" on a banning order which should not have been imposed on him in the first place.

Delivering his Charge in opening the Anglican Synod, he described the Group Areas Act as "truly diabolical", affecting the coloured community most severely, just as re-settlements affected black people most.

"Prior to the Group Areas Act, there was a sort of cheerful cheek-by-jowliness in the Western Province which I do not think was repeated anywhere else.

Forced out

"Folk were then forced to leave family homes, occupied sometimes for three or more generations, and made to move sometimes two or three times before finally being able to settle down."

Archbishop Russell said many coloured people still worshipped in their old parish churches.

"They are saying in effect that though the State can tell where they must live, how they must travel, in trains, to what schools they must send their children, they alone will say where they are going to worship."

In this context, it was easy to see how the proposed division of the Cape Town diocese would be regarded "as a sort of extension of State policy

The Archbishop said he still believed the Cape Town Diocese should divide. But he was becoming extremely anxious about the criteria for such a division.

He proposed setting up a new commission to examine what each diocese of the Church of the Province of South Africa expected of an archbishop

"If for any reason the commission should believe that the establishing of a new Metropolitan See away from the historical base in Cape Town is right, it must say so."

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Bishop: help fight apartheid

Dispatch 19/11/82
KING WILLIAM'S TOWN — The Catholic Bishop of Port Elizabeth Bishop John Murphy, has attacked apartheid and the government's resettlement policy and called on Catholics to give generously in a campaign to alleviate suffering in the Port Elizabeth diocese.

King William's Town and two areas in Ciskei — Mdantsane and Peddie — are specifically identified as being among the areas requiring the most urgent attention.

In a pastoral letter, read in every Catholic Church throughout the diocese last Sunday, Bishop Murphy said people were suffering because of unemployment, hunger, poor housing and the lack of basic amenities required for human habitation.

Hitting out at the government's resettlement programme, he said: "There are families who have been moved without consultation from their humble homes into so-called resettlement areas where they experience degradation and despair because of the quality of life they are forced to accept."

He added: "The proclamation of the Gospel will sound very hollow to such people". — DDR.

GOVERNMENT CAN STILL BUY TIME — Tutu

w/c ARBUS 20/11/82

238/28

Citizenship the answer

By BRIAN STUART, Religion Reporter

PORT ELIZABETH. — The Government can still "buy time" to solve South Africa's burning racial questions, but it can do so only on the basis of recognising blacks as South African citizens, says Bishop Desmond Tutu.

Bishop Tutu believes that in trying to "get rid" of blacks from urban areas, the Government is intensifying an explosive situation — "I believe the trouble will start in rural areas," he said.

"How long does a man watch his children starve?"

In an interview at the Anglican Provincial Syn-

od here, the powerful black Christian leader said the situation in South Africa today was "gloomy", and becoming more so because of the further enforcement of apartheid.

"Things aren't getting better, they're getting worse," added the general secretary of the South African Council of Churches, who is widely regarded as an "optimist" about South Africa's future.

"I say things have become worse, because one just has to see the continuing uprooting of people, the proposed Orderly Movement and Settlement of Black Persons Bill and all the other paraphernalia accompanying apartheid, such as

bannings, detentions and security legislation.

"I do believe that in the Orderly Movement Bill the Government believes it has found its own 'final solution' to the problem of blacks. It wants to push them out — out of sight — and then pretend there are no more blacks in South Africa."

Bishop Tutu said there were three classes of whites:

● Those who are concerned and sincerely want real change — genuine change, not just "tinkering about with things."

● Those who know the crisis is real, but hope they can "stave off the

inevitable day of reckoning"

● Those who don't want to know about the situation, and choose to remain in "blissful ignorance"

The third class was promoted by the apartheid system. "How do you know about black conditions — you actually have to get a permit to go into a black area, and how many people do?"

"How do you know about the conditions in resettlement camps, unless you travel great distances to get into them to see for yourself?"

Bishop Tutu said the Government was probably trying to solve the wrong problem. And in

so doing it was promoting an explosive situation.

"My reading of the situation is that they believe trouble will come from urban areas. But I fear it will come from the rural areas — from the 'homelands.' And that is where all their 'resettlement' areas are."

Bishop Tutu said the Anglican Archbishop of Cape Town, the Most Rev. Philip Russell, had been realistic in his warning to whites this week. "As long as you trust in the policy of apartheid, however backed by the SADF, the NIS, the Security Police and so on, you are doomed to failure."

"But it is not a picture so gloomy that it is without some relief, because there is still the possibility of change," Bishop Tutu said.

D. D. 12 page 22/11/72

Compulsory call-up on synod agenda



PORT ELIZABETH — Five motions on the South African Defence Force, militarism, conscientious objection and the role of chaplains in the Defence Force will be debated by the triennial provincial synod of the Church of the Province of South Africa today.

The first motion, to be proposed by the Rev David Russell, concerns the fact that "a large number of our members are being compelled by law to enter the service of the SADF, and that an even larger number will be liable for such call-up."

He states in his motion that many people as a

result are faced with a "crisis of conscience, having serious doubts about agreeing to serve in the SADF for reasons of faith."

He says the "essential nature of the conflict stems from the determination to maintain by force a structure of society in which the majority of people in this land suffer gross oppression and exploitation."

He asks the synod to make clear that, bearing in mind the implications of the Christian life in South Africa, "we feel bound to express our serious doubts about the legitimacy, for any Christian who shares our convictions about

the Gospel, of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order."

The Venerable C. H. Albertyn, will move a motion which seeks to withdraw the licences of all Anglican chaplains in the SADF unless they are under the authority and are appointed and paid by the bishop of the diocese in which they serve.

He asks further that SADF chaplains "be dressed in such a way that they are not identified as members of the SADF but seem quite clearly to be ministers of the CPSA." — DDC.

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Doubts about 'legitimacy' of SADF role

By GARTH KING

THE Anglican Synod today expressed serious doubts about the legitimacy of the South African Defence Force's role both in South Africa and in SWA/Namibia.

The synod overwhelmingly voted in favour of the first of a string of motions centred on the SWA/Namibian war which expressed "serious doubts about the legitimacy of a military system whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression".

The motion, handed in by the Rev David Russell, of Cape Town, said that presently the border war, together with the grave escalation of violence within South Africa, showed ominous signs of developing into civil war.

This, the motion said, meant that an increasing number of church members were facing call-up and a consequent crisis of conscience "for reasons of

faith".

The motion stated that "a vital function of the SADF was the protection of unjust structures" and this was a reason why "an increasing number of our members find themselves in a crisis of conscience".

Speaking in the debate, Mr Russell said he was also liable for call-up. He realised there were "severe penalties for articulating these views" but considered it "critically important for the church to speak out and give guidance and direction".

"The way to peaceful change has been effectively blocked. The President's Council has not changed this," he said.

It was not an oversimplification to say that fighting for the SADF was a fight for the heresy of apartheid.

Mrs Sally Motlana, speaking against an amendment which would have deleted a critical paragraph in the motion which did not draw a distinction between State and Government, said: "The

child that is fighting on the other side in Namibia is my child. They are fighting for freedom. The SADF is fighting for a white government against the blacks."

The Bishop of Lebombo (Southern Mozambique), the Rt Rev Dinis Sengulane, said the issue was profoundly important as it went "beyond the borders of South Africa."

"We have dealt with this issue in Mozambique - so many of our people fought in a cause which they did not understand. We must teach and inform the church of the implications of fighting in a war - beyond merely national considerations."

Canon E MacKenzie, of Cape Town, said the police were often seen as indistinguishable from the SADF. "They are both part of a violent, indefensible system," he said.

The Synod, which continues until Friday, still has to vote on five motions dealing with SADF chaplains, the concept of "a just war," militarism and conscientious objection.

22/11/82

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labor training also has an important influence on

protecting the infant industry. Many ^{firms} ~~industries~~ are reluctant

to invest in labor since once fully trained they can transfer

their skills to other firms at a minimal cost. It is up to

the government to help out the firm by subsidizing an

Anglican 22 synod to debate SADF objectors

Mail Correspondent

PORT ELIZABETH. — Five motions on the South African Defence Force, militarism, conscientious objection and the role of chaplains in the SADF will be debated by the triennial provincial synod of the Church of the Province of South Africa today.

The first motion, to be proposed by the Reverend David Russell, says: "A large number of our members are being compelled by law to enter the service of the SADF, and that an even larger number will be liable for such 'call up'."

Many people therefore are faced with a "crisis of conscience, having serious doubts about agreeing to serve in the SADF for reasons of faith".

"... The essential nature of the conflict stems from the determination to maintain by force a structure of society in which the majority of people in this land suffer gross oppression and exploitation."

He asks the synod to make clear that, with the implications of the Christian life in

South Africa, "we feel bound to express our serious doubts about the legitimacy, for any Christian who shares our convictions about the Gospel, of serving in a military system whose important role has become the protection of a profoundly immoral and unjust social order".

The Venerable C H Albertyn will urge the withdrawal of licences of Anglican chaplains in the SADF unless they fall under the authority of, and are appointed and paid by, the bishop of the diocese in which they serve.

A second motion on defence force chaplains asks for the provision of "more adequate ministrations for members of our church who are serving in the armed forces by appointing full-time chaplains wherever possible".

The other motions concern counteracting the growing "militarism in South Africa" and points to the need for guidelines for young blacks who are being recruited by the SADF, and a request for a commission into whether South Africa is fighting a just war.

Cape Times 23/11/82 (28) ~~28~~

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Anglicans query role of SADF

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community

Own Correspondent
PORT ELIZABETH. — A motion expressing serious doubts about a "military system whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority people suffer gross oppression and exploitation", was passed by 165 votes to six by the provincial synod of the Church of the Province of South Africa yesterday.

Proposing the motion, the Rev David Russell said a vital role of the South African Defence Force was the "protection of unjust structures".

He said the way to peaceful change had been blocked and "the President's Council has not changed this".

The church had to face the state with a clear

word on the subject and those called up should ask themselves "What are you going to live or die for"?

"If we are involved in defending an oppressor we are involved in what we believe to be a heresy," he said.

Speaking against an amendment, subsequently passed, which left no distinction between the state and the government, Mrs Sally Motlana said that the child going into the Defence Force was "defending the accursed system that exists".

She said: "The border war is a white war, and my child is on the other side fighting to liberate me and the other people."

The Bishop of Lembombo in Mozambique, the Rt Rev Dinis Sengulane, said the issue went "beyond the borders of South Africa".

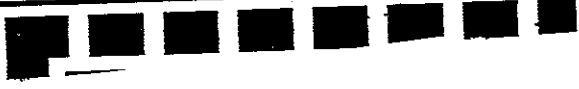
"We have dealt with this issue in Mozambique where so many people fought for a cause which they did not understand. We must teach and inform the church of the implications of fighting in a war."

Mr Deon Irish of Cape Town said he had met people while in the SADF for whom he had an enormous regard and he was not in a position to condemn all of them.

Widow burns 'dirty' house

From RICHARD WALKER
NEW YORK. — A 59-year-old Long Island widow who burned down her house told firemen she did it because it was dirty and she was tired of keeping it clean.

Mrs Mary Sanford, who faces arson charges, was ordered to take psychiatric tests.





The Rev David Russell
ARGUS 23/11/82

Join up? I'd rather go to jail — Russell

Religion Reporter
PORT ELIZABETH. —
The Rev David Russell,
whose five-year banning
order expired at the end
of last month, said yester-
day he would go to
prison rather than be
conscripted into the
army.

Speaking at the Angli-
can Provincial Synod, he
said there were those
who would deny South
Africa was in a situation
of civil war.

The Government had
blocked democratic pro-
cedures which would al-
low the formulation of
peaceful change. Now, as
former Archbishop Bill
Burnett had said, South
Africa was being asked
to "defend the indefen-
sible".

Mr Russell said alle-
giance to Christ demand-
ed that every Christian
should face his consci-
ence and decide
whether Christ would
wish him to participate
in war.

"What are you going to
live and die for? Are you
sure that this is what
obedience to Christ re-
quires? Do you fight to
defend a heresy?" he
asked.

mainly affected by inflation and growth and
of individuals and firms.

you have a market rate of interest and a rational
increasing the supply of money the monetary sector
rate down but in the if you are not
employment then the will result in inflation
look at the rational rate of unemployment
like the rational rate of unemployment it

mainly affected by inflation and the growth
incomes and profits of individuals and firms.
inflation has the effect of reducing the
value of a person and due to this this
of power falls. Hence if an allowance is
of an individual, salary to increase with
person's ability to purchase decreases and
inflation the will result in a decreased
has the effect of reducing economic output
is not able to be able to buy the same
of goods every year. If this is done together with
progressive rate of taxation then for an extra detrimental effect on
the individual as income is being redistributed continually away
from the individual to the government.
Due to decreased demand company profits are also cut and

3. The models of monopolistic competition were developed

NGK consults maids on mixed services

(28) Mail Reporter *Rdm*
 THE wives of members of the Parkview Nederduits Gereformeerde Kerk in Johannesburg are to conduct a poll among their maids to establish their attitudes on mixed services.

23/1/82
 As one of the more liberal and wealthier NGK congregations, the Parkview congregation has for the past four years allowed blacks to use the church for religious meetings on Sunday afternoons when not in use by the white congregation.

This is one of a number of decisions taken over the weekend at a special meeting of the congregation's ecumenical and missionary commission in an attempt at reconciliation and justice between races, the resident minister, Dominee Howard du Toit, said yesterday.

De Du Toit said the idea behind the poll was to find out how servants felt about mixed services. The result of the poll could lead to further discussions between members of the congregation and the church commission for reconciliation and justice.

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 The monopolist is

able to produce more, but does not, therefore there exists 'excess capacity.' This is not the same as 'reserve' capacity, which is found where the firm is able to use an extra plant or factory to meet a short-term increase in demand.

In monopolistic competition, there are many firms, many buyers, but each firm has a particular set of customers which prefer its particular good. The firms actively try to differentiate their products in non-price terms, i.e. through advertising and methods of distribution. The firms are able to command their own price within limits, as there exists an interdependence between all firms.

There exists a debate concerning whether or not there is a situation of 'excess capacity' in a monopolistic competition situation. In other words, do the firms limit output? It has been argued that as the firms do compete with each other and as the consumer is influenced by prices and not just irrationally on advertising, that the power of the monopolistic under competition is not very great. (It is assumed that the firms do not collude with one another - which would be the case under oligopoly.) The firm is then under a particular pressure of

28
SWS
23/1/82

Doubts on SADF role sweep synod

Own Correspondent

PORT ELIZABETH — Serious doubts about the legitimacy of the role of the SADF in defending an unjust social order were voiced yesterday by the Anglican synod.

A motion proposed by the Rev David Russell of Cape Town, was considered the most controversial before the synod, now meeting in Port Elizabeth.

But within an hour it was approved by 165 votes to six — far in excess of the two-thirds majority required.

A move to delete portion of the motion was vetoed by lay representatives, with only 27 white representatives voting for the deletion.

The clause approved

by the synod said: "We feel bound to express our serious doubts about the legitimacy of a military system whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation."

The main black speaker was Mrs Sally Motlana of Johannesburg, who said blacks had no franchise. Parliament was elected by whites and for whites, and "the child who is on the other side of the border is my child."

The motion said the synod was conscious that the war in Namibia and on the borders

showed ominous signs of developing into an open civil war.

It added that:

- Church members were being compelled by law to enter the service of the SADF.

- Many were facing a crisis of conscience, having serious doubts about agreeing to serve.

- Those who conscientiously refused to enter the SADF must leave their country or face imprisonment.

The essential nature of the conflict in South Africa stems from the determination to maintain by force a structure of society in which the majority of the people of this land suffer gross oppression and exploitation," the motion said.

"Synod therefore wishes to make it clear that allegiance to Christ demands of every Christian that before he takes up arms for any purpose, or enters the military, he should face our Lord and ask him whether this is truly what he should do.

Synod will this afternoon debate the issues of military chaplaincy.

Synod queries army's role in SWA

ARGUS

23/11/82

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From Brian Stuart
Religion Reporter

PORT ELIZABETH. — The Anglican Synod has expressed serious doubts about the legitimacy of the South African Defence Force's role here and in SWA/Namibia.

The synod overwhelmingly voted in favour of the first of a string of motions centred on the SWA/Namibian war.

The motion expressed "serious doubts about the legitimacy of a military system whose role is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression".

Handed in by the Rev David Russell of Cape Town, the motion said the border war, with the grave escalation of violence within South Africa, showed ominous signs of developing into civil war.

Crisis of conscience

This, the motion said, meant an increasing number of church members were facing call-up and a consequent crisis of conscience "for reasons of faith".

The motion said "a vital function of the SADF was the protection of unjust structures" and this was a reason why "an increasing number of our members find themselves in a crisis of conscience".

Speaking in debate, Mr Russell, who said he was also liable for call-up, said he realised there were severe penalties for articulating these views, but considered it "critically important for the church to speak out and give guidance and direction.

"The way to peaceful change has been effectively blocked. The President's Council has not changed this."

It was not an over-simplification to say that fighting for the SADF was a fight for the heresy of apartheid.

"Fighting for freedom"

Mrs Sally Motlana, speaking against an amendment which would have deleted a critical paragraph in the motion, which did not draw a distinction between State and Government, said:

"The child that is fighting on the other side in Namibia is my child. They are fighting for freedom. The SADF is fighting for a white government against the blacks."

The Bishop of Lebombo (southern Mozambique), the Rt Rev Dinis Sengulane, said the issue was profoundly important as it went beyond the borders of South Africa.

He added "We have dealt with this issue in Mozambique — so many of our people fought in a cause which they did not understand.

"Teach and inform"

- 3) "We must teach and inform the church of the implications of fighting in a war — beyond merely national considerations." f life questions. It is my
op: Mr E Gasa, a lay delegate from Zululand, said he ust deal not only with a lack
of did not believe "we have terrorists on our borders — also how much that survival can
be if this is so the Afrikaners were terrorists when they fought against the British to maintain their dignity". a the following should be
rais: He added that "an un-Christian government was arming itself to the teeth to protect the privileged position of whites".
- a) 1 Canon E MacKenzie of Cape Town emphasised that the South African Police were often seen as indistinguishable from the Defence Force. a small amount of lower prim-
ary "They are both part of a violent, indefensible system." he said. proficiency in reading and
writing),

b) entertainment and recreational facilities, such as proximity to libraries, cinemas, bathing (including the sea and any swimable river or lake), beerhalls etc.

4) The most neglected area in this survey is that of current facilities and services. In addition to assessing the present conditions of those asked under "Conditions on arrival" (water, latrines, roads, buses, taxis, fuel, shops, schools, clinics, churches, local authority/police, other), the following should be determined:

- a) the accesability of the above,
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c) improvements made by the authorities as well as planned by them,
d) accessability of a post office and telephone, as well as a bank or building society,
e) fire-fighting facilities,
f) ambulance and medical facilities,
g) rainfall and suitability of soil ~~for~~ *the land for farming and grazing,*
h) climate,
i) crime rate,
j) electricity.

Cape Times 23/11/82

Tutu condemns 'apartheid' bill

28

Own Correspondent
PORT ELIZABETH. — The Orderly Movement and Settlement of Black Persons Bill was "the final solution of apartheid just as the nazis found a final solution", the Rt Rev Desmond Tutu said yesterday.

Bishop Tutu, general secretary of the South African Council of Churches, was speaking on a motion condemning the bill at the triennial provincial synod of the Church of the Province of South Africa here yesterday.

The motion before the synod says the bill will bring "increased suffering to millions of South Africans and add to the violence being done to their dignity and basic rights".

'Immoral'

It states it believes the bill to be immoral and calls for support to be given "to those who find themselves called by God to disobey any provisions of the bill should they become law, and so give witness to the Law of Christ".

An amendment, which was defeated, requested



Bishop Tutu

the synod to "ask the archbishop to communicate to the government authorities that if this bill is passed in the form as drafted he will call on all Anglicans to disobey it".

"You don't need gas chambers, you don't need death camps when you have these things," Bishop Tutu said.

"The effect of this legislation when it does come to be promulgated will be to put a steel ring around

white South Africa and consign God's children into outer darkness.

"They will be thrown away like rubbish."

'Knocking'

Bishop Tutu said that when it came to implementing the bill "they will come as they have always come, knocking on doors in the middle of the night".

Supporting the motion, the Rev David Russell said the bill was the "most heinous piece of legislation ever to come before Parliament".

Mr Deon Irish of Cape Town, criticizing the amendment, asked at what point did the church enter the realm of civil disobedience.

He said the amendment suggested the archbishop be used as the "scapegoat" and the synod was "telling the archbishop to break the law".

"I challenge this provincial synod to state what the penalties for Section 19 (1) of the bill are, or for Section 23 (1)," he said.

"I find it utterly hypocritical that this synod can take such a decision."



Call for

The CPSA Synod

Post Reporter

RACIAL lines were clearly drawn in the Anglican synod yesterday on the role of the Defence Force in SWA Namibia with black delegates seeing the SADF as an occupying force.

Earlier this week the synod approved by 165 votes to six a motion expressing "serious doubts about the legitimacy of a military system which is increasingly seen as the protector of a profoundly immoral and unjust social order".

But yesterday's debate on the role of chaplains in the SADF produced very clear divisions between white and black delegates. A motion asking bishops to place all Anglican chaplains under the sole control of bishops and not the SADF was rejected.

It was vetoed in the House of Laity, where whites are in the majority, by 38 votes to 30. This meant there was no vote in the House of Clergy, where blacks are in the majority.

Among four white representatives who consistently voted with black members throughout a protracted debate, including a series of proposed amendments, were the Rev David Russell and Dr Margaret Nash.

Clear racial lines drawn on SADF role

both of Cape Town.

Five of the 20 bishops were among about 20 delegates who absented themselves from the final vote so as to abstain — synod members cannot abstain if they remain in the chamber during a counted vote.

Every synod member who spoke during the debate approved the principles set out in the motion, which was proposed by Archdeacon Charles Albertyn of Cape Town.

These were:

- Synod recognises the need for ministry of the Gospel to all people, whatever their status or condition.

- Synod recognises that the Anglican Church should not be seen to identify with the SADF, which is a foreign occupying force in Namibia and of which a vital function is the support

of the oppressive racist structure in South Africa.

- Synod recognises the theological principle that the bishop of the diocese is the person for whom and through whom all ministry must flow.

The division came on proposals that all chaplains should be under the sole charge of a diocesan bishop, and be paid by the diocese, with no allegiance to the SADF.

Synod rejected, in favour of Archdeacon Albertyn's motion, an amendment by Bishop Godfrey Ashby of St John's Diocese (Transkei) asking bishops to decide how best to implement the three-point principles. Bishop Ashby pointed out that the bishops would be meeting in Windhoek next April.

In the final vote Archdeacon Albertyn's motion was also rejected.

GENERAL NEWS

Bishop: Is SA in a civil war?

28

Own Correspondent
PORT ELIZABETH

The Anglican Archbishop of Cape Town, the Most Rev Philip Russell, should appoint a commission to examine whether South Africa was in a state of civil war, and the implications of taking up arms on either side in that conflict, said a motion presented to the Anglican Synod yesterday.

The Synod will continue its debate this afternoon on the motion by the Right Rev Jacob Dlamini, Bishop Suffragan of St John's diocese (Transkei).

QUESTIONS

It should also answer two questions:

● What ministry does the church need to extend to those whose conscientious objection is based on the "just war" argument and not on religious pacifism?

● If the war in which South Africa is engaged is a civil war, what does the church need to say to those who are not subject to conscription in regard to taking up arms on either side of the conflict?

Bishop Dlamini said Article 37 of the Anglican Church's 39 Ar-

ticles of Faith said it was lawful for Christian men to bear arms and serve in a war "at the command of the magistrate." The article laid down the criteria for judging a "just war."

CRITERIA

These were:

● The war had to be declared by a legitimate authority.

● It had to be waged for a just cause, such as in response to an attack.

● It had to be waged with a good intent, motivated by justice.

● It had to have a reasonable chance of success.

● War had to be undertaken as a last resort. It could not be justified until all chance of settlement by other means had been exhausted.

The good that it could accomplish had to outweigh the destruction and suffering caused by the conflict.

● War had to be carried out with just means. This meant a limited use of force.

● After the war, justice and peace should be assured.

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By GARTH KING

A MOTION calling on Anglican priests to surrender their state marriage licences because of the "untold human suffering" caused by the Mixed Marriages Act and in its insistence that priests document race classification was defeated at the Anglican Synod today.

Many delegates objected to the pastoral implications of the move in that civil marriages in South African Courts often entailed attendant "discomfort, delay and disrespect" for black Anglicans.

The Rev P Campbell of Grahamstown, who supported the motion, called the Act "of the Kingdom of darkness" which was "compromising the position of priests".

He urged delegates to see

Motion on marriage fails during synod

5-2001 25/11/82

the "clear distinction" between the needs of the State and holy sacrament of marriage in the church.

The Rt Rev K Oram, Bishop of Grahamstown, asked: "Why should we carry out the Government's immoral requirements?"

He pleaded for the church to follow a world-wide trend whereby the church's blessing on marriage was divorced from State legislation.

Canon C J Gregorowski

of Cape Town saw the amendment as "a eunuch" and a mere repetition of what has been said before by the Church. He said: "The State is not going to listen to us if we present them with soft options. They must be confronted and must be seen to be the aggressor."

Part of the amendment read: "Believing that the system of apartheid and its classification of people by race is contrary to the mind

of Christ and has caused untold human suffering and noting the requirements made of marriage officers by certain legislation concerning the racial classification of persons, calls on the Synod of Bishops to:

● "Call on other churches to act with the Anglican Church in negotiating the elimination of all such requirements.

● "In the event of such negotiations failing, to consider calling on Anglican churchmen to surrender their licences as marriage officers of the State."

Bishop Desmond Tutu reminded the synod that the South African Council of Churches had already called on member clergy to surrender their State licences.

● See Page 12



UNIVERSITY OF CAPE TOWN EXAMINATION ANSWER BOOK

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

SECTION B

All answer books must be numbered

	Internal	External
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12 The Cape Times, Thursday, November 25, 1982 ★

Non-military service call

Own Correspondent

PORT ELIZABETH. — The provincial synod of the Church of the Province of South Africa yesterday called on the government to provide "an alternative, non-military form of national service which is acceptable to all conscientious objectors."

Proposing the motion, which also records the appreciation of the synod for the fact that the South African Defence Force was giving attention "to this vitally important and urgent matter," the Bishop of Port Elizabeth, the Rt Rev Bruce Evans, said the alternative must benefit the state.

"It must also be beneficial to the per-

son concerned and not just punitive." he said.

Bishop Evans said there was a need for an alternative form of national service not only for those who objected on religious grounds but who, for example, objected for political reasons.

"We need an alternative completely separate from the military, like teaching in schools," he said, "although perhaps the period of service would have to be longer."

A member of the synod from Kimberley, Mr Vic Spencer, said it was important that the alternative service be acceptable to the conscientious objectors as they "feared the government's suggestions would be a mess."

Subject... ECOM
(to be copied from the heading on the Examination Paper)

Paper No... PAPER I
(to be copied from the heading on the Examination Paper)

NOTE CAREFULLY

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
4. Do not write in the left hand margin.

WARNING

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

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

because of a deliberate policy of the Government of throwing people into homeland resettlement camps, he said.

Bishop Tutu added: "We've heard the Afrikaners say it will be difficult for them to forgive or forget what the English did to them in concentration camps.

"We are going to find it difficult to forget, even if we forgive, what this Government has done to our people"

Synod approved without dissent a motion by Bishop Tutu asking the Archbishop of Cape Town, the Most Rev Philip Russell, in cooperation with leaders of other Churches to call for urgent discussions with the Government and "homeland" authorities to ask them "to end this evil policy" of resettlement.

State 'cannot prosecute mixed marriage priests'

sta 25/11/62

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Own Correspondent

PORT ELIZABETH — The State cannot prosecute clergymen for refusing to carry out the Mixed Marriages Act stipulation that they should determine the racial classification of people they marry.

This was legal advice given to the Anglican Provincial Synod yesterday before it began a debate on two motions.

One, due to be debated today, totally rejects the Mixed Marriages Act and section 16 of the Immorality Act.

The other states that "apartheid and its classification of people by race is contrary to the Mind of Christ."

It calls on all clergymen who are marriage officers to "refuse to act in any way whereby they are required to determine the racial classification of any person."

This motion was introduced by Canon Chris Gregorowski, of Cape Town.

Canon Gregorowski said that as a priest of God — "I am not a priest in the idolatrous temple of apartheid" — he refused to write anything in the marriage form about the race of those he married.

By requiring clergymen to determine the race of people they married and to refuse marriage to "mixed" couples, the Government was expecting ministers of religion to safeguard the cornerstone of apartheid.

As servants of God they found this intolerable.

The Government instruction manual to marriage officers put the onus on them to classify by race the people they married if they were not in appearance "obviously of the same race."

CPSA Synod

Clergy 'can't be prosecuted' for ignoring race

E. Post 25/11/82

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Post Reporter

THE State cannot prosecute clergymen for refusing to carry out the Mixed Marriages Act demand that they should determine the race classification of people they marry.

This was legal advice given to the Anglican Provincial Synod here yesterday before it began a debate on two motions.

One, due to be debated today, "totally rejects" the Mixed Marriages Act and Section 16 of the Immorality Act. The other states that "apartheid and its classification of people by race is contrary to the mind of Christ".

It calls on clergy who are marriage officers "to refuse to act in any way whereby they are required to determine the racial classification of any person".

This motion was introduced by Canon Chris Gregorowski, of Cape Town,

who said that as a priest of God - "I am not a priest in the idolatrous temple of apartheid" - he refused to write anything in the marriage registration form about the race of couples whom he married.

He said that in requiring clergymen to determine the race of people they married, and to refuse marriage to "mixed" couples, the Government was expecting ministers of religion to safeguard "the cornerstone of apartheid".

As the servants of God, they found this intolerable.

The instruction manual issued by the Government to marriage officers put the onus on them to classify by race the people whom they married if they were not in appearance "obviously" of the same race.

The manual said that while birth certificates or identity documents were "a useful guide, they are not infallible".

But last month the re-

gional representative of the Department of the Interior sent a document to priests saying that identity documents were acceptable proof of race.

Canon Gregorowski said this was apparent recognition that on this issue ministers were not prepared to "classify" people in terms of Government policy.

The Archbishop of Cape Town, the Most Rev Philip Russell, said legal advice had been sought.

It was was that a marriage officer was not in contravention of the law in refusing to classify people by race, although he might lose his marriage licence. He was also not committing an offence if he refused to sign race declarations as to sign race declarations as a commissioner of oaths.

Archdeacon Neville Whitford of Port Elizabeth said: "Priests should perform holy matrimony in the eyes of God, and let the State do what they want to do."

Message of support for jailed objector Racial divisions at synod close

E. Root 25/11/82
(28)

Post Reporter

Post Reporter

MR CHARLES YATES, the Anglican conscientious objector serving a sentence of imprisonment for refusing military service, is to receive a message of support from the Anglican Provincial Synod.

Mr Yates was former diocesan secretary of the Anglican Diocese of Namibia in SWA/Namibia. Synod was told that he was being held "as a common prisoner" at Pretoria Central Prison.

In Port Elizabeth yesterday, synod approved a motion by the Very Rev A D Bruno, Dean of Windhoek, to send a message to Mr Yates "thanking God for his patient endurance during his time in enforced detention".

It said that in the final months of his imprisonment, the church prayed that "he may know the strengthening power of God's grace and His guidance for the future".

Dean Bruno said Mr Yates would "hopefully" be released next February after serving one year and nine months in prison.

Bishop Michael Nuttall of Natal, who was formerly Bishop of Pretoria, said he had had the privilege of ministering to Mr Yates "and I was deeply impressed by the depth of his Christian conviction".

THERE were no racial divisions in the Anglican Synod during debates on military matters yesterday, as there had been on the issue of military chaplains on Tuesday.

The harmony in the synod after the previous day's sharp divisions was remarked on by Bishop Desmond Tutu, who asked the synod to rise and applaud the Archbishop of Cape Town, the Most Rev Philp Russell, for the manner in which he had chaired that debate.

"I want to give praise to God that we have been held together when dealing with subjects I thought might tear this body apart. I thank God for this wonderful spirit. Even in this, we are together in a wonderful way," Bishop Tutu said.

Synod members gave the Archbishop a standing ovation.

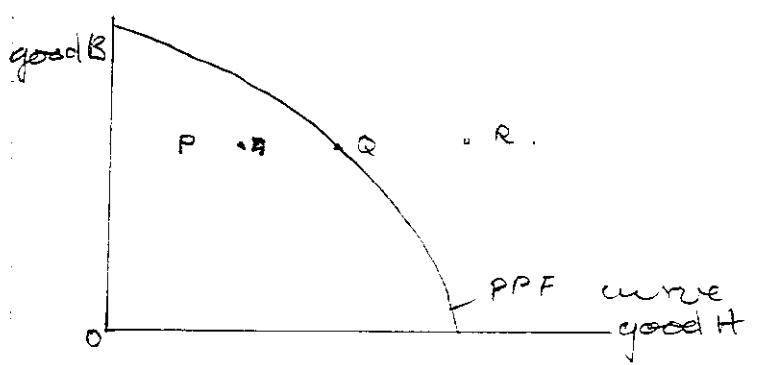
Later, when synod was due to elect its representatives to a number of church bodies, Archdeacon P D A Bowen of Port Elizabeth said he had seen a document which asked all black members to vote for blacks only.

In an interview, Rev David Russell of Cape Town said it was possible that the document had been an attempt by somebody outside the church to sow discord.

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Soldiers need religion, says chaplain

CAPE TIMES
25/11/82

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Section B

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"We must administer to Swapo whatever the South African government says, and we must administer to the SADF whatever pressures are put on us from anywhere else," he said.

The Rev J de Metz said he had been going to the border as an army chaplain for the past six years during which time he had never "been coerced by the government to preach specific sermons".

The important thing, he said, was that the men needed the gospel of Christianity and they needed to be ministered to.

Mrs D Thompson, a lay delegate from SWA-Namibia, pointed out that the motion, if it was passed, would cause very deep divisions in the church. "It's going to divide people and divide us," she said.

She was followed by Mrs J Naser from Pretoria, who said that people were "voting more and more along racial lines".

The motion was defeated in the House of Laity by 38 votes to 30, four whites voting for the motion and four blacks against it.

Complete freedom

Mr Daines said SADF chaplains had always had complete freedom to preach and had had nothing but encouragement from the Chaplain-General of the Defence Force.

Mr Daines, a chaplain at Voortrekkerhoogte, had been invited to address the synod as part of the debate on the role of chaplains in the SADF.

He said that at present there were eight full-time chaplains, 23 who were parish priests in uniform, 14 who were part-time

General reaction

Mr Daines said the first question he put to Anglican national servicemen was "how they justified being in the army", and "the general reaction is none of them have thought about the question. It hasn't been put to them by their parish priests".

He said that army chaplains were not required to take any oath, "but as a South African I try to be loyal to my country".

Answering another question, he said that even if the synod of the CPSA declared the war in SWA/Namibia an "unjust war" the men would still need the ministry of the Anglican Church — "and that is where the priest ought to be."

At the same session of the synod the Bishop-suffragan of St Johns, the Right Rev J Z Dlamini, presented a motion calling on the Archbishop of Cape Town to set up a commission to study and analyse the whole question of what was a "just war".

The motion requests the commission to ascertain whether the traditional teaching of the church is still "a sufficient response in the light of nuclear weapons".

Is it a just war?

It further seeks an answer to the question as to whether South Africa is fighting a just war and whether "if the war in which SA is engaged is a civil war, what does the church need to say to those who are not subject to conscription in regard to the taking up of arms on either side of the conflict".

The Rt Rev Dlamini said that young people needed guidance with regard to the war in SWA/Namibia and needed to know whether the war was "just or unjust".

The articles of the church allowed the Christian to participate in a just war, but one needed to know whether the war in SWA/Namibia fell into this category.

Defence Reporter
EVEN if the Church of the Province of South Africa declares the border conflict to be an unjust war, Anglican chaplains should continue to minister to South African soldiers involved in it, according to an Anglican chaplain.

Unjust war or not, the soldiers would still need the ministry of the Anglican Church — "and that is where the priest ought to be", the Rev John Daines, a serving chaplain of the South African Defence Force, told the CPSA's triennial synod, which is being held in Port Elizabeth this week.

Motion defeated

Mr Daines had been invited to speak in a debate on a motion which would effectively have prevented military chaplains from operating in the operational areas. The motion was defeated.

The motion sought:
● To withdraw all licences of chaplains unless they fell under the authority of the bishop of the diocese in which they served;

● Order them to be appointed and paid by the bishop;

● Demanded that they be "dressed in such a way that they are not identified as members of the SADF but seen quite clearly to be ministers of the CPSA".

Speaking to an ultimately defeated amendment to the motion, the effect of which was to refer the matter to the synod of bishops, the Bishop of St Johns, the Right Rev Godfrey Ashby, said that the important thing was that they were administering to people.

and one who was completing his national service. Chaplains were appointed by the SADF on the recommendation of the church and were licensed by the bishop of the diocese in which they served.

Military chaplain

Describing the work of a military chaplain, Mr Daines said his own duties were those of the average parish priest, and in addition involved ministering to the largest military hospital and largest military prison in the country. He was also responsible for 12 other units.

Chaplains were expected to do tours of duty in the operational area, and as a result of the shortage of manpower he went two or three times a year for a month at a time.

"I have to do so if the men in the operational area are going to receive some sort of ministry", he said.

He added: "We have had to fight hard for the identity of chaplains and we also fought for the right of conscientious objectors."

Asked if he was prepared to minister to the "other side", he said that if the church was prepared to accept the responsibility for its men they were at liberty to go. If people from the "other side" were captured or wounded "we are obliged to minister", he said.

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Anglicans to defy Mixed Marriages Act

ARGUS 26/11/82 28

Heresy

"One of the implications of saying that apartheid is a heresy is that if you act to bolster apartheid you are acting as a heretic. We must stop being heretics about marriage."

Archdeacon Bank said the Presbyterian and Congregational churches had taken similar stands on these two measures.

In his capacity as provincial registrar, Mr Basil Corder asked the Archbishop of Cape Town, the Most Rev Philip Russell, to rule "out of order" that section of the motion calling on priests to marry couples in spite of the Mixed Marriages Act.

'Ultra vires'

"It would be ultra vires of Provincial Synod to pass a motion having the force of law in the church but which contravenes the civil law in South Africa."

Archbishop Russell ruled that the debate should continue.

The Rev V Mkhize, of Maritzburg, who ministers to a predominantly white congregation, said: "I am looking forward to a colourless South Africa."

See page 2

From Brian Stuart
Religion Reporter
PORT ELIZABETH. —
The Anglican Church is to tell the Prime Minister Mr P W Botha, that it will no longer obey the Mixed Marriages Act. In future it will marry couples of mixed race in any Anglican church.

The decision, with immediate effect, was taken here yesterday by the church's policy-making body, the Anglican Provincial Synod, without a single dissenting vote.

It was taken in the face of legal advice that any marriage officer who

solemnised a "mixed marriage" would be liable to prosecution under the Mixed Marriages Act.

Synod decided the church could not obey a State requirement which was in conflict with the law of God

Archdeacon Louis Bank, of Cape Town, who introduced the motion, said the Mixed Marriages Act and Section 16 of the Immorality Act had been created by the Government at the request of the Ned Geref Kerk as "the granite column on which to build the temple of apartheid"

"Racial purity was the subject of World War 2. This is precisely the same ideology. I cannot see any difference. Whether the people in power find it uncomfortable or not, we cannot have any part in it," he said

"If the church claims to have Scripture as its source, it cannot refuse to marry people of different races. If it refuses, it acts against Scripture.

61 + 26 = 87 = 44% F



**UNIVERSITY OF CAPE TOWN
EXAMINATION ANSWER BOOK**

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

All answer
Number o
Number o

Call on marriage licences rejected
Own Correspondent
PORT ELIZABETH - An amendment to a motion which would have called upon all Clergy of the church of the Province to refuse to issue marriage licences to mixed marriages was defeated at the annual synod of the C.S.A. here yesterday.
The amendment to a motion on the Prohibition of Mixed Marriages Act, was proposed by Canon J.N. Suggit of Grahamstown.
Seconding the amendment, the Rev Peter Campbell of Grahamstown said the church was being "compromised by this iniquitous and heretical piece of legislation".
The synod passed a second amendment, proposed by the Rev M.J. Wimmer of Johannesburg, calling on all other churches to act with the C.P.S.A. in negotiating the elimination of all racial requirements.
If this failed, consideration should be given to surrendering marriage licences, the motion said.

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WARNING

1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
4. Do not write in the left hand margin.

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

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

23

Plea to petition Govt to repeal 2 Acts

Post Reporter

OTHER churches are to be asked to join the Anglican Church in a fresh petition to the Government to repeal both the Mixed Marriages Act and Section 16 of the Immorality Act.

This was part of the motion adopted without dissent at the Anglican Provincial Synod in Port Elizabeth yesterday allowing all Anglican ministers to marry couples regardless of race.

The text of the historic Anglican Church decision, applicable to Anglicans throughout South Africa, South West Africa, Lesotho, Swaziland and Mozambique, is:

"This Provincial Synod of the Church of the Province of Southern Africa totally rejects the Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act on the grounds that Scripture and the teaching of the Church about the unity of mankind deny that, in the teaching of the Church or in its laws, there should be any impediment to the marriage of persons of different race.

"Synod requests the archbishop to petition the Prime Minister to repeal both the Mixed Marriages Act and Section 16 of the Immorality Act, and to seek the support of other churches in doing so.

"Synod calls upon all its ministers who are marriage officers and are approached by couples wishing to get married in South Africa, but prevented from doing so legally by the Mixed Mar-

- "Inform them of the position of the Church in regard to the Acts.
- "Make them aware of the possible consequences of their living together as husband and wife.
- "Marry such couples in accordance with the Church's formularies if there are no other obstacles to their marriage.
- "Record such marriages in a register corresponding to the marriage register and keep the record in the diocesan offices of every diocese in the Republic."

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CPSA Synod

Text of church decision to be sent to Botha

E Post 26/1/82

forms

Post Reporter

THE Prime Minister, Mr P W Botha, is to be told by the Anglican Church that the proposed Orderly Movement of Black Persons Bill and the influx control system are "blasphemous" and must be resisted by Christians.

Mr Botha will be told that the Church has called on its members to resist the Bill if it becomes law.

"Provisions which are contrary to the Will of God cannot be binding on the consciences of citizens, because 'we must obey God rather than man' (Acts 5:29)."

"Should the Bill become law, people will be compelled - many for reasons of survival, other for reasons of conscience - to disobey it."

Anglican Church members will also be told that they are not to regard these provisions as binding on Christians.

Mr Botha will receive the text of a decision of the Anglican Provincial Synod stating: "In its essential

features the Bill, and the influx control system it seeks to intensify, are blasphemous of the Creator and directly contradict the faith of all Christians that God created man in His own image.

"Because God loves all people, we have to love and care for them."

The decision refers the Prime Minister and church members to Genesis 1:24, Genesis 1:33, Genesis 4:16 and James 2:8, which refer to God creating all mankind is His own image and of equal worth in His sight.

The Anglican Church is to call on the leaders of other churches, some of which have already said this law would "not be binding" on Christians, as well as on Bishop Desmond Tutu, general secretary of the South African Council of Churches, to join in opposing these race laws.

In Port Elizabeth yesterday, the Anglican Provincial Synod asked the Most Rev Philip Russell, Archbishop of Cape Town, to "proclaim a day of prayer

and fasting" early in the new year on the Bill and influx control.

Archbishop Russell is to issue a pastoral letter, to be read on the day of prayer.

The motion, produced by a synod select committee under the chairmanship of Dr Margaret Nash of Cape Town, said the Bill would bring increased suffering to millions of South Africans in violation of their dignity and basic rights.

"Synod resolves individually and corporately under God to reject and resist the proposed Bill and the unjust influx control system it seeks to strengthen.

"Synod calls on all church members to join in offering informed, conscientious and sustained resistance to the Bill and the existing system of influx control.

"Synod pledges the support of the Church of the Province of Southern Africa (Anglican) to all who suffer in consequence of such resistance in obedience to the Lord Jesus Christ."

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Mail Correspondent
PORT ELIZABETH. - Apartheid was "totally un-Christian, evil and a heresy", the provincial synod of the Church of the Province of South Africa declared yesterday.

In doing this it follows a move taken by the NG Sidingkerk and the World Alliance of Reformed Churches in declaring apartheid a heresy.

Proposing the motion, which was carried unanimously, Bishop Desmond Tutu, general secretary of the South African Council of Churches, said that all men were made in the image of God.

"But apartheid says that your value is not intrinsic to your being created by God. Race is the principle that determines your value."

It made an idol of identity, he said, as "apartheid is a pseudo-gospel".

In his motion Bishop Tutu pointed out that apartheid "denies a central teaching of the Christian faith, namely that God was in Christ reconciling the world to Himself since it teaches the irreconcilability of certain races".

He said that apartheid had caused "tremendous suffering" at an "unacceptable cost".

He also proposed that the Archbishop appeal to the NGK to denounce apartheid as unscriptural and then to enter into dialogue with the churches affiliated to the South African Council of Churches.

The synod also confirmed apartheid could not be supported by the Gospel "because of its divisive nature".

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In South Africa White wages are away by the average have more respect marginal product

Therefore their remuneration should be higher than Blacks. This argument does not look into nor consider the historical development of Black and White wages. Blacks cannot automatically work harder and expect better pay, and this link between effort and remuneration has been broken by efforts of big business, especially the mines, to secure a 'cheap' labour force. The mines are faced with a fixed cost structure, which is linked with their demand for unskilled labour. They offer low wages

23 ~~24~~ Star 26/1/42

Church plans race Acts appeal

Own Correspondent

PORT ELIZABETH — Other churches will be asked to join the Anglican Church in a fresh petition to the Government to repeal the Mixed Marriages Act and Section 16 of the Immorality Act.

This was part of a motion adopted without dissent at the Anglican Provincial Synod in Port Elizabeth yesterday allowing all Anglican ministers

to marry couples regardless of race.

The decision says in part: "This Provincial Synod of the Church of the Province of Southern Africa totally rejects the Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act on the grounds that Scripture and the teaching of the Church about the unity of mankind deny that in the teaching of the Church or in its law there should be any impediment to the marriage of persons of different race."

[Handwritten notes in cursive script, mostly illegible]

Church to defy marriages law

E-Post
26/11/82

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Anglicans will wed couples of 'mixed' race

Post Reporter

THE Anglican Church is to tell the Prime Minister, Mr P W Botha, that it will no longer obey the Mixed Marriages Act, and will in future marry couples of "mixed" race in any Anglican church in Southern Africa.

The decision, which is of immediate effect, was taken in Port Elizabeth yesterday by the church's top policy-making body, the Anglican Provincial Synod, without a single dissenting vote.

It was taken in the face of legal advice that any marriage officer who solemnised a "mixed marriage" would be liable for prosecution under the Mixed Marriages Act.

The synod decided the church could not obey a State requirement which was in conflict with the law of God.

Introducing the motion, Archdeacon Louis Bank of Cape Town said the Mixed Marriages Act and Section 10 of the Immorality Act were created by the Government at the request of the Ned Geref Kerk as "the granite columns on which to build the temple of apartheid".

"Racial purity was the subject of the Second World War. This is precisely the same ideology," he said.

"I cannot see any difference, whether the people in power find it uncomfortable or not. We cannot have any part in it.

"If a church claims to have Scripture as its source, it cannot refuse to marry people of different races. If it refuses, it acts against Scripture.

"One of the implications of saying that apartheid is a heresy is that if you act to bolster apartheid you are acting as a heretic. We must stop being heretics

about marriage."

Archdeacon Bank said the Presbyterian and Congregational churches had taken similar stands on these two measures.

In his capacity as Provincial Registrar, Mr Basil Corder asked the Archbishop of Cape Town, the Most Rev Philip Russell, to rule "out of order" that section of the motion calling on priests to marry couples in spite of the Mixed Marriages Act.

"It would be *ultra vires* for the Provincial Synod to pass a motion having the force of law in the church but which contravenes the civil law in South Africa."

Archbishop Russell ruled that the debate should continue.

The Rev V Mkhize of Maritzburg, who ministers to a dominantly white congregation, said: "I'm looking forward to a colourless South Africa."

Mue
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clerics

In an earlier debate, the clergy rejected a motion that Anglican clergymen who were State-appointed marriage officers should surrender their licences. It was suggested that "holy matrimony" in the Church would then be separated from the civil and legal aspects of marriage, as in most countries in Europe.

Mr James Willett-Clarke of Pretoria said: "Marriage is a sacrament and we will apply it in terms of Church laws. And when it comes to State requirements we must tell them: 'That buster, is your baby!'"

● See Page 5

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Claims made of worker 'repression'



8 Post 26/1/82

By GARTH KING

THE Ciskei security chief, Lieutenant-General Charles Sebe, told wives of detained Wilson-Rowntree workers that he had detained them at the time of their strike "on the basis of a list he had received from Wilson-Rowntree management".

These and other startling claims were made in a document on "The Wilson-Rowntree Campaign" by the Diocese of Cape Town's Board of Social Responsibility — made available to Anglican Synod delegates this week.

The document, which traces the history of "the unfair dismissal" of 500 workers at the start of this year, claims:

- Jobless workers have suddenly been threatened with eviction for arrear rentals.

- Companies had "suddenly" demanded full payment for goods bought on hire purchase.

- There has been continual harassment of workers and their union (SAAWU) by the Ciskeian authorities and Wilson-Rowntree management.

The document said: "Wilson-Rowntree, together with other employers, benefit from the repression of independent trade unions and the cheap labour provided by the Ciskei — a service that has been refined by the creation of the Manpower Development Centre in the Ciskei. This is a computerised screening process which weeds out workers who have been active in trade unions, to ensure a submissive labour force for employers."

The synod is due to discuss a motion today which calls on the Anglican Church to "actively boycott all Wilson-Rowntree products until the SAAWU is satisfied that the workers have been reinstated".



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Church clash on war 'crusade' claimed

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Religion Reporter

PORT ELIZABETH. — For many years there has been a clash between the "religious crusade" advocated by some Ned Geref Kerk ministers, including the Chaplain-General of the Defence Force, Major-General J A van Zyl, and the beliefs of other churches ministering to South African troops.

This was disclosed in a document distributed at the Anglican synod in Port Elizabeth by the Rev John Daines, Anglican military chaplain at Voortrekkerhoogte.

Mr Daines said Roman Catholic, Anglican, Methodist, Baptist, Presbyterian and Congregational chaplains had "fought against" the mentality behind the crusade.

Some of the statements made to troops by the chaplain-general were in conflict with the doctrine of these churches.



THE Rev S Lockett ... "political" attitudes criticised.

Mr Lockett said chaplains were used to "prepare" troops for war, quoting statements that the war was considered a religious "calling". In reply, Mr Daines said this was an "Afrikaans document".

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Calvinists

"The chaplains of the English churches have fought against the 'crusade' mentality for years without any assistance from the church." Mr Daines said.

"It must be realised that the authors of the Afrikaans publications quoted are biblical fundamentalist Calvinists whose interpretation of texts such as Romans 13 differs from ours.

"One must further realise that they are writing for their own church members and not for members of the Anglican Church."

Mr Lockett said General van Zyl had denied the theological tenets of many Christian churches, which recognised the validity of conscientious objection.

Protector

The Anglican synod approved by 165 votes to six a statement criticising "a military system which is increasingly seen as the protector of a profoundly immoral and unjust social order in which the majority of people suffer gross oppression and exploitation".

A motion called on the Anglican Church "not to be seen to identify with the SADF ... of which a vital function is the support of the oppressive racist structure in South Africa".

Before the adjournment of the debate, the Very Rev Aiden Cross, Dean of Bloemfontein, who lost a son in the border war, opposed the motion.

He said it would be a denial of Christ's incarnation not to minister to people everywhere.

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He was replying to a document released at the weekend by the Rev S Lockett, director of the Anglican Board of Social Responsibility, Cape Town.

Mr Lockett sharply criticised the "political" attitudes of General van Zyl and others as expressed in the official magazine of the Defence Force, Paratus, and other documents given to troops.

In his reply, Mr Daines accused Mr Lockett of factual errors and incorrect terminology. But his 13-page document confirmed the sharp division between the NGK and other churches in attitudes to the border war and in religious instruc-

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Churches asked to join petition to Govt

Anglicans join others in calling apartheid a heresy

Religion Reporter

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The Anglican decision branding apartheid as a heresy follows a similar decision by the Ned Geref Sending Kerk,

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The only surprise in the Anglican decision on a motion moved by Bishop Desmond Tutu was that it was approved without a single dissenting vote.

Synod said apartheid denied that all people were created in God's image and also denied a central teaching of the Christian faith, which was that in Christ, God reconciled the world to Himself.

The Archbishop of Cape Town, the Most Rev Philip Russell, was asked "to appeal to the white

NGK to denounce apartheid as unscriptural and then to enter into dialogue with the SACC and other churches".

Synod also expressed its support of the stand taken by the recent Synod of the Sending Kerk in declaring apartheid a heresy.

● See Page 3.

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"Rejects"

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"Synod supports all ministers who are marriage officers and refuse to fill in the racial classification of the couples they marry when completing their marriage registers."

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Accusations against EL firm 'less than fair'

E Post 26/11/82

By KEITH ROSS
EAST LONDON — Accusa-
tions made against Wilson-
Rowntree at the Anglican
Synod in Port Elizabeth
this week, were today de-
scribed as "less than fair"
by the company's manag-
ing director, Mr Peter
Preston.

The accusations were
made in a document on
"The Wilson-Rowntree
Campaign" by the Diocese
of Cape Town's Board of
Social Responsibility.

It traces the history of
the "unfair dismissal" of
nearly 500 workers, "at the
beginning of this year" by
Wilson-Rowntree.

It claimed there had been
continual harassment of
workers and their trade
union by the Ciskeian au-
thorities and Wilson-
Rowntree management.

The document said: "Wil-
son-Rowntree, together
with other employers bene-
fit from the repression of
independent trade unions
and the cheap labour pro-
vided by the Ciskei — a ser-
vice that has been refined
by the creation of the Man-
power Development Centre
in Ciskei.

"This is a computerised
screening process which
weeds out workers who
have been active in trade
unions to ensure a submis-
sive labour force for
employers."

These accusations, how-

ever, were made without
any attempt to get the
viewpoint of Wilson-
Rowntree, according to Mr
Preston.

"We have no knowledge
of the Diocese of Cape
Town Board of Social re-
sponsibility," he said.

"Certainly they have
never contacted us to hear
our side of the story, and we
fail to see how they can
comment on the rights and
wrongs of this particular
industrial dispute with any
degree of impartiality or
authority.

"We believe, with regret,
that they have been less
than fair."

Mr Preston denied his
company had given a list of
workers to Lt-General
Sebe, or to anybody in the
Ciskeian police.

"We have not harassed
the dismissed workers, or
their trade union," he said.

"We are not using, and
have never used the ser-
vices of the Manpower De-
velopment Centre in Ciskei.

"We do not, and have
never used, cheap labour.
Our wage rate and fringe
benefits are well in excess
of those currently being
paid in industry in South
Africa. We have no knowl-
edge of the other claims

"The 470 workers lost
their jobs at the beginning
of 1981 and not at the begin-
ning of this year."

● See Page 5

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Synod voting 'reflects deep hurt in SA'

28/11/57

Post Reporter
IN saying apartheid was a heresy and rejecting the Mixed Marriages Act and "genocidal" resettlement camps, the Anglican Synod was merely reflecting part of the deep hurt in South African society.

This was the response of synod members interviewed in Port Elizabeth at the weekend. They said synod was not defying the Government, but was finally acting "in compliance with the Gospel".

"We said 'to hell with Section 16 of the Immorality Act and the Mixed Marriages Act' because if the Church continues to apply these provisions, it negates its own Gospel," said Canon Edward MacKenzie, the first coloured clergyman to be elected a canon in the Anglican Church.

"This is not an act of defiance of the Government. It is a very positive response to the current situation — the Church is living out its sacramental life."

Archdeacon Louis Bank, who proposed the motion that Anglican clergymen should marry couples regardless of the Mixed Marriages Act, said he believed the synod as a whole showed an "irritation" which anything which simply mouthed pious thoughts. It wanted action.

He believed that if the church had not moved into action this year, and if it failed to act in the way it said it would before the next synod in three years' time, there could be a split in the church.

Canon MacKenzie agreed: "There are lots of black people who demand that we act as a Christian Church should act. If we don't, there is a real possibility of a split."

Mr Matt Esau, chairman of Cape Town's Anglican Board of Social Responsibility, said the unanimity reached on issues which were regarded as controversial, reflected an awareness of how deep the hurt

was in South African society.

These issues included declaring apartheid a heresy, setting up a task force to counter the resettlement policy and questioning the legitimacy of a military system increasingly seen to be "defending the indefensible".

"The significance of the voting was that it showed that members of synod had their eyes opened to the deep hurt of people who suffer under apartheid.

"We had to ask ourselves important questions. What am I part of? What is my responsibility as a Christian? We had to look at apartheid in that broad perspective.

"It is not easy to get up in synod, with the whole country listening, and to talk about the hurt of apartheid. And yet in the debates, we found that people who are not black go through a similar oppression. That, I believe, is why we had unanimous votes on such issues."

Out of diversity, astonishing unanimity

ARGUS
30/11/82 (28)

The church will not learn that it confounds its work by stretching the canvas so wide that it tries to slay every evil at one time. The old saying remains true: You can eat an elephant only one bite at a time." — Archbishop Philip Russell in his Charge to the Anglican Provincial Synod.

Argus Religion Reporter, Brian Stuart, surveys the synod, which ended in Port Elizabeth last week.



Violence even in the trivia of television ...

HAVE you bitten an elephant today? This might not sound like a profoundly theological statement, yet it neatly summarises the approach of the 1982 Anglican Provincial Synod to what it unanimously declared to be "the heresy of apartheid".

Synod members this year came from Soweto and Constantia, they were black and brown and white, rich and poor. There were white ministers from black congregations and black priests ministering to white congregations.

They came from Ovamboland and Mozambique, from Lesotho and Swaziland, from every corner of South Africa. They came from different cultures, different backgrounds, speaking a dozen different tongues.

They not only achieved consensus on 102 separate motions, working together through innumerable amendments, but reached absolute unanimity on the vast majority of the issues discussed.

Synod reflected a strong distaste for "nice-

sounding statements" which said no more than the Government already knows — in the words of the Church, that apartheid is an onslaught on the Word of God, that it denies that all people are created equally in the image of God, that it deprives people of the justice God demands, and that it creates unfold human suffering.

Setting the tone for the deliberations was the Most Rev Philip Russell,

Archbishop of Cape Town and Metropolitan of the Anglican Church. He said that South Africa was a land of violence, not least violence to the integrity of the human being.

There was, he said, "violence in the trivia of TV, violence in the alleged torturing of those in detention, structural violence against unprotected men and women in the Group Areas Act, in resettlement schemes and so on".

In this situation, the Christian church had to provide a "God dimension" in society, and not just do those things which other organisations existed to do.

It was in the context of action, rather than pious resolutions, that he said: "You can eat an elephant only one bite at a time."

So the synod set about determining its priorities and homed in on four specifics on which, it said, there could be no compromise.

In each it seemed to be defying the State. But no member of synod spoke of defiance. The delegates spoke of obedience to God. The attitude was that there were specific laws of God which demand obedience, and the church had to act in compliance with them. If the State then acted otherwise, the State was acting in defiance of law.

These four "bites at the elephant" are significant.

On apartheid itself, the decision was unanimous. "Apartheid denies that what gives people infinite value is the fact that they are created in God's image.

"Since apartheid teaches the irreconcilability of certain races, it denies a central teaching of the Christian faith ... apartheid is totally un-Christian, evil and a heresy."

On the Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act, synod held that the church and its members could not act in obedience to their provisions because they were in conflict with God's Law.

Synod called on all its ministers, when "approached by couples wishing to get married in South Africa but prevented from doing so legally by the Mixed Marriages Act ... to marry such couples in accordance with the Church's formularities if there are no other obstacles to their marriage".

Such marriages are performed by ministers of almost all of the mainstream churches already — including ministers of the NGK family of churches. And probably nowhere more often than in the Peninsula.

But in the past it was done "secretly". Now the church gives formal rec-

ognition to these marriages. Its ministers may perform them in exactly the same way as "legal" marriages registered with the State.

There was unanimity, too, on resettlements, which synod was told dumped millions of people into areas with minimum facilities and little hope of employment — in many instances, little hope of survival.

And the synod resolved "individually and corporately under God to reject and resist the proposed Orderly Movement Bill and the unjust influx control system which it seeks to strengthen."

Synod spent many hours on a number of motions dealing with the South African Defence Force, including the conscription of whites to serve in a war which synod said "shows ominous signs of developing into an open civil war".

The issue of Anglican chaplaincy in the SADF was the most emotional. Most delegates insisted that the church had to be wherever its members

were, to minister to them.

But there was deep concern that chaplains appointed by and paid by the SADF and wearing its uniform should not be seen as "identifying" the church with the SADF, which synod stated was "an occupying force" in South West Africa.

Synod said also it believed "that in South Africa fundamental democratic processes which might allow for peaceful evolution towards a more human and just society are lacking, and there is no adequate evidence of sufficient will to establish such procedures" — the closest synod came to an outright condemnation of Mr P W Botha's constitutional proposals.

"The essential nature of the conflict stems from the determination to maintain by force a structure of society in which the majority of people of this land suffer gross oppression and exploitation.

"As a result, a vital function of the SADF has become the protection of these unjust structures.

LEWIS 30/11/82

Unity in spite of disparity a feature of Anglican synod

22

"SINCE apartheid teaches the irreconcilability of certain races, it denies a central teaching of the Christian faith, namely that God was in Christ reconciling the world to Himself. Apartheid is totally un-Christian, evil and a heresy."

This was the unanimous decision of the Anglican Church's Provincial Synod which ended its three-yearly meeting in Port Elizabeth last Friday.

The synod in its decision to ignore the Mixed Marriages Act, to resist the resettlement of millions of blacks, to tell the Prime Minister (Mr P W Botha) that the proposed Orderly Movement and Settlement of Black Persons Bill was "blasphemous of God."

Synod members were not at all surprised at having taken the bit between the teeth on so many issues.

They were people from Gelvandale, Soweto and Constantia, they came from Ovamboland and Mozambique, from Lesotho and Swaziland, from every corner of South Africa.

They were black and brown and white, rich and poor, from different cultures, different backgrounds, and spoke a dozen different languages.

They did not merely seek "consensus" on the 102 separate motions before them, but reached absolute unanimity on the vast majority of the issues debated.

"The Church will not learn that it confounds its work by stretching the canvas so wide that it tries to slay every evil at one

time," said the Most Reverend Philip Russell, Archbishop of Cape Town and Metropolitan of the Church of the Province of South Africa, in his opening Charge.

"The old saying remains true: you can eat an elephant only one bite at a time."

Describing South Africa as a land of violence in the trivia of TV, violence in the alleged torturing of those in detention, structural violence against unprotected men and women in the Group Areas Act, in resettlement schemes and the pass laws, he called on the church to establish priorities and to act on them.

The synod responded by determining four main areas of priority. In each it seemed to be defying the State, but no member of synod spoke of defiance. They spoke of obedience to God.

Last Friday, the synod unanimously declared that apartheid was a heresy. But this was the underlying belief in all the major decisions taken earlier.

"Apartheid denies that what gives people infinite value is the fact that they are created in God's image," the synod said.

So it agreed that the church and its ministers could not act in obedience to the Prohibition of Mixed Marriages Act.

"Scripture and the teaching of the Church about the unity of mankind deny that there should be any impediment to the marriage of persons of different race.

"Synod calls on all ministers approached by couples

A Special Correspondent reviews the Anglican synod which ended in Port Elizabeth last week.

wishing to get married in South Africa but prevented from doing so legally by the Mixed Marriages Act... to marry such couples in accordance with the Church's formularies if there are no other obstacles to their marriage."

Synod did not discuss the consequences of this. The church believes in the sanctity of family life, that one of the major reasons for governments in Scriptural terms is the protection of family life.

Inevitably, it will have to look next time round at the Population Registration Act, Group Areas Act, Reservation of Separate Amenities Act and so on. It will have to look again at the "elephant" and decide where the next bites must be taken.

There was unanimity, too, on resettlements. The synod heard that in some camps, about 60% of all children were expected to die or suffer permanent physical damage.

"They are thrown away like rubbish, dumped where they are not able to subsist," said Bishop Desmond Tutu. "This is a genocidal act."

The synod held that "the massive political and physical displacement of black people, arising from the resettlement policies of the SA Government, is one of the most urgent issues fac-

ing the Church today."

It therefore decided to set up a special task force to oppose the system and to minister to its victims.

The church will go to Mr P W Botha and tell him: "In its essential features the Orderly Movement and Settlement of Black Persons Bill and the influx control system it seems to intensify are blasphemous of the Creator.

"They directly contradict the faith of all Christians, that God created man in His own image and that because He loves all people we have to love and care for them."

The synod called on church members to join in offering informed, conscientious and sustained resistance to the proposed Bill and the existing system of influx control.

Many hours were spent on military matters, with synod unanimous in deploring increasing militarism in South Africa. It was seen as part of the "violence" Archbishop Russell condemned in his Charge.

The conflict in South Africa was seen as an unjust war, with whites conscripted on threat of imprisonment to serve in what "shows ominous signs of developing into an open civil war."

The synod was concerned that there should be an Anglican ministry to its members in this war situation. But it said that chaplains appointed by and paid by the SADF and wearing its uniform should not be seen as "identifying" the church with the SADF - with one side only.

It asked for a commission to advise the church on whether the conflict was a civil war, and if so, what its response should be to those who served on either side.

The issue of militarism went far deeper than involvement in the SADF.

"In South Africa, fundamental democratic processes which might allow for peaceful evolution towards a more human and just society are lacking, and there is no adequate evidence of sufficient will to establish such procedures," the synod said in a motion approved by 165 votes to 6.

"The essential nature of the conflict stems from the determination to maintain by force a structure of society in which the majority of people of this land suffer gross oppression and exploitation.

"As a result, a vital function of the SADF has become the protection of these unjust structures.

"Synod therefore wishes to make it clear that given our understanding of the Christian faith and its implications for our life in South Africa, we feel bound to express our serious doubts about the legitimacy of a military system whose role is increasingly seen as the protection of a profoundly immoral and unjust social order in which the majority of the people suffer gross oppression and exploitation."

The Anglican Church thus selected its priorities and acted on them. Undoubtedly in the months ahead we will begin to see Government reaction to the church's determined stand: "Thus saith the Lord."

R5m 501/182

'Traacherous' churches slammed

Mail Correspondent

CAPE TOWN. — The Methodist and Presbyterian Churches have been accused of "treachery" and of "slavishly and irresponsibly" following the decision of the World Alliance of Reformed Churches (WARC) to suspend the apartheid-supporting Nederduits Gereformeerde Kerk from its ranks and declare apartheid a heresy.

This was said by the Rev Fred Shaw, Rightwing leader of the former Department of Information front organisation, the Christian League of Southern Africa, in the latest

edition of the league's newsletter, Encounter.

The Christian League first hit the headlines when it was revealed that it had received more than R1-million in taxpayers' money from the now-defunct Department of Information to counter the World and South African Councils of Churches (WCC and SACC).

Mr Shaw subsequently announced that he supported the Conservative Party of Dr Andries Treurnicht.

He said in Encounter that following the WARC decision, the decisions by the conference of the Methodist

Church of Southern Africa and the general assembly of the Presbyterian Church to likewise declare apartheid a heresy were inevitable.

"This is not a spontaneous reaction, but the result of a carefully co-ordinated and integral part of the WCC's Programme to Combat Racism (PCR).

"This programme has not only given vast sums of money to terrorist movements, including Swapo, but has contrived to shed a lustre of respectability and honour over these lawless butchers and their deeds."

Mr Shaw said the Methodist and Presbyterian Churches had "responded slavishly and irresponsibly to the cue given them at Ottawa.

"In so doing, they have confirmed the treachery of leaders and ministers of WCC member churches who justify continued membership with this body on the basis that they can, do or try to influence them from within.

"Such ministers must know they are unethically trading on the naïvete and trust of their congregations, upon whose financial support they depend."

Shaw attacks two churches

Cape Times 30/11/82 78/32

Staff Reporter

THE Methodist and Presbyterian Churches have been accused by the Rev Fred Shaw of "treachery" and of "slavishly and irresponsibly" following the decision of the World Alliance of Reformed Churches (WARC) to suspend the apartheid-sup-

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'Irresponsible'

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RDM 3/2/82

23
23

Churches oppose marriage apartheid

By MAURITZ MOOLMAN

MOST of the churches in South Africa are opposed to the Mixed Marriages Act.

Two notable exceptions are the Nederduitse Gereformeerde Kerk and the Nederduitsch Hervormde Kerk.

Even the Gereformeerde Kerk (Doppers), the smallest of the three Afrikaans churches, declared at its synod in 1964 that there were no grounds to be found in the scriptures forbidding mixed marriages.

The Dopper church, however, declared that the scriptures expressly forbade marriage across religious lines. Over the past few years leading Dopper church members have repeatedly asked for the scrapping of the Mixed Marriages and Immorality Acts.

Yesterday the Catholic Church, now the largest church in South Africa, reiterated its stand that there was nothing

to stop a couple of different race from marrying.

This follows the stand taken by the Anglican Church at its Provincial Synod in Port Elizabeth this week to solemnise mixed marriages and to ask the Prime Minister, Mr P W Botha, to scrap the Mixed Marriages Act and Section 16 of the Immorality Act.

At its annual congregational meeting last year the Presbyterian Church called on its ministers to leave out all reference to race when marrying couples and to marry couples across the colour line after first informing them of the provisions of the Act.

And the Methodist Church of Southern Africa at its centenary conference held in Johannesburg this year, reaffirmed its opposition to the Mixed Marriages Act and called on Mr Botha to repeal it.

The director of the Muslim Assembly (Cape), Maulana Sulaiman Petersen, has

said Islam does not distinguish between people on racial grounds.

In April this year Mr Botha said in Parliament that if churches would agree on ways of changing these laws, he would be prepared to amend them.

But the Rev Gerrie Lubbe, a minister of the Reformed Church in Africa, reacted by saying that Mr Botha was "buying time".

At its general synod in September this year, the NGK overwhelmingly voted in favour of retaining the Mixed Marriages Act in what was described as a "crushing blow" for the verligtes in the NGK.

Couples breaching the colour bar have been warned by Government officials that their marriages could create serious legal problems.

Meanwhile Ian and Sharon Whiteley, the mixed-race couple who returned to South Africa after 12 years of exile, are still living in the country with the express approval of the Government.

World 'focus' is on Church-State conflict

ARGUS 3/12/82 28



Dr Alan Boesak

WORLD churches were now focusing attention on the sharpening conflict between Church and State in South Africa, Dr Alan Boesak, president of the World Alliance of Reformed Churches, said today.

He was giving his impressions of his recent trip to Europe and the United States — his first as president of the alliance.

He said churches were watching with interest to see how the churches here would meet this challenge.

Dr Boesak was unanimously elected president of the alliance at its recent conference in Ottawa.

Synods

He said the world's churches had closely followed the recent synods of the various major churches.

"They are watching to see how we handle this difficult situation, whether we remain true to the Gospel and whether we can on the basis of this continue to say no to the Government," he said.

"How we do this is extremely important to churches in the world."

Dr Boesak also found an increased awareness and understanding among people about the situation in South Africa.

Informed

People were well informed on the constitutional proposals and on the implications they had for people in South Africa.

Since the Ottawa conference South Africa had received much attention.

During his three-week trip Dr Boesak met leading churchmen both in his capacity as alliance president and as an executive member of the South African Council of Churches.

'Prophetic'

He said wherever he went, people were saying the plight of the council had not been caused by wrongdoing by itself, but by a Government desire to silence another prophetic voice in the situation.

The Government recently appointed a judicial commission to investigate all aspects of the council's activities.

Dr Boesak spent three days in London being interviewed for a BBC television programme about the conflict between South African churches and the Government.

Churches condone mixed marriages

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28
S. & P. R. H.

By Tyrone August

South Africa's biggest churches have allowed their marriage officers to perform marriages across the colour line in the past year — the most recent being the Catholic Church this week. The other churches are the Presbyterian Church of Southern Africa and the Church of the Province of South Africa (Anglican Church). The Methodist Church has repeatedly called on the Government to repeal the Mixed Marriages Act.

An official said this week that, in October 1981, the Presbyterian Church was the first church to call on its marriage officers to marry people across the colour line.

The official said that, despite this, mixed marriages had been "very, very rare".

It was a low-key issue which was more a matter of principle, he added.

The Anglican Church rejected the Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act on biblical grounds at its provincial synod in Port Elizabeth last month.

An official of the church said this illustrated how the church felt about mixed marriages.

"We also called on all ministers who were marriage officers, and who were approached by mixed couples, to marry them if there were no other obstacles, he said. The Catholic Church said this week that there was nothing in Canon Law to prevent a couple belonging to different race groups from marrying.

It warned, however, that priests were obliged to tell such couples that the marriage would be purely sacramental and not a civil marriage. Because of this, there could be certain legal implications.

Last year Mr Chris Heunis, then Minister of Internal Affairs, said marriage officers' licences would be withdrawn if they married people across the colour line.

To call on a marriage officer to marry mixed couples was "malicious incitement to break the law and challenge the State's authority," Mr Heunis said.

The Methodist Church has not changed its stand since it passed a resolution in 1977 in Benoni in which it condemned the Prohibition of Mixed Marriages Act.

The Reverend Austin Massey, general secretary of the Christian Citizenship Department, said this week that the resolution pointed out that biblical teachings neither required nor supported the prohibition of marriages between members of different ethnic groups.

"But the conference expressed its understanding and respect for ministers who were compelled by their consciences to relinquish their appointments as marriage officers in protest against the continued implementation of the Act," he said.

Workers honour leader

6/2/87
28

MORE than 1 000 workers from various parts of the Reef yesterday commemorated the birth of Cardinal Joseph Cardijn, founder of the Young Christian Workers (YCW) who was described by speakers as a revolutionary and jealous guardian of the dignity of the worker.

At a rally held at the Catholic Cathedral in Doornfontein, Johannesburg, capitalism was condemned and the Government was criticised for its "arbitrary action against those who want to see justice being done on the factory floor".

The main speakers at the rally, Archbishop Dennis Hurley of Durban, said that the late Cardinal Cardijn had been a powerful revolutionary with a gift of oratory through which he generated a mass following.

He said that like most revolutionaries, Cardinal Cardijn had spent much time in jail as he was not loved by those with whom he disagreed.

"His aim and greatest ambition," Archbishop Hurley said, "was the recognition of the workers and the Christian's dignity and the brotherhood of all workers — a genius who saw through the weakness of the traditional approach in dealing with the workers' problems."

A spokesman for the General and Allied Workers' Union (Gawu) praised a Krugersdorp priest, the Rev Frank Chikane, who was recently suspended from his priesthood, "for suffering in the name of justice".

The spokesman said the church, to be true to its calling, had to identify itself with the oppressed masses by speaking against social ills.

"South Africa," said the Gawu spokesman, "shall need change as long as people like Nelson Mandela are in prison, and as long as there were detentions without trial and banings."

Clergy plan fast for ANC

CAPE TIMES 15/12/82 Staff Reporter 28

FIFTEEN clergymen from various township churches in Cape Town yesterday resolved at a meeting — held in Bonteheuwel to find ways of expressing condemnation at the SADF raid into Lesotho — to hold a 48-hour fast and vigil in memory of those who died in the raid.

The fast and vigil is to be held at St George's Cathedral starting on Friday and ending on Sunday at 3pm, a spokesman for the ad hoc committee which organized the meeting said last night.

The committee comprises members of the church and Cape Flats community.

"A group of church members will be fasting and sleeping over at the church from Friday to Sunday," the spokesman said.

BACKGROUND to the news

Restrictions force bishop to quit office

Star 15/12/82

28

Own Correspondent
KIMBERLEY — Nearly 2 000 people from all over South Africa went to Bathlaros, a tiny village in Bophuthatswana 20 km from Kuruman, to attend the last official function undertaken by the Right Reverend Graham Chadwick, who resigned his bishopric because government restrictions made it impossible for him to carry out his clerical duties.

The weekend function, an ordination ceremony, was originally to have been held in Kimberley, but by the time the bishop had received permission to travel to the city, other arrangements had been made.

Bishop Chadwick, who is Bishop of the Anglican Diocese of Kimberley and Kuruman, left for London yesterday after spending nearly 30 years serving the church and the community in Southern Africa. He has been bishop for six years.

The trouble began in February this year when the bishop and his wife — both British citizens — were refused permanent residence in South Africa. He was given no reason for the decision, but he has speculated that it was the result of his having urged the release of two of his clergy who were detained without trial in August 1981.

Bophuthatswana granted the bishop a residence permit. He moved to St Michael's Mission at Bathlaros and tried to run the diocese from there.

At first the move only inconvenienced him. As British citizens, he and his wife were able to move in and out of South Africa without a visa.

However, in March, while on a routine visit to Kimberley, the bishop was stopped by security police and told to leave South Africa immediately and not to return without government permission.

He at once applied for visas to enter South Africa, but by the end of August, he had not yet heard whether his visas had been granted or refused.

As he was not even allowed to cross South African territory, he was confined to one small area of Bophuthatswana for several months.

He was unable to carry out his pastoral duties because of the travel restrictions and so, towards the end of August, he announced his intention of resigning his bishopric with effect from December 31 this year.

He was then granted a transit visa enabling him to move between the various parts of Bophuthatswana, as well

as visas allowing him to attend specific church events in South Africa.

However, by the time the visas were granted, other arrangements for the events had had to be made.

"It was like being in prison sometimes," he said, "not being allowed to move about, not being able to do one's job. It makes one very frustrated."

"And, after having been pushed around by the Security Police, it is difficult not to be bitter."

There were advantages to being in Bathlaros, he said.

"I've been able to get to know this parish in a way I would not have been able to otherwise."

"There has been a lot of resentment out here and my experience has shown me in a tiny way what it must mean to get uprooted and to be shoved out into the desert."

My frustrations are nothing compared with those of the blacks who have been uprooted and dumped out here with a tin hut and a toilet."

He said he had been accused of upsetting race relations. "But, out here, you can see that if anyone is sowing discord, frustration and fear, it is the Government."

"There is a shortage of water and of building materials and the only income these people have is from the earnings of migrants."

"Still, the people put together houses, and try to farm. I'm amazed at their resilience. We have a lot to learn from them."

After the war he gained an honours degree in theology at Oxford before joining St Michael's Theological College at Landaf, where he was ordained in 1950.

He went to Lesotho in 1953. He was elected Bishop of Kimberley and Kuruman in 1976.

Bishop Chadwick said that after he arrived in England he would spend a few months thinking and praying about various positions he had been offered.

Bishop Graham Chadwick on his arrival in London on his one-way ticket day after tomorrow.

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New home
for ~~bishop~~ ⁽²⁸⁾
— but he
is barred
17/12/82

By Khulu Sibiya

Bishop Simeon Nkoane, Anglican Bishop Suffragan for Johannesburg East, became a victim of influx control this week when he was refused permission to move into his new house at Kwa Thema because he does not qualify to live in the East Rand area.

The Johannesburg East section of the diocese extends as far as Ermelo.

Bishop Nkoane was to move into his new house in Mini Selcourt on Wednesday. He is now negotiating with the authorities to get a permit.

Bishop Desmond Tutu general secretary of the South African Council of Churches, said it was a shame to talk about change in the country when the Government was treating a leading churchman in this way.

"Bishop Nkoane is a leading Christian who happens to be black. I suppose that is why he is treated so shabbily. This ought to make people in Pretoria hide their heads in shame."

Mr J H Opperman, senior director of the East Rand Administration Board, said the bishop could not move into the house in Kwa Thema if it was bought under the 99-year leasehold scheme.

But if he were to live in any of the church houses, Mr Opperman could possibly help him.

AME ^{726 US}
17/12/82
bishop ²⁸
hits out
at racism

Religion Reporter

APARTHEID was anathema to Christianity, Bishop John Hunter, head of the African Methodist Episcopal Church in Southern Africa, said at the church's annual Cape conference.

"In whatever form it has raised its ugly head, from slavery to apartheid, racism has been the menace over the years, threatening to undermine the very basis of civilisation."

Bishop Hunter said the Gospel compelled Christians to work and promote among all people peace, love, justice, liberation and freedom from oppressive social conventions.

ALIEN

"The concept of racism and discrimination which brands a person as inherently inferior or superior to another person on the basis of race, nationality or colour is alien to Christianity.

"It is, therefore, an anathema which always has been and always will be despised and rejected by the African Methodist Episcopal Church."

The AME Church was founded in 1787 as a protest against racism in a white-orientated church in the United States. "Its very existence is a protest against racism," said Bishop Hunter.

NOT POLITICAL

While working to eradicate the "cancerous evils" in society, the AME Church had not become a political body.

One of the church's articles of religion was that "obedience to civil government is one of the principle duties of all men, and was honoured by our Lord and His apostles."

DAWI

NKOANE KICKED

OUT

17/12/82

~~28~~
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~~28~~

Sowetan



BISHOP to

BISHOP SIMEON NKOANE, Anglican Bishop Suffragan of the Springs District, was this week refused permission to move into his new house in KwaThema because he does not qualify to live in the East Rand.

The Right Reverend Nkoane's refusal by the township manager was because he does not qualify under Section 10 (1a) or 10 (1b) of the Urban Areas Act to be in the area.

ON Wednesday afternoon jubilant members of the KwaThema Anglican Church were saddened by the disclosure that Bishop Nkoane could not move into the house, situated in a posh suburb, called Mini Selcourt in the township. His furniture and other belongings had to be stored in the local church.

Bishop Nkoane, in response to a question, said: "I don't know where I am going to sleep in the meantime as the matter is still being sorted out".

By SELLO RABOTHATA

"I was told I could not move into the house by the township manager, who read a number of laws or regulations pertaining to the matter. He said that the church could not be allowed to buy property on leasehold. And I also don't qualify to acquire property on a leasehold in the area, because this can only be done by people who have a 10 (1a) or 10 (1b) qualification.

"One of the East Rand Board officials in KwaThema knew there would be diffi-

culty in my moving into the house and he did not give us hope. On Monday this week. I went to the township manager in order to obtain at least a temporary permit.

"We also inquired if the house could be bought in the name of the church. I was told I could not be given the temporary permit until the trustees made a formal application."

"Today I went to the area director, a Mr Steyn, who quoted a number of regulations in connection with the

matter and he said our application still had to be processed and after that it took about a month before it would be known whether it had been approved or turned down."

Bishop Nkoane told **The SOWETAN** that the matter seems to be more difficult because it does not have "a precedent".

The township manager in KwaThema, a Mr Bezuidenhout, was not available for a comment.

Bishop Nkoane, who was formerly the Dean of St Mary's Cathedral in Johannes-

burg and lived in the city, was consecrated Bishop Suffragan of Johannesburg East not more than two months ago.

He was then moved to a new diocesan in the East Rand and his parish will include most of the area. Bishop Nkoane, former rector of the Natalspruit Anglican Church, became the second black person to be appointed dean of Johannesburg. He succeeded Bishop Desmond Tutu, when he (Bishop Tutu) became Bishop of Lesotho in 1976.

CAPE TOWN 8/12/82

Cathedral closed to solidarity fast

Staff Reporter

A 48-HOUR fast and vigil, expressing solidarity with the families of those killed in the recent South African raid into Lesotho, shifted venues last night after the Dean of St George's Cathedral, the Very Rev Edward King, withdrew use of the cathedral.

Asked for comment, Dean King said the vigil had been cancelled because of a newspaper report linking the clergy with the African National Congress.

In consultation with the Archbishop of Cape Town, the Most Rev Philip Russell, he had withdrawn the use of the cathedral after reading the report, headed "Cler-

gy plan fast for ANC".

"I felt I was misinformed by the organizers and we don't want to hold any vigils or fasts for any political movement," he said.

Initially he had supported the vigil, which was to have been held in solidarity with "those who had suffered for peace and justice in the country".

The vigil is being held instead at the Good Shepherd Church, in Maitland, and will end at 4pm on Sunday.

A spokesman for the organizers said the vigil was to express solidarity with the people killed in the raid, and condemnation of the act. Supporters of the vigil would be welcome at any time.

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21

Erab's big NO to Springs bishop:

TUTU PROTESTS

TO KOORNHOF

By NKOPANE MAKOBANE

BISHOP Desmond Tutu yesterday sent a telegram to Dr Piet Koornhof, Minister of Co-operation and Development, protesting against the refusal last week to grant Bishop Simeon Nkoane permission to occupy a house in KwaThema, Springs.

Other leading black clergymen have reacted sharply to the East Rand Administration Board officials' action and put the blame on the country's oppressive laws.

Bishop Nkoane, the Anglican Bishop Suffragan of the Springs District, said that he was told that he did not qualify to live in the East Rand under

Section 10(1a) or (1b) of the Urban Areas Act.

Bishop Tutu, general secretary of the South African Council of Churches, said he was appalled at the treatment meted out to a responsible man like Bishop Nkoane.

"This action shows the Government's nonsense when it talks about change taking place.

"One's colour of skin still means a lot in South Africa and I do not imagine such a thing ever happening to a white bishop.

"I call on the authorities to do something immediately," the bishop said. The Rev E. M. Tema

of the Nederduitse Gereformeerde Kerk said he viewed the incident as an indication of how the authorities abused the church.

The Rev Cecil Begbie, vice-president of the Witwatersrand Council of Churches,

said he was saddened that his colleague had to go through this frustrating experience.

"This shows how a black person is restricted in the land of his birth and how freedom of movement is suppressed by laws

of the country," he said.

The Rev Frank Chikane, the suspended Apostolic Faith Mission minister, said it was strange that a bishop should be denied the occupancy of a house.

'BUT HE CAN STAY IF

CHURCH BUYS HOUSE'

By MZIKAYISE EDOM

BISHOP Simeon Nkoane, will have to wait four weeks or more before knowing whether he will be allowed to stay in KwaThema.

Last Wednesday members of the KwaThema Anglican Church were saddened by the disclosure that Bishop Nkoane could not move into the house. His furniture and other belongings had to be stored in the local church building.

Mr J. H. Opperman, senior director of the East Rand Administration Board, confirmed yesterday that Bishop Nkoane was refused permission to move into his new house in KwaThema.

He said that the Board and the Angli-

can Church were still negotiating the purchase of the house.

"Bishop Nkoane will not be allowed to stay in the house unless the Anglican Church decides to buy the house.

"Negotiations between the board and church are underway and it will take four to eight weeks before they are completed," said Mr Opperman.

The Rt Rev Timothy Bayin, head of the Johannesburg Anglican Diocese confirmed that the church and the board were still negotiating the purchase of the house in KwaThema, which will be occupied by Bishop Nkoane.

Meanwhile, Bishop Nkoane stays with his brother in Thokoza, near Alberton.

Bishop 'not qualified' to live in new home

PRGUS
21/12/82

28

Argus Correspondent
JOHANNESBURG. — Bishop Simeon Nkoane, Anglican Bishop Suffragan of the Springs district, fell victim to influx control when he was refused permission to move into his new house in Kwathema, Springs, because he does not qualify to live in the East Rand area.

The Rt Rev Nkoane, who was born in Doornfontein, was refused permission by the township manager because he does not qualify under Section 10 1 (b) of the Urban Areas Act to be in the area.

Permit

Bishop Nkoane was to move into his new house in Mini Selcourt in Kwathema tomorrow. He is now negotiating with the authorities to get a permit.

The Bishop of Johannesburg the Rt Rev Timothy Bavin, said the matter was too "woeful" for comment.

Bishop Desmond Tutu, general secretary of the South African Council of Churches, said it was a shame to talk about change in the country when the Government was actually "scandalising" a leading churchman.

Shame

"Bishop Nkoane is a leading Christian who happens to be black. I suppose that is why he is treated so shabbily. This ought to make people in Pretoria hide their heads in shame," said Bishop Tutu.

He added that priests, like civil servants such as teachers, nurses and policemen, should be able to settle anywhere, "at least this is how I understand the law."

Mr J Steyn, Springs area manager, was not available for comment.

Two years ago, the then Dean Nkoane was

charged under the Group Areas Act for living illegally in his flat adjoining St Mary's Cathedral in Johannesburg.

The case was subsequently withdrawn on the instructions of the Attorney-General of the Transvaal.

Mr J H Opperman, senior director of the East Rand Administration Board, said the bishop could not move into the house if it was bought under the 99-year leasehold scheme.

Help

He said this applied to all blacks throughout the country. "There is nothing in the law that can help us to help him," he said.

Mr Opperman said that if he were to reside in any of the church houses, he could possibly help him.

"He should make an application to the department in Pretoria and, if the chief commissioner agrees, he will then qualify to live in that house," said Mr Opperman.

"It is a long story and affects every black man. In this instance, we can't do anything," he added.

CHURCHMEN have expressed anger at a letter from the Department of the Interior ordering the head of Diakonia's church and industry programme to leave South Africa.

Miss Marlene Volkmer, who is from Germany, has been told to leave the country by December 31 because 'her direct and indirect involve-

ment with various aspects of industrial relations in South Africa cannot be reconciled with her defined frame of religious duties'.

The letter stated that Miss Volkmer's activities were no longer restricted solely to the confines of her work permit.

But Miss Volkmer, who has been working in this country since 1975, believes it is part of her Christian duty to make churches aware of the situation of industrial workers in South Africa.

'Too often the Gospel is taught in theory but not made manifest in the world. It is imperative that the Church gets to grips with the social issues the surround it,' Miss Volkmer said.

Miss Volkmer was initially a parish worker with the Evangelical Lutheran Mission and from 1981 was vice-chairman of Diakonia. She gave up this position to become head of Diakonia's church and industry programme.

Job description

In a statement issued yesterday, Durban clergy protested strongly at the department's action.

It claimed Miss Volkmer's job description submitted to the department by the Church every six-months referred to 'courses of a religious and social nature and assistance in parish work'.

'We fail to see any conflict between her job description as submitted to the department and the work she had actually done for Diakonia,' the statement said.

'The Church has a prophetic duty to defend workers when their rights are flouted. Miss Volkmer has played a valuable part in assisting Diakonia's member churches to exercise such a duty,' the statement said.

It was signed by the Most Rev Denis Hurlley, the Rev Gordon Abbot, the Rev Enos Dlamini, the Rev Sam Khumalo, the Rt Rev Michael Nuttal and the Rev John Bosman.



M telling her to go.

Govt orders Diakonia church worker to quit SA

28
23/12/82
Mercury

Church worker told to quit SA

DURBAN. — Churchmen have expressed anger at a letter from the Department of the Interior ordering the head of Diakonia's church and industry programme to leave South Africa.

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In a statement issued on Wednesday, Durban clergymen protested strongly at the department's action.

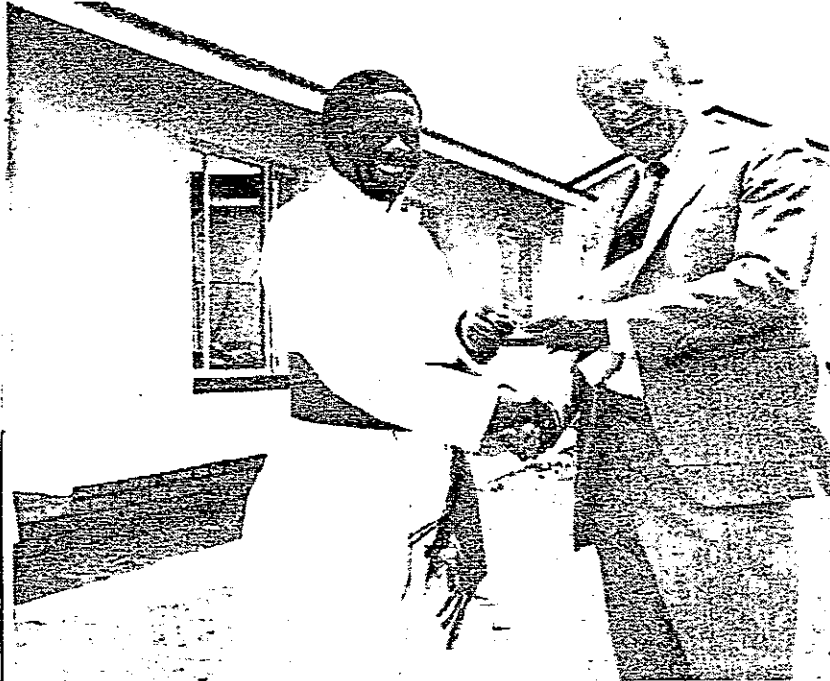
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"We fail to see any conflict between her job description, as submitted to the department, and the work she had actually done for Diakonia," the statement said.

"The church has a prophetic duty to defend workers when their rights are flouted. Miss Volkmer has played a valuable part in assisting Diakonia's member churches to exercise such a duty."

The statement was signed by the Most Rev Denis Hurley, the Rev Gordon Abbot and others. — Sapa.

Bishop gets house keys



AT LAST: After a week of frustration and influx control red tape, Bishop Simeon Nkoane is handed the keys of his new house by UBS manager Mr Leo Francis.

By SELLO RABOTHATA

BISHOP Simeon Nkoane, Anglican Bishop Suffragan of the Springs district, was last week given keys to his new house in KwaThema, after days of frustration during which he found himself a victim of influx control.

Bishop Nkoane had been refused permission to occupy the house in an area called Mini Selcourt in the township by the East Rand Administration Board (Erab). It was said he did not qualify under Section 10(1a) or 10(1b) of the Urban Areas Act to buy property on a leasehold in the area.

On Friday, The SOWETAN reported

Bishop Nkoane would be moving into his new house and in the afternoon he was handed the keys by Mr Leo Francis, manager of UBS, the company that built the house.

Mr Francis said the house was eventually bought by the trustees of the Anglican Church in the name of the church. "All is well that ends well," he said.

Mr J A Opperman,

the senior director of the East Rand Administration Board, said the board had moved fast to resolve the issue because of all the publicity surrounding the case.

On December 15, members of the Kwa-Thema Anglican parish were saddened by the disclosure that Bishop Nkoane could not move into the house. His furniture and other belongings had to be stored in a local church.

Bishop Nkoane said he was happy that the matter has been resolved. He could now spend the festive season in his new home.

CHURCH + STATE
1983

JANUARY — DECEMBER.

Church concern at deal for 'political' objectors

CLERGYMEN this week welcomed — with reservations — the alternatives to military service for conscientious objectors recommended by the South African Defence Force.

But most churches — the Nederduitse Gereformeerde Kerk excepted — expressed concern at the tough new deal for political objectors.

An SADF committee has recommended that political objectors be jailed for double the period of military training and receive no remission of sentence for good behaviour.

A spokesman for the Anglican Church said recommendations for alternative forms of national service for conscientious objectors were to be welcomed but pointed out the difficulty of making a distinction between religious and political objectors.

Methodist Rev Rob Robertson said that, contrary to what the SADF had stated, its recommendation that objectors perform alternative national service for twice as long as the normal period was inconsistent with provisions in other countries.

"Exceptions are France and Spain.

By ANGELA GILCHRIST

where the period of alternative service for conscientious objectors is twice that of ordinary national service.

A spokesman for the Presbyterian Church said the English-speaking churches in South Africa had tough, long and hard for alternative service for conscientious objectors, and the recommendations are a breakthrough.

"However, they should be extended to include objectors to unjust wars."

A Nederduitse Gereformeerde Kerk spokesman said the church had agreed at its General Synod in October last year that conscientious objection on scriptural grounds could be permitted.

"But the Synod agreed that the State should not provide alternative forms of service for political conscientious objectors."

A spokesman for the Roman Catholic Church said it would react to the SADF recommendations at the Catholic Bishops' Conference plenary session, to be held in Pretoria this month.

The Jehovah's Witnesses Congregations head office said a statement of the recommendations would be issued soon.

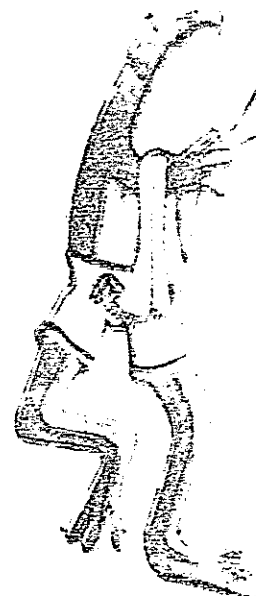
The SADF recommendations identify four groups of conscientious objectors:

- Non-combatants who should be allowed to do military service which does not involve the carrying of arms or weapon-training.
- Non-militarists who refuse to wear uniform but are willing to do work beneficial to the Defence Force and should be employed out of the military system and not in uniform for 1½ times the normal service period, plus camps.
- Non-militarists, unwilling to have any part of the Defence Force and who should be required to engage in other forms of national service as firemen, hospital workers and in forestry, for twice the length of military service, plus camps.
- Objectors on political grounds, who should be placed in civilian prison for twice the length of military service and receive no remission.

Talking in court about Mrs Brune he said "I married her and she came to my house. We immediately became carnal lovers that was all." He claimed that he beat her when she attacked him, and threw her out of his home.

Mrs Hirschfield claimed she had been beaten by Mr Diskin while his arm was in plaster. She sustained facial injuries and broken teeth.

The trial resumes on January 26.



Thatcher repeats her tough line on rapists

Sunday Express Correspondent

LONDON — The mother of a six-year-old rape victim has received a letter from Mrs Thatcher, in which the Prime Minister repeats her call for tougher punishment for rapists.

"I was naturally very upset about the terrible crime and understand your feelings," said Mrs Thatcher.

"I regard rape as an appalling crime.

"And I agree with the view of the Lord Chief Justice that it should be properly and appropriately punished.

"I hope that the measures which the Lord Chancellor has put in hand and the comments made by the Lord Chief Justice will serve to reassure you and everyone else that the government and the courts regard rape as an extremely serious crime and one which is most repugnant to most people everywhere."

Last month Mrs Thatcher told the House of Commons the lenient sentence passed on a man who twice raped the girl was "incomprehensible."

The girl's 29-year-old



● Prime Minister Thatcher — "Rape is an appalling crime," she told a six-year-old victim's mother.

mother is now circulating petitions throughout Britain calling for minimum sentences on rapists and a change in the law which would allow the prosecution to appeal against lenient sentences.

The petitions also call for the dismissal of Judge Stanley Price, 71, who jailed Jas-

bir Singh Rai, 26, for a year for the rapes and two incidents of indecent assault.

Eight months of the sentence was suspended and, taking into account good conduct and the two months Rai had spent in custody awaiting trial, he was released 25 days after sentence was passed.

Ripper's legacy is wife's hatred

Sunday Express Correspondent

LONDON — Two years after learning her husband was the Yorkshire Ripper, Sonia Sutcliffe cannot cast off the hatred she feels towards all men.

Sonia's quiet suburban life was shattered in the first week of January 1961, when police arrested her husband Peter, 36.

Throughout their six-year marriage, the killer had concealed from her the grim truth about his 13 murders and seven attempted killings.

Today Sonia, 22, who is legally separated from Sutcliffe, lives alone in the large detached house they once shared in Bradford.

Her mother, Mrs Maria Szurma, said: "She will never be able to get over what happened to her. Can you imagine the shock someone would feel if they were told they had been married to a beast like him?"

"I do not believe she will marry again. In fact she just does not like men any more. She hates them." Sutcliffe is serving a life sentence.

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ONE OF THE MOST

Military objectors: Church leaders meet SADF to talk about a 'new deal'

By Kevin Davie

CHURCH leaders will meet representatives of the SADF in Pretoria on Wednesday to discuss proposals suggested by a SADF committee for a non-military alternative for conscientious objectors.

In a significant departure from its hard-line policy, the SADF has indicated it is prepared to consider alternatives for those who refuse to do national service on religious grounds.

The committee, which was formed to look into the question of conscientious objection, has also recommended that those who refuse to undergo military service on political grounds should not be jailed in military jails, but should be jailed for a period twice the length of military service, and should not get remission for good behaviour.

If adopted by the Government this could mean that men who refuse to do military service for political reasons could be jailed for up to eight years.

Church and Opposition spokesmen, while saying they are reluctant to publicise their views before Wednesday's meeting, have welcomed the attempt by the SADF to provide an alternative to military service for conscientious objectors.

The committee has re

FOUR-Y

British woman feels

Tribune Correspondent

LOS ANGELES — Gary Jennings, a British woman who was knocked down and killed by a 13-year-old cyclist, felt the backlash this week of America's new campaign against drinking and driving.

The 23-year-old from Lynton, Hampshire, sobbed quietly as she was sentenced to 16 months in jail on charges of vehicu-

lar manslaughter.

The Los Angeles courtroom was packed with militant members of America's fastest-growing pressure group — Mad Mothers — against drunk driving — who had come to demand the stiffest possible sentence.

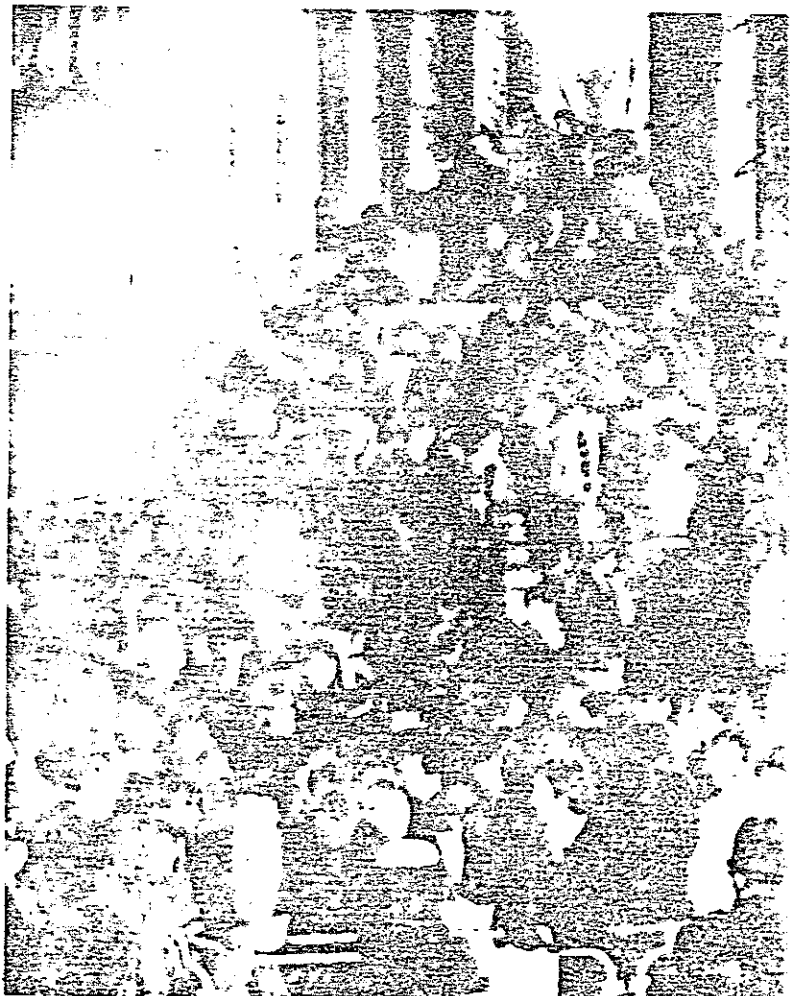
She has already spent three months in custody awaiting trial and remission of half her sentence would mean she could be freed in five months.

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Battle

WOMEN CRUSHED TO DE



The Battle of Trafalgar... part of the huge crowd on New Year's e

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Church and Opposition spokesmen, while saying they are reluctant to publicise their views before Wednesday's meeting, have welcomed the attempt by the SADF to provide an alternative to military service for conscientious objectors.

The committee has recommended that those who object on religious grounds, and can show their view has been held for some time, can do other forms of national service such as hospital services and fire prevention. These servicemen would be required to do twice the length of military service, and would report to the Department of Manpower, and not the SADF.

Archbishop Dennis Hurley confirmed the Catholic Church had received an invitation to attend the meeting, and said "there would a lot of discussion".

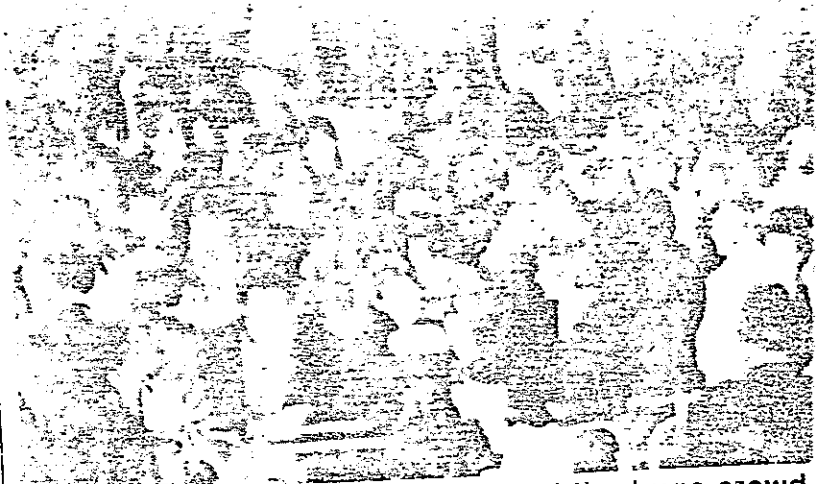
He said the SADF committee - known as the Naude Committee after its chairman, the Chaplain General Designate, Brigadier Chris Naude - had been formed "some time ago in response to calls from the churches".

Churches had been sent a draft of the committee's proposals, which have also been perused by the Minister of Defence, Magnus Malan, and the Chief of the Defence Force, General Constand Viljoen.

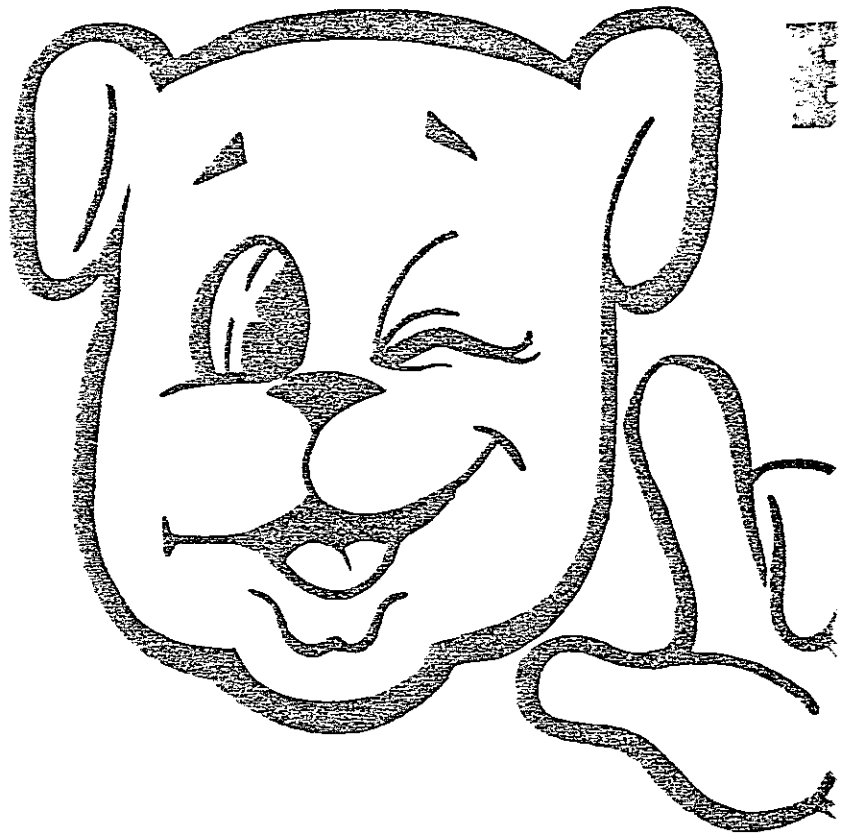
"Any attempt to usefully employ men in such a way as to benefit the entire community of South Africa and resolve this problem should be welcome," says Philip Myburgh, the PFP's defence spokesman.

"There are certainly a great number of areas where service could be rendered," he said.

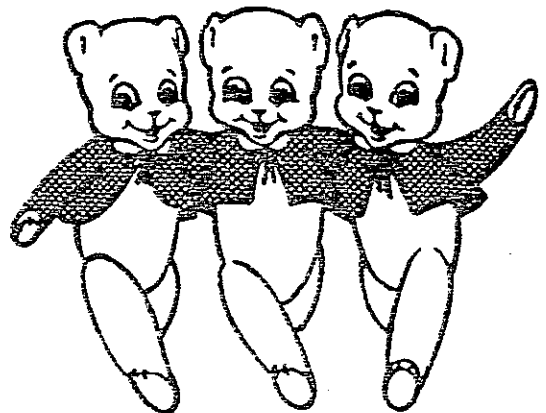
Mr Myburgh said that while he agreed that non-military servicemen should do a longer period of service as they would be involved in less arduous work, he felt that doubling the period of service would not be fair.



The Battle of Trafalgar... part of the huge crowd on New Year's eve



PLUS!! WE



Churches look at SADF proposals

Mall Reporter

CHURCHES have welcomed the South African Defence Force proposal to recognise conscientious objectors but have expressed concern at the length of alternative service.

According to a Sapa report the SADF has drawn up a proposal which recognises four different kinds of conscientious objection.

Exemption from military service would depend on the political or religious convictions of the individual and no longer on the principles of the religious organisation to which the individual belonged.

This was welcomed by Johannesburg churchmen as a "tremendous advance" on the existing regulations surrounding conscientious objection.

However, the length of the alternative service — which could be double the length of military service in two cate-

gories — was a cause of concern to churchmen.

"It is totally unfair to make objectors work double the time," said Rev Wing general secretary of the United Congregational Church.

Conscientious objectors who would be recognised if the plan was adopted were

- Non-combatants who would do military service but not carry arms or receive weapons training.

- Non-militarists who would not wear uniforms but work for the Defence Force outside the military system, serving one-and-a-half times the length of military service together with camps.

- Non-militarists unwilling to be any part of the Defence Force could work as firemen, hospital workers and in other forms of national service for twice the length of national service plus camps; and

- Objectors on political grounds would be jailed for twice the duration of their

military service without remission of sentence for good behaviour

Applications for exemption would be processed by a committee consisting of a judge, three churchmen from different denominations, one serving chaplain and an SA Defence Force officer.

The Rev Robert Samson of the Presbyterian Church said his church welcomed the improvements to the status of conscientious objectors but was very concerned about the length of alternative service.

"This proposal doesn't exactly meet all our requirements," he said yesterday.

A spokesman for the Catholic Church said he was not prepared to comment until the bishops had met to discuss the proposal.

No comment was available from the New Apostolic Church, the Seventh Day Adventist Church or the Jehovahs Witnesses Congregation.

Four drown on Natal coast

Mall Correspondent

DURBAN — Three men drowned in the sea off Port Durnford and a young girl drowned in St Michael's Lagoon at the weekend, police confirmed yesterday.

And Durban beach officials were kept busy yesterday when they treated more than 1 000 people for blue-bottle stings.

A police spokesman said the drowned men were Joel Khezwa, Blessing Dlamini and Selbe Langa.

He said Mr Khezwa, a visitor from Bergville, got into difficulty while swimming. Mr Dlamini and Mr Langa swam out to assist him, but all three men drowned.

By late yesterday afternoon the bodies of the men had not been recovered. Harlet Msisi, a 10-year-old girl on holiday from Johannesburg, drowned in the St Michael's lagoon on the South Coast on Sunday.

More than a thousand holidaymakers were treated for bluebottle stings yesterday as Durban sweltered under clear skies with the early afternoon temperature rising to 30°C.

In spite of warnings to stay out of the water, many of the estimated 15 000 people who flocked to the beach bathed — and suffered the consequences.

A South Beach official said his office had treated more than 250 stung bathers by midday, and Addington Beach had treated many more cases.

At North Beach, an official said she had treated more than 500 people for stings. The day started off quietly with the odd bluebottle case, according to Mr Alan Pembroke, Durban's assistant beach manager.

"Then suddenly we had a wave of cases as the beach seemed to be invaded by bluebottles," he said.

Beach officials had received a flood of complaints about other races using "white" beaches, Mr Pembroke said, and had removed many black, coloured and Indian people from beaches between West Street and the Snake Park.



Holidaymakers attribute the low

Mall Correspondent

CAPE TOWN — I matic drop in the ne fatalities on South roads over the festive was hailed by tra road safety author: success for the first campaign against and driving, backed sive use of breatha

Although officia, accident statistics a: available, it appear 1982 '3 holiday roa figure will be less that of 1981 '2, when 200 people lost the South African roads Christmas New Ye

The director, National Road Saf cil, Mr L A Dreyer, terday that the ex the anti-drinking-a campaign was a ma in the reduced acc

He said the co-op the media in help, ate a greater awa the dangers of dr: driving had also be portant factor i road deaths down t

Sapa reports th: ple lost their lives vaal roads at the

Ann cycles to end hunger

NEW DELHI — Ann Sorrel is one young American woman who will go a long way to end world hunger.

The 22-year-old Newark, New Jersey, teacher is riding her bicycle across South Asia to educate herself and others about hunger, which she says afflicts 500-million people around the world.

By pedalling 40 000km through India, Pakistan, Sri Lanka, Nepal and Bangladesh, Miss Sorrel hopes to inspire Americans to donate to Oxfam, a non-profit, non-sectarian agency that sponsors disaster relief and self-help projects in 26 countries.

She began her trip in New Delhi on June 16, cycled through northern India and Pakistan and passed again through Delhi recently on her way south.

Tanned, sturdy Miss Sorrel has endured 41°C desert heat and scaled 3 650m Himalayan passes. On her second day a bus hit her,

inflicting minor lacerations. Her black hair and bare legs have attracted rude gestures, catcalls and pinches in lands where men ordinarily don't even see a woman's eyes.

Travelling up to 160km a day, she has suffered dysentery, food poisoning and mechanical woes, including 40 tire punctures.

Through it all she remains fervently committed to her goal — to raise R50 000 for Oxfam America.

"This is almost my religion, to say to people, 'You count and you can make others count. Your R10 can in some way alleviate the suffering of one person'," she said.

"Every day I'm overwhelmed by a kindness. I have been invited into villages where the whole village came to see me, bringing their best food. In one village they killed their best chicken for me — and I'm vegetarian," she said.

But she also has observed harsh poverty. — UPI

Lena Zavaroni cheers in the New Year

London Bureau

LONDON. — Singer Lena Zavaroni had an encouraging start to her New Year.

Doctors told her she could leave the hospital where she has been treated for the slimmers' disease anorexia nervosa.

As she relaxed at her North London home yesterday, 19-year-old Lena said: "I was expecting to be in hospital for several more weeks.

"But the doctors suddenly discharged me and said I was now fit enough.

"Now I have got to spend

some time deciding if and when I want to go back to my singing career."

The Italian-descended, Scots-born singer was a child star in variety theatres and television. She shot to fame with an old song, "Ma, He's Making Eyes at Me", when she was only nine years old.

NOBODY CAN POSSIBLY OFFER CERTIFICATED

Climber survives 213m fall

LONDON. — Eamonn McCarroll plummeted 213m down Britain's highest mountain — Ben Nevis in Scotland — during a weekend climb



PRETORIA — Catholics have been urged to offer special prayers and church collections to the families of people killed in last month's South African Defence Force raid into Lesotho.

The appeal was made yesterday by the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley.

More than 30 people — including women and children — died when South African troops attacked homes in Maseru suburbs which housed African National Congress members and refugees. Several civilians also died.

Archbishop Hurley called on Catholics to offer financial assistance to families of people who died or who were affected by the raid "as a gesture of compassion, sympathy and solidarity."

He said in a statement here that he saw the call as an attempt to help offset some of the expenses incurred by families of people who had suffered as a result of the raid.

"Some of these families may have had heavy financial burdens due to high funeral, medical and transport costs and the loss of livelihood. We therefore feel a duty to render whatever support we can give to those people," he said.



ARCHBISHOP HURLEY

The money collected from the various parishes throughout the country would be channelled through the general secretariat to the families concerned, Archbishop Hurley said.

Meanwhile, Sapa reports that a United Nations Security Council mission to study the effects of the South African raid is due to arrive in Lesotho on Tuesday.

A spokesman for the United Nations Development Programme in Maseru confirmed yesterday the mission would leave New York on Monday and arrive at Jan Smuts Airport on Tuesday.

The six-man mission will be led by the United Nations under secretary-general for special political questions, Mr Abdulrahim Abby Farah of Somalia, who will be accompanied by representatives of the United Nations High Commission for Refugees and the United Nations Secretariat.

The Security Council unanimously adopted a resolution which condemned South Africa for the raid and demanded that South Africa pay "full and adequate compensation" for the damage to lives and property. — DDC.

28
 O. P. Farah
 6/11/83

Help Maseru raid families — Hurley

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Fighter for the oppressed is fo

5 Tribune 9/11/83



By INGRID STEWART

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Marlene Volkmer

EXPLOITATION and oppression are not just words in Marlene Volkmer's vocabulary

When she was young her father was a farm labourer in Germany and she knows what it's like to be a worker. And it's that experience coupled with a firm commitment to the teachings of the Bible that led to her coming to South Africa eight years ago — and which forced her to leave the country at the end of last month

Ms Volkmer was the organiser for the Church and Industry Project of Diakonia, the Durban-based ecumenical church agency. That was until the Department of Internal Affairs decided that her "direct and indirect involvement with various aspects of industrial relations in South Africa cannot be reconciled with her defined frame of religious duties".

That's the reason they gave to the Evangelical Lutheran Mission for refusing to extend her work permit beyond December 31.

They argue that a work permit was issued to Ms Volkmer on the basis that she confine her role to "the guidance of Sunday school teachers, youth leaders and care for girl's groups, women's group activities and special courses of religious and social character as well as assistance in parish work".

Ms Volkmer and the patrons of Diakonia dispute this

reasoning. The patrons are the United Congregational Church of Southern Africa, the Methodist Church of Southern Africa, the Evangelical Lutheran Church of Southern Africa, the Southern African Catholic Bishops' Conference, the Presbyterian Church of Africa and the Church of the Province of Southern Africa.

In a statement the patrons point out: "It is precisely such 'courses of a religious and social character as well as assistance in parish work' which Ms Volkmer has undertaken as part-time organiser of Diakonia's Church and Industry Programme. We fail to see any conflict between her job description as submitted to the Department and the work she has actually done for Diakonia and for the Evangelical Lutheran Church.

"It is necessary for the Church to be involved in industrial relations. That is the promotion of Christian values and attitudes in the world of work. Such industrial mission is a profoundly religious task, and has regrettably been long neglected by the Church.

"This religious task is a duty God has given to the Church to educate its members about the problems workers experience and about their rights. The Church has a prophetic duty to defend workers when

their rights are flouted. Ms Volkmer has played a valuable part in assisting Diakonia to exercise such a ministry.

"The refusal to extend Ms Volkmer's permit is another instance of serious interference with the Church's work of proclaiming the Gospel."

"The reasons given for this refusal are an attempt by the State to define what is acceptable work. We find it disturbing that the State itself Christian should try to curtail the work of the Church in this way."

Ms Volkmer puts it another way: "The State teaches us to side with the oppressor. The Gospel is full of it and Jesus Himself was concerned to set the oppressed free. The Gospel cannot be preached in theory unless it is practised."

This is what Ms Volkmer attempted to do during her eight-year stay in the country.

She was sent to South Africa by the Evangelical Lutheran Mission Society, a branch of the Evangelical Lutheran Church.

At first she worked with the workers in the Wentworth and Chatsworth runnings. She was involved in discussion groups, handcraft work and Sunday school teachers' training.

OUR POLICY...

4 DAYS ONLY 10-13th JAN '83

PROPERTIES

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THIS SUMMER



BACK TO SCHOOL WITH

ghter for the oppressed is forced to quit SA

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By INGRID STEWART

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 to the teachings of the Bible that led to her
 th Africa eight years ago — and which
 leave the country at the end of last
 r was the organiser for the Church and
 ect of Diakonia, the Durban-based ecu-
 h agency. That was until the Department
 'airs decided that her "direct and im-
 ment with various aspects of indus-
 in South Africa cannot be reconciled
 ed frame of religious duties".
 eason they gave to the Evangelical Lu-
 for refusing to extend her work permit
 er 31.
 that a work permit was issued to Ms
 e basis that she confine her role to "the
 unday school teachers, youth leaders
 girl's groups, women's group activi-
 tial courses of religious and social
 well as assistance in parish work".
 and the patrons of Diakonia dispute this

reasoning. The patrons are the United Congregational
 Church of Southern Africa, the Methodist Church of
 Southern Africa, the Evangelical Lutheran Church of
 Southern Africa, the Southern African Catholic Bishops'
 Conference, the Presbyterian Church of Africa and the
 Church of the Province of Southern Africa.
 In a statement the patrons point out: "It is pre-
 cisely such 'courses of a religious and social char-
 acter as well as assistance in parish work' which Ms
 Volkmer has undertaken as part-time organiser of Dia-
 konia's Church and Industry Programme. We fail to see
 any conflict between her job description as submitted to
 the Department and the work she has actually done for
 Diakonia and for the Evangelical Lutheran Church.
 "It is necessary for the Church to be involved in
 industrial relations. That is the promotion of Chris-
 tian values and attitudes in the world of work. Such
 industrial mission is a profoundly religious task, and has
 regrettably been long neglected by the Church.
 "This religious task is a duty God has given to
 the Church to educate its members about the prob-
 lems workers experience and about their rights. The
 Church has a prophetic duty to defend workers when

their rights are flouted. Ms Volkmer has played a
 valuable part in assisting Diakonia's member churches
 to exercise such a ministry.
 "The refusal to extend Ms Volkmer's work permit is
 another instance of serious interference by the State in
 the Church's work of proclaiming the Gospel.
 "The reasons given for this refusal indicate a further
 attempt by the State to define what constitutes religious
 work. We find it disturbing that a State which calls
 itself Christian should try to curtail and control the
 work of the Church in this way."
 Ms Volkmer puts it another way. "I think the Bible
 teaches us to side with the oppressed and the poor. The
 Gospel is full of it and Jesus Himself sided with the poor
 and was concerned to set the oppressed free. The
 Gospel cannot be preached in theory. It needs to be put
 into practise."
 This is what Ms Volkmer attempted to do during her
 eight-year stay in the country.
 She was sent to South Africa by the Hermanns-
 burg Mission Society, a branch of the Evangelical Lu-
 theran Church.
 At first she worked with the women and children of
 Wentworth and Chatsworth running leadership courses,
 discussion groups, handcraft workshops, Bible studies
 and Sunday school teachers' training courses.

The church then delegated her to work on the council
 and executive committee of Diakonia and in this way
 she became involved in the agency's projects.
 Coming from a working class family she naturally
 gravitated towards the Church and Industry Project
 which aims to educate the Church about the problems
 experienced by workers.
 She was well qualified for the job.
 During the nine months of her involvement with
 the Church and Industry Project, Ms Volkmer and
 her committee organised a workshop on industrial rela-
 tions for various churches more than 100 delegates
 heard workers and trade unionists talk about their
 problems.
 "The delegates were amazed when they heard what
 workers experience in industry," she said.
 The workshop resulted in a charter on workers
 rights being drawn up.
 The charter has been accepted by the Diakonia coun-
 cil and the Durban and District Council of Churches and
 Ms Volkmer believes it will provide a powerful basis
 from which to change attitudes about workers in the
 Church.
 She regrets not being able to continue the work
 she has started in the Church and Industry Project.


POLICY...

9-13th JAN '83

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Anglican Synod's attitude to SADF, mixed marriages



The Most Rev. Philip Russell.

THE SADF

IN a somewhat lengthy motion, Synod made three points:

(1) That it was conscious of the present state of war in Namibia with the grave risk in violence, and with the possibility of civil war, and that an increasing number of men will be compelled by law to serve in the SADF, many of whom will face grave crises of conscience about this, considering the consequences of refusal to be drawn into the SADF.

(2) That it believed that Christians should speak their minds on such subjects, that it recognized the difficulty of achieving peaceful evolution towards a more humane and just society in South Africa, not least since the SADF has become a protector of the unjust structures which have to be maintained by force. (Hence the increasing number of men finding themselves facing a crisis of conscience about possible service in the SADF.)

(3) That it wished to make it clear that as in respect of any action, a Christian, before taking up arms, must seek to ensure that this is the Will of the Lord for him — a search in which he has the right to expect the Church to guide him in the formation of his conscience, and that as far as South Africa is concerned, Synod expressed its doubts about the legitimacy of a military system whose role is increasingly seen as the protector of a profoundly immoral and un-

just social order in which the majority of the people suffer gross oppression and exploitation.

The original motion was more specific as far as this latter point was concerned, addressing itself unambiguously to any Christian who shares the understanding of the Christian Faith as is ours in the CPISA and its implications for life in South Africa. Though possibly less pointed, the inference remains.

It was carried overwhelmingly (165 to six).

It is perhaps worth noting in addition that a commission has been set

up to study and analyse the whole question of a concept of a "just war" (a concept going back indeed to the time of St Augustine, and defining the conditions necessary to declaring a war "just"), and to look at the whole understanding of war, the possibility of civil war, and conscientious objection in our land.

ARMY CHAPLAINS

As I have indicated above, the motion did not secure the necessary two-thirds majority, and so failed. I believe this is one of the instances in which the mere statement of the facts in no way reflects the mind of Synod as a whole. It must be unequivocally stated that there was no one who did not believe the need of ministering to those who were serving on either side, or, as indicated by the resolution in respect of the SADF, above, nor was there anyone who did not recognize the increasing use of the SADF to bolster the status quo.

As with the resolution on more or less the same subject at our own Clergy Synod, referred to in the November Good Hope, I have no doubt the failure to secure the necessary two-thirds majority was a source of great distress to many and a source of relief to others. Again as in respect of our Clergy Synod debate, I believe even more in the necessity of "hearing" each other. And possibly, going beyond the hearing.

For example, if the SADF is to be used in as-

isting the police in road blocks, and if such road blocks seem to be operating primarily in terms of the racial sector of our community, then it is time something to which all citizens must direct their attention. One of the speakers quoted the instance of an African bride en route to her wedding, who was made to strip completely at a road block, manned by the SADF and the police. I do not know of a single white bride who has been stopped at the road block, even less of one who has been made to strip. Surely, to take this one single

example, white parents have every right to appeal to the army not to allow itself to be involved in such activities.

Again, as I wrote in the October letter, the increasing political thrust of the use of the army, if unchecked, can only exacerbate the racial situation in this country. However limited our powers, I believe that we as Christians, especially white Christians, must urge a complete re-thinking of this whole direction.

MARRIAGE OFFICERS MIXED MARRIAGES

If what I say about this appears to be somewhat shorter than what I have written about the other three matters it is not because either the Synod or I regarded the subject as less significant, or that emotions were not as deeply expressed. The matter of marriage officers — having to declare the race of a person in terms of the requirements of the law as a marriage officer, and the prohibition of a marriage across the colour line, were the reverse and obverse of the same coin. Both were seen as examples of the

In the Archbishop's letter in the January issue of Good Hope, the Anglican Archbishop of Cape Town, the Most Rev PHILIP RUSSELL, has reported on the proceedings of the Provincial Synod, 1982. These are extracts.

policy of apartheid, both were regarded as interference of the state in this area as being unwarranted and unjustified.

Synod saw very clearly that the state had no right to intervene in a marriage which by law of God, as understood by the Christian faith, was valid.

Negotiations for the rescinding of the Prohibition of Mixed Marriages Act, and section 16 of the Immorality Act, will continue. In the event of their failing, the Synod of Bishops will be asked to consider urging all clergymen in the CPISA within the Republic of South Africa to surrender their licences as marriage officers. In the meantime, Synod called upon all ministers who are marriage officers in the CPISA who are approached by couples wishing to get married in South Africa, but are prevented from so doing legally by legislation:

(1) To inform them of the position of the Church in regard to the Act;

(2) To make them aware of the possible consequences of their living together as husband and wife;

(3) To marry such couples in accordance with the Church's formularies if there are no other obstacles to their marriage;

(4) To record such marriage in a register corresponding to the marriage register and to keep the record in the diocesan offices of the dioceses in the Republic.

Synod also decided to support all ministers who are marriage officers who refuse to fill in the racial classification of the couples they marry when completing their marriage registers.

Priests defy SP, council

TWO Randfontein churchmen have refused to bow to pressure from the community council and Security Police to bar the Mohlakeng Civic Association (Moca) from holding meetings in their church buildings.

The Rev O C Gaanakgomo of the Methodist Church and Father Siphso Masemola of St Paul's Anglican Church told GCP this week their doors would remain wide open to Moca, which has been at the forefront of the battle against the big rent increases announced by Wrab in October.

Rev Gaanakgomo said he was told by security cops to stop Moca using the church building because it was a political group that was inciting residents.

He said he had totally rejected the SP's reasoning: "They should know better the difference between political and civic matters."

Father Masemola said he was called in by the community council and told to get a permit before allowing Moca to hold meetings on the church premises.

He said he was later told by the Security Police that they "were tired of Moca."

"They told me they wanted to take action against Moca because its chairman, Pinkie Ngakane, was a trade unionist."

"I told them Moca was a public watchdog, protecting residents — and that includes me — against rent increases."

The Police Public Relations Directorate confirmed the meeting with Father Masemola: "Due to unrest situations that followed previous meetings of Moca in the civic hall, the SA Police found it is necessary to inform St Paul's Anglican Church in Mohlakeng of the unrest history of the previous meetings."

Report on SWA by Catholic ⁽⁸⁸⁾ bishops ^{17/1/83 RDM} banned

Mail Reporter

STATEMENTS by the Prime Minister, Mr P W Botha, are included in the banned Report on Namibia, the second document of the Southern African Catholic Bishops Conference to be banned within the past 10 days.

This is the first time, according to Archbishop Denis Hurley of Durban, that an entire Bishops' Conference report has been suppressed.

Archbishop Hurley said: "It must be noted that the report as published contains two long extracts by the Prime Minister — annexures he attached to a letter of reply to the Bishops' Conference. Must we presume these contributions are also banned?"

A Johannesburg lawyer said yesterday that material which was banned outright was banned in its entirety, no matter what it contained.

Referring to the banning of the report, Archbishop Hurley said that truth was often the chief casualty in war.

"It is impossible to define the truth in a conflicting situation when the other side cannot be heard," he said.

The 34-page report was

compiled after a tour of SWA by six members of the Southern African Catholic Bishops' Conference in September 1981. The report was published last May.

"The report has obviously been banned because it tells something of the other side to the story, particularly the reactions of the vast majority of Namibian people to the SWA Territorial Army," Archbishop Hurley said.

"It is sad to note that the South African case in Namibia is so insecure that a report which endeavours to present something of the other side has to be suppressed," he said.

Following the tour of Namibia, the bishops tried unsuccessfully to arrange discussions with the Prime Minister, Mr P W Botha, on the Namibia issue. Mr Botha replied in the form of two letters sent to the SACBC.

Earlier this month, a SACBC open letter about South African apartheid practices was banned. It had been sent to prospective Polish immigrants at a transit camp in Vienna and had also been distributed to Poles who had already joined Iscor.

PFP condemns report banning

CAPE Times 15/1/83

(28)
Staff Reporter
THE Progressive Federal Party (PFP) has condemned the banning of the Southern African Catholic Bishops' Conference's Report on SWA/Namibia

The 34-page report was

compiled by the chairman of the bishops' conference, Archbishop Denis Hurley, after a visit to the territory by a six-man delegation in 1981.

The clergymen encountered widespread opposition to South Africa's continued occupation of

SWA Namibia, accounts of atrocities committed by the military and massive local support for Swapo.

The PFP's spokesman on Law and Order, Mr Harry Pitman, said yesterday "We strongly deplore the manipulation of news to hide the truth about Namibia and South Africa."

He said South Africans were being "placed at a disadvantage" by being denied the truth.

"It is a tragedy that we are being denied the truth about Namibia. Foreigners know more than we do. We need to know the truth to make the right decisions," he said.

Professor David Welsh, Professor of Southern African Studies at the University of Cape Town, described the banning as "outrageous".

"I have seen press reports on the bishops' report and I thought it was very good. It is simply outrageous that it has now been banned," he said.

The chairman of Swapo's internal wing, Mr Danny Tjongarero, and the head of the Evangelical Lutheran Ovambo-Kavango (ELOK) Church in SWA/Namibia, Bishop Kleopas Dumeni, declined to comment yesterday on the banning.

● Leading article, page 8

Write to PO Box 61682 Marshalltown 2107

What makes a good soldier?

~~28~~
Star 28
18/1/83

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

Internal	External
(2)	(3)
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An article under the headline "New 'weapon' is the oldest shield of all" (The Star, December 22) indicated that Armscor had taken over the distribution of Bibles from the Bible Society of Southern Africa — and that "a soldier who is a believer is a better soldier." This raises a number of questions.

"The church militant" is already anathema to many decent people who are only too well aware of the quantities of blood which have been shed in the name of religion. Are we now trying to teach our serving soldiers that they are engaged in religious warfare?

Do we run the risk that there will shortly be increasing numbers of armed religious fanatics, programmed to hate, and perhaps strike down, those who do not believe as they do.

Anybody who has read and understood the Bible knows full well that it contains a great deal that is ambiguous, and if we are now trying to put the Old and New Testaments in every soldier's kitbag,

do we not run the risk of militarised misinformation?

What, in any case, is a better soldier? One who shoots straighter? One who more readily gives up his life because the Bible has taught him that this is a noble thing to do? One who is more blindly obedient than others, who have not studied their Bibles?

There are many soldiers who are not committed to the Christian religion, but to other religions. Presumably these will be classified as "not quite such good soldiers," since they will not want to receive Bibles, and will thus lack the benefit thereof.

The Bible, as has often been said, is the most-owned, least-read book in the world. Whose money is being used to add to the number of unused Bibles in circulation. Why should Armscor be involved?

Let the church do its own job, in complete isolation from the state and the military, neither of which have any business getting involved in private and personal beliefs — which are not even universally held.

It may seem a good idea to have plastic, malleable troops to defend us, but don't we see enough religious warfare in other parts of the world? Some armies and navies with which I have had the honour to be associated have been classed "the finest in the world" — with nary a Bible in sight except at church parades. It was all done with leadership and discipline.

Don Sergeant Joubert Park

★ Asked to comment, a spokesman for Armscor said: "In reply to the letter, Armscor will provide office accommodation to Rev J A van Zyl, the present Chaplain General of the SADF, who is about to retire, to assist him in his task and employ him on a part-time basis as a consultant to (Armscor's) Group Personnel Services.

"Armscor will, however, not be involved in the procurement and distribution of Bibles."

NOTE CAREFULLY

1. The answers only on the right hand pages will be marked. The left hand pages may be used for rough work, but no credit will be given for such work.
2. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
3. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
4. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.

WARNING

1. No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.
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3. No part of an answer book is to be torn out.
4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

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

Forces should remain neutral on religion

A report in The Star of December 22 told of the active role of the Defence Force in the distribution of Bibles both to servicemen and to civilians in Angola.

I believe such action is unethical. The military ought to be religiously neutral.

There are many decent citizens and taxpayers who will object to the spending of public money in this manner. Christians who would oppose distribution of the particular version of the Bible being distributed; followers of many other competing religions to whom any version of the Bible is simply erroneous; and people with no religion at all.

Besides, many thinking people, religious and otherwise, will see the dangers in using the military to spread any particular brand of sectarianism.

W F Harris

Johannesburg

★ *The Chaplain General of the Defence Force replies:*

Mr Harris's letter centres on religious neutrality. We want to confirm that the SADF is absolutely religiously neutral. The Chaplain Service of the SADF is the apparatus to pro-

vide for the religious needs of all the members of the SADF, whatever their religion or faith may be. We provide for the religious needs of 107 different denominations.

It seems that neutrality in the mind of Mr Harris means that no religious service whatsoever must be provided by the SADF. That is not religious neutrality but a religiousness.

How can it ever be unethical to distribute Bibles to members of the SADF or other people? We do not distribute the Bible of a specific denomination. Furthermore nobody is under any obligation to take or read a Bible. How can it be unethical to work for the religious and moral upgrading of a person?

It seems as if Mr Harris means by "pub-

lic money", money provided by the Department of Defence. This is not true as the funds for the distribution of Bibles are donated for this specific purpose by the public and churches. Again people of different faiths, religions and denominations partake in this action. It would be unethical to use this "public" money in any other way.

What Mr Harris means by "any particular brand of sectarianism" we do not know. We can only suppose that it is all other faiths and religions differing from his own. Again: the SADF through its Chaplain Service provides for the religious needs of all people — even people like Mr Harris.

Brig (DS) C P Naude
PP Chaplain General
of the SADF.

Year of Innovator

We at the Institute of Inventors and Innovators, Research and Development must thank you for carrying the story of the Year of the Innovator (The Star Today, January 11). By 1 pm next day we had 20 inquiries for com-

petition entry forms and a number of complaints from people who were unable to get through. This augurs well for 1983, the Year of the Innovator.

D Pilkington
Johannesburg

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Zimbabwe and are being
ins with the repair of
those damaged by sabo-
tage," he said.
Press reports had said
the action by Mrs Thatcher
had been political
rather than economic and
was an expression of her
concern over the treat-
ment of senior air force
officers in detention in
Zimbabwe — Sapa

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DB for Witness objectors

PRETORIA — A military court yesterday found 25 Jehovah's Witness conscientious objectors guilty of refusing to undergo national service and sentenced them each to 36 months in detention barracks.

Only one man, Rifleman Lindsay Christison, of Maritzburg, pleaded not guilty. He told the court it was against his religious belief to do military training. The court found he did not have good reasons for not undergoing national service and he was found guilty.

After being sentenced the men were given the blue overalls usually worn by conscientious objectors.

Most of the men sentenced reported for duty at the Personnel Services School last Wednesday. Others reported at the Technical Services Training Centre in Voortrekkerhoogte, and one man was posted to 1 Special Services Battalion in Bloemfontein.

The men are Ralph Rein, Leonard Victor Cooper, Michael Londt, Gustav Struwig, Johannes

Laubschneid, Willem Jacobs, Marius Barnard, Henning van Niekerk, Wynaat Wessels, Anton Gouws, Gary Tait, David Waller, Warren Erasmus, Clive Metcalfe, Michael Murrell, David Rutherford, Russel Millier, Lindsay Christison, Malcolm Rousseau, Michael Beette, Paul Londt, Stephanus Rneeder, Michael Howes, Terence Brvra and John van der Merwe.

Another 30 Jehovah's Witnesses are to be court-martialed next Tuesday. — Sapa

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Reform: 'Power will stay with whites'

Religion Reporter
 EVEN under the proposed new constitution, political and economic power will be retained in white hands and the word "oppression" will remain relevant, says Dr Charles Villa-Vicencio, theologian of the University of Cape Town.

Dr Villa-Vicencio, senior lecturer in religious studies, will debate black theology and its significance at the South African Summer School with Dr Allan Boesak, Ned Geref Sendingerk, theologian and president of the

World Alliance of Reformed Churches, in a series of lectures at UCT next week.

The word "oppression" in South Africa might itself need redefinition after the President's Council proposals, Dr Villa-Vicencio said in an interview.

At the same time the constitutional proposals themselves still entrenched the status quo in excluding blacks. In this situation, it would be foolhardy for South Africans to ignore the theol-

ogy of liberation or black theology.

In the series of lectures next week, he will sketch social, economic and political factors, including the Afrikaner power structure, in relation to black theology. He will pose certain questions, to which Dr Boesak will respond.

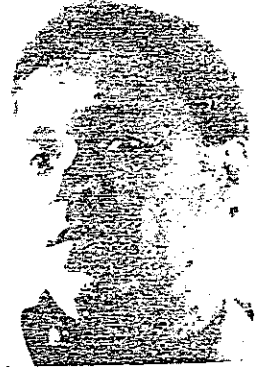
Dr Boesak believes that South Africa ignores black theology at its peril.

Both speakers are expected to discuss the consequences in a racist so-

ciety of the declaration of apartheid as a heresy.

Theology in Black and White is the title of the series of lectures to be held at Theatre 3A of the Leslie Social Sciences Building at UCT at 8.15 pm each evening from Monday to Friday next week.

The fee for the full course is R7. Admission for a single lecture is R1.80. Further details are available from the Summer School Office on the first floor of the Leslie Social Sciences Building. ☎ 65-4174 and 65-4177.



Dr Allan Boesak

PFP win on Rand

Argus Correspondent
 JOHANNESBURG. — The Progressive Federal Party's Mr Paul Asherson romped home with a majority of 842 votes in yesterday's Johannesburg municipal by-election in the Wanderers (Ward 7).

The 29-year-old company director whose standing with the PFP dates back more than a decade when he was a member of the youth movement in Durban, hopes to "push Johannesburg into the 20th century".

"I want to serve the people of my ward and the people of Johannesburg," he said after the result was announced.

Mr Asherson who will be making his maiden speech at the Johannesburg City Council's monthly meeting next Tuesday, defeated his independent rival, Major Allan Ryan, by 1 132 votes to 290.

Enthusiasm for green city scheme

Municipal Reporter
 LEADING conservationists, architects and town planners have hailed the City Council's report on the greening of the city as "excellent, far-sighted and ambitious".

Representatives of various organisations at the public presentation of the report yesterday were unanimous in their enthusiasm for the scheme.

If approved, the report will serve as a general guide to open space and amenity development in Cape Town for the next 15 years.

"It's an excellent scheme. The City Council must not get bogged down by nitpickers now. They must run with it while it has still got momentum," Professor Neville Dubow, head of the University of Cape Town's Michaelis School of Fine Art, said.

The chairman of the Botanical Society of South Africa, Mrs Kay Bergh, said it was an "excellent" report.

"We are impressed with its thoroughness and its concern for our natural heritage.

Dr Anthony Hall, chairman of the Cape Peninsula Conservation

Trust, said it was a "magnificent" scheme.

The chairman of the Cape Provincial Institute of Architects, Mr H L Fish, said the city had taken a new and positive direction in placing the quality of the environment in the foreground of its concerns.

"The report must be commended for covering all areas of the city. It will improve the quality of life for all — those who live in rural areas as well as those in highly urbanised environments.

"It's a very ambitious project and its success will depend on the reaction and participation of the public."

Waldorf shooting charges

Argus Bureau
 LONDON. — Two police detectives charged after last week's shooting of Mr Stephen Waldorf have been granted unconditional bail after a three-minute court hearing.

Detective-Constable John Jardine, 37, of the Criminal Intelligence Branch is accused of attempting to murder Mr Waldorf in Kensington on January 14.

Detective-Constable Peter Finch, 37, is accused of attempting to wound Mr Waldorf at the same place on the same day.

FACE LIFE
 The case was adjourned until March 17.

If found guilty, both officers face life sentences.

Mr Waldorf was shot by police who surrounded a car they believed contained David Martin, who escaped from custody while awaiting trial for attempting to murder a policeman.

SA actor pleads for son in drug-smuggling trial

Argus Bureau
 LONDON. — South African actor Stratford Johns has made a dramatic courtroom plea for his 20-year-old son, who is facing a drugs smuggling charge.

Mr Johns, who played tough detective Charlie Barlow in the immensely popular British TV series, Z Cars, told a jury in Reading yesterday that his son was "very gullible" and had "pie in

told me honestly: 'Dad, I did not do it' and I believed him."

His son, Alan Stratford Johnson, has denied smuggling morphine worth R80 000 in to Britain from India.

The morphine was found hidden in his luggage by customs men at Heathrow airport, but he claims it was planted and that he was used as an unwitting courier.

Reading Crown Court: "I think he is a very gullible boy. He thinks the older generation are a bit silly and thinks a lot of our ideas about politics and medicine are wrong."

He said his son, who admitted in court that he was a regular cannabis (dagga) smoker, had been keen on making a trip to India.

He said it involved a travel club and one of his first jobs was to go over

"I was rather pleased that he was actually going to do something sensible. Like all kids, he has dreams which are a bit pie in the sky and this was a chance for him to sort himself out."

Mr Johns said that soon after his son arrived home in Britain he received four strange telephone calls from a man asking for his son.

"The first was from

something like 'I'm on my way over.'

"They were from a man with an Asian voice."

"I was suspicious only after the last call from London."

"It was a man with an English-sounding voice asking for Alan. When I told him Alan was facing a very serious drugs charge, he said he did not know that and hung up immediately."

The jury was expected

Life Times 2-1-1967

Squatter issue 'deteriorating'

Staff Reporter

THE presence of clergymen at proceedings in the Langa Commissioner's Court and the analysis of legislation which attempts to force churches in black areas to bar community organizations from using church premises were some of the issues discussed at a conference of the Western Province Council of Churches on Saturday.

The conference was held in St Anthony's Parish Hall in Langa and was attended by official re-

presentatives of various religious denominations.

The Rev Louis Bank, deputy chairman of the council, said yesterday that black speakers and squatter representatives had addressed the conference on the position of blacks in the Western Cape.

"It was found the squatter situation had become static and had in fact deteriorated, in spite of the church's attempts to aid the squatters," Mr Bank said.

'Justice, freedom part of God's purpose'

ARGUS
25/1/83 (28)

Religion Reporter

GOD does not promote party political interests, but He is concerned in the liberation struggle of oppressed people, Dr Charles Villa-Vicencio, theologian of University of Cape Town, said in a lecture at UCT last night.

Because liberation and justice were part of God's over-riding purpose, the Gospel had an explicitly political content and therefore required Christians to take sides.

"The Biblical story of liberation teaches that God's politics is big politics, and that the dynamic of this programme embraces all people of true humanity, courage and goodwill committed to a society of justice and peace."

EXAMPLE

As an example of an explicitly political situation, he quoted Isaiah 65: 20-23. He said this could have been written by a black person in a resettlement area in South Africa.

"Babies will no longer die in infancy, and all people will live out their life span... People will build houses and live in them themselves... They will plant vineyards and enjoy the wine — it will not be drunk by others."

Dr Villa-Vicencio said for liberation theology to attain its goal, it had to face the social and political realities of human society.

There was a need to do more than affirm values, and to begin to translate these values into content — to define what "liberation" meant in the specific situation.

In South Africa, it might be necessary to re-define "blackness" in regard to those who were oppressed. Some blacks had already decided to accept "the crumbs from the table of apartheid", or be co-opted by the white power structure into leadership positions.

"The oppressive structures of this country are no longer purely white but are participated in and promoted by certain black people, described by Dr Allan Boesak as being 'junior partners in apartheid'."

He said the task of the Church was to share in God's redemptive work, and to seek to discern God's presence in the struggle.

Dr Villa-Vicencio was giving the first of a series of five lectures constituting a debate between himself and Dr Boesak, president of the World Alliance of Reformed Churches, on black theology.

A first for SA⁽²⁸⁾ coloured bishop

Religion Reporter

THE Right Rev George Swartz, Bishop Suffragan of Cape Town since 1972, will be enthroned as Bishop of Kimberley and Kuruman on February 14 — the first coloured clergymen to become an Anglican diocesan bishop.

An elective assembly of the Diocese of Cape Town will meet at Matroosfontein on February 21 to elect a new bishop suffragan.

Bishop Swartz will be the ninth Bishop of Kimberley and Kuruman. His predecessor, British-born Bishop Graham Chadwick, resigned last year after the Government had refused to renew his resident's permit.

EDUCATION

Bishop Swartz was born in Potchefstroom and educated at Durban and the University of the Witwatersrand. He holds a BA degree and a teacher's diploma.

He studied for the ministry at Mirfield in England and was ordained in St George's Cathedral,



Bishop George Swartz

Cape Town, in 1954. He has served at St Paul's Church, St Helena Bay; St Philip's in District 6, and at Bonteheuwel.

In 1972 he was appointed Bishop Suffragan of Cape Town. The system has since been changed, and bishops suffragan are now elected.

The Archbishop of Cape Town and Metropolitan of the Church of the Province of Southern Africa, the Most Rev Philip Russell, and Cape Town's other Bishop Suffragan, the Right Rev Patrick Matolengwe, will attend Bishop Swartz's enthronement.

No memorial for coloured dead

Staff Reporter JOHANN POTGIETER looks at Laingsburg two years after the floods.

TWO years after the Great Flood at Laingsburg there is still no memorial to the 35 coloured people who died in the disaster.

A memorial unveiled at the weekend was for members of the Ned Geref Kerk congregation only, and no joint commemorative services were held.

Two years ago today a seething mass of water, trees and rocks crashed through the shaded Karoo village, and 104 Laingsburgers died.

Many of the coloured victims died trying to save the lives of whites

— Ned Geref Kerk members — who lived on the banks of the Buffels River.

The Ned Geref congregation unveiled the memorial for "the members of this congregation who drowned with their minister, Ds Malan Jacobs".

When the new Ned Geref minister, Mr Jan Ackermann, was asked whether any coloured people attended the service in his church on Sunday, he said: "I didn't particularly pay attention to whether some people were darker-skinned than others."

Asked if his church

council expressly welcomed coloured people who might want to attend a service of this kind, he said: "If they want to come the council would have no quarrel with them."

DEMONSTRATION

"Of course, if we were to see it was a demonstration of some sort — whether by coloureds or by whites — we would have to act."

Sources at the SA Red Cross Society in Cape Town — donors of the only expressly non-racial commemorative plaque planned for Laingsburg — said the plaque had

been ready for some time.

The plaque reads: "Dedicated by the SA Red Cross Society to the memory of those who lost their lives in the Laingsburg flood on 25th January 1981, and in recognition of those who so valiantly tried to save them"

Laingsburg's town clerk, Mr Nico Mans, said the Red Cross plaque would be attached to a memorial column to be erected in a garden of remembrance on the east bank of the Buffels, at more or less the spot

where the old-age home stood.

This, Mr Mans said, would be done "shortly".

The Lutheran minister in Laingsburg, Mr David Nell, said his congregation — probably 95 per cent of the town's coloured people — would welcome joint commemorative services.

He added, however, that the time was "probably not yet right" for the whites in the town.

The Ned Geref Sendingkerk minister, Mr O J van der Walt, could not be reached for comment.

Catholic church meets on Namibia

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Some form
27/1/83

HUNDREDS of people from all over the Reef are expected to attend a public meeting at the Catholic cathedral in Johannesburg on Sunday, when a Bishop from Namibia and an Archbishop from Durban share a platform to discuss issues involving the church and events in Namibia.

According to an invitation to members of the public to attend the meeting, Archbishop Denis Hurley, president of the South African Catholic Bishops Conference (SACBC) will explain the standpoint of the church on political and military events in Namibia.

Bishop Haushiku of Windhoek will also address the meeting on the most recent events in the war-torn territory.

The meeting is scheduled to start at 2.30pm in the cathedral at the corner of End Street and Saratoga Avenue, Doornfontein.

Recently, a report compiled by the SACBC after its representatives, who included Archbishop Hurley had visited Namibia, was

banned by the Government. The report contained allegations of atrocities by members of the South African security forces against the Namibian populace.

According to a statement released by the Catholic Cathedral Justice and Peace Group (CCJPG) this week, Sunday's meeting, although arranged prior to the banning of the Bishops' report, has been necessitated even more by the report's banning.

The statement says: "It is essential for Christians and other democrats to have full access to the facts about public affairs if we are to make proper moral decisions.

"This public meeting is of a pastoral nature and has been called to enable Catholics to discuss with their leaders the moral issues which underline the crisis in Namibia."

It goes on to say that some Catholics oppose the standpoint of their Bishops and that they should attend the meeting to voice their disagreement.

Over voting

ituation as a result of recent political developments

SCRIPTURE

"Together with many whites and with all non-white communities, the Sendingkerk has de-

clared itself unequivocally against the apartheid policy and the apartheid system.

"This was done on grounds of scriptural demands for justice. It cannot be doubted that there is a large measure of unanimity that apartheid must be abolished in church and state."

CLASHES

Sincere people differed over what method would achieve this end faster. But it would be wrong if those who chose the road of patient negotiation were involved in such sharp clashes with those who chose a more direct path of confrontation that their common purpose, the elimination of apartheid, was overlooked.

Asking for tolerance between the two sec-

tions. Die Ligdraer said history had shown that no single method was infallible or guaranteed success.

PARTIES

It was the function of political parties, and not the church, to deal with the constitutional situation.

"No right-thinking person in our country may doubt that all non-white political parties and movements strive for the communal aim of ending apartheid.

"If the church and church leaders begin to identify themselves with or distance themselves from the programmes of political parties, they not only exceed their function but they also sow discord and even division within the church." Die Ligdraer said.

Ciskei detention slammed

THE BORDER Council of Churches has hit out strongly against the detention of one of its field workers in Ciskei.

In a statement the council's executive condemned the detention of Mr Mzwandile Msoki on December 30 last year.

"We deplore the manner in which Mr Msoki was arrested on December 30 and subsequently detained by Ciskeian security forces. Since his arrest even this wife has no idea where he is," the statement said.

"We see this as a direct violation of human dignity and a traumatic experience for his marriage and family life.

"While such wide-ranging powers are part and parcel of the Ciskei security forces, we foresee chaos and suffering for many innocent people."

The statement challenged Ciskei "in the name of justice and human dignity" to try Mr Msoki in an open court "for a crime we are not aware of", or to release him immediately.

Head of Ciskei Security, Lt-Gen Charles Sebe, said Mr Msoki was the only person being held in detention in Ciskei. He would be brought to court, Gen Sebe said.

iversity of Chicago Professor subject to Congress, said 'er states have made more nes, such as Chicago and gation growing in the achieved in cities where er districts to promote a and the inner cities. How- tration opposes using as segregation. t has just failed in an at- Court to overrule a busing ssee. — Own Correspond-

Lost AND Found

TWO BOYS, Siphwe Nkosi (5) and Godfrey Sekgale (7), brought to Child Welfare Department in the city after they were found wandering aimlessly, are appealing to THE SOWETAN readers to help trace their parents. Siphwe told social workers he came from



Moveni Section, Tembisa. He says his mother's name is Elizabeth Masuku. He has two sisters, Sibongile and Thuli, a brother Lefi.

Godfrey says his father's is Lucky Sekgale and his mother, Dinah, works somewhere

in Sandton. He has two brothers and a sister. Anyone who knows these children or has any information that may help in tracing their parents or relative should telephone 832-2511 extension 262 and ask for H/O Makitla.

Rest in Peace

Mahlangu

MISS Matutu Mahlangu who died after a short illness last week will be buried at the Doornkop Cemetery tomorrow.

The service will be held at number 1379 Orlando East starting at 12.30 pm. Mourners will then proceed to the cemetery at 2pm.

Nakeni

FORMER Orlando High principal, Mr Godfrey Nakeni, will be buried on Saturday. Mourners have been ar-

Buses to ferry mourners to Kameelrivier have been arranged and those who are interested can contact Mr Cyprian Mahlaba at 836-8032 or at 940-1083.

Bonthi

Mrs PAULINE Bonthi Maphogoshe (56) who died on Monday will be buried tomorrow at the Avalon cemetery.

Service will be held at the Methodist Church in Dube at 12pm.

Mrs Maphogoshe is survived by seven children and husband Hamba kahle's' hlobo.

Unisa supps exam deadline

THE deadline for registration for supplementary examination at the University of South Africa (Unisa) is January 31.

About 46 000 candidates wrote exams in 1982 and 7 000 of

Objectors:

28/1/85
400 in jail

28/1/85 Sam
Own Correspondent

About 400 conscientious objectors are serving jail or military detention terms of up to three years for refusing to do service in the South African Defence Force.

A total of 66 Jehovah's Witness conscientious objectors - the most to be charged in a month - were sentenced by courts martial in Voortrekkerhoogte in the last 10 days to 36 months each in detention barracks for refusing to do service.

More could be expected from other military centres.

Victoria
South Africa is one of 41 countries — in which conscription is enforced — which does not offer an alternative form of national service to military or police training.

Among these countries are Russia, Switzerland, Yugoslavia, Portugal, Red China and Argentina.

There are six countries which have no clear-cut policy while 10 offer non-combatant service.

Another 13 countries, mostly West European, offer alternative forms of national service and Denmark offers an option to political objectors.

According to a study undertaken by the Council of Europe in Denmark, objections on philosophical, religious or political conscientious grounds are acceptable.

In Russia the sentence is severe. An objector can be jailed repeatedly for five-year terms until he agrees to do his service.

In the SADF only certain religions or sects have the option of doing a non-combatant form of military service.

These include Jehovah's Witnesses, Seventh Day Adventists, Plymouth Brethren, Christadelphians and the Suppliant Faithists.

The Naude Committee investigation into conscientious objection has started some controversy, particularly in churches. But the full findings and decisions of the committee will be made known only in the Defence debate in the coming parliamentary session.

An authority on the subject, Dr James Moulder, of the University of Cape Town, who did a thesis on conscientious objection for his doctorate said that, from what he had read in the Press, a tribunal would judge an objector's conscientious beliefs in terms of the new recommendations.

He said he could not see how anyone could pass judgment on another's personal convictions and conscience.

Legislation should be kept as simple as possible in this matter, he suggested.

But, he said, the different types of objectors should get different sentences.

Men willing to do a non-combatant form of military service should have to serve twice as long as ordinary servicemen, he said.

Those not willing to serve under any military authority should do two-and-a-half times as long as fighting men.

This could mean a 12-year period but, Dr Moulder said, if a man's convictions were strong, he would be willing to serve such a sentence.

Growing number of men refuse army service

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3/1/83

The Naude report on those who object to military service on political, religious or philosophical grounds will be published in the coming parliamentary session but there is already considerable controversy on the subject, particularly in churches. The number of conscientious objectors in civilian jails or military detention barracks is growing — how should they be handled?



Battlefield training... what alternatives will South Africa rebel against it?

Debate on objec

The men serving these sentences would have preferred to have done some form of community work.

When asked about men who were not practising Jehovah's Witnesses but who had slipped through on false pretences, Mr Benade said he had heard of two cases in which he was unhappy with the decision of a church secretary to give two men the necessary letters.

But, he added, there were cases in which letters had been withdrawn before men were called up for service because they had transgressed the rules of the Church.

Until April 1978 Jehovah's Witnesses served 18 months detention and there was a steady climb in the number of men who refused to do service.

But, after the period was increased to 36 months, there was a noticeable reduction in the

number of men who appeared before courts martial.

Then, in the past two years, the number increased sharply, resulting in the high number of men now serving sentences.

When the US Congress decided to enforce registration for national service about 700 000 men failed to register.

Of these, 600 wrote to say they refused to comply on conscientious grounds.

Prosecution followed for one man, Anton Eller of Harrisburg, Virginia. His sentence is not known but US legislation provides for a fine of R10 000 and five years imprisonment for refusing to register.

"If people were really sincere in their convictions, and their beliefs were so important that they were willing to make those concessions, that would be a true sign of their drive," he said.

Some people in the United

States were so adamant in their beliefs that they found jobs which were so poorly paid that they did not have to pay tax, which might be used for buying arms and keeping the military machine's wheels turning.

Conscientious objection came to the fore in South Africa in the early 1970s when Jehovah's Witnesses objectors refused to comply with conscription.

At first they were exempted, said Mr Gideon Benade, one of four Witness church elders who visit the men now in the Voortrekkerhoogte detention barracks.

Then they were sent to Zonderwater prison, he said.

Then the objectors found themselves serving continuous sentences in the detention barracks.

The defence force then realised that this was not the answer, and started giving the

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Battlefield training . . . what alternatives will South Africa offer to those whose consciences rebel against it ?

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barracks.

Today objectors from Jeho-
vah's Witnesses form part of
about 400 objectors serving sen-
tences, ranging from four
months to 36 months in civilian
jails and military detention bar-
racks.

Mr Benade said Jehovah's
Witness church members consid-
ered themselves to be on earth
but not part of it. Therefore,
they would not join any army
nor would they participate in
any violence. They would also
refuse to do any military-relat-
ed work.

The Church had very good re-
lations with the Defence Force,
he said, but it was not in any
position to dictate to the SADF
even though the men did get
frustrated and bored at times.

They were housed in barracks
but these had become so full
that tents have had to be erect-
ed for newcomers

Don 28 Shaw
Hurley defends bishops' report at meeting of 1 000
31/2/83

In the eyes of most Namibians living in the operational area, the South African Security Forces are a hostile army of occupation and Swapo is considered the liberating army, the Archbishop of Windhoek told Catholics in Johannesburg yesterday.

Addressing a meeting on the involvement of the Catholic Church in Namibia, Archbishop Bonifatius Haushiku said: "There is a real war in Namibia at this moment. We cannot allow this war to go on indefinitely. It is not only the soldiers who are being killed, maimed and injured — it is also the ordinary people who suffer in the same way.

"The majority of Namibians want the war to stop. They are tired of the war and of suffering," he said. Archbishop Haushiku said he had visited 41 missions and church outstations, where residents had given him consistent information on conditions.

The meeting was arranged by the Johannesburg Catholic Cathedral Justice and Peace Group. It was attended by about 1 000 people and feelings ran high at times, with frequent applause for statements made by the speakers. Minority rightwing hecklers tried to disrupt proceedings, but failed.

The president of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, defended the conference's criticism of the South African

By Carina le Grange

Security Forces as set out in its recently banned report on Namibia.

"The six bishops who toured Namibia in September 1981 also found Swapo is seen as the national liberation army by the local population, who believe Swapo will win any election hands down. All the observations we made have been corroborated by independent sources," he said.

"In any war there are atrocities committed by both sides, but the atrocities committed by the Security Forces shocked us," Archbishop Hurley said. He told of a massacre of a family, of which he was provided evidence, and referred to the death in detention last November of two men while under the control of an SADF unit, Koevoet.



Archbishop Hurley... a pause during yesterday's meeting.

Exam- iners' Initials		

WARNING

1. The answers only on the right hand pages will be marked. The left hand pages may be used for rough work, but no credit will be given for such work.
 2. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
 3. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
 4. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
1. No books, notes, pieces of paper or other material may be brought into the examination room unless candidates are so instructed.
 2. Candidates are not to communicate with other candidates or with any person except the invigilator.
 3. No part of an answer book is to be torn out.
 4. All answer books must be handed to the commissioner or to an invigilator before leaving the examination.

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

Church leaders support Swapo 'with majority'

ARGUS 31/1/83

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Argus Correspondent
PRETORIA. — Leaders of the Catholic Church in Southern Africa have voiced their support for Swapo, condemning alleged atrocities of the security forces in SWA/Namibia.

Archbishop Bonifacius Haushiku of SWA/Namibia and Archbishop Denis Hurley, president of the South African Catholic Bishops' Conference (SACBC), addressed about 800 people on The Truth About Namibia in Johannesburg yesterday.

Support

Archbishop Hurley said: "We could be backing a dangerous horse" as Swapo had not stated clearly its constitutional aims, but the "majority of people support Swapo".

"And the alternative to majority government is a dictatorship," he said.

He said the majority of the population "very clearly wants a cease-fire, the withdrawal of South African troops, and United Nations supervised elections" in the territory.

Describing life in SWA/Namibia, Archbishop Haushiku said: "The war is killing people psychologically."

Fear

"They live in fear and tension. There is bloodshed going on... many are killed in gunfire, in landmines. People are injured or disabled, they are detained and beaten," he said.

Archbishop Hurley was repeatedly questioned on the "Marxist side" of Swapo during the some-

times heated debate at the three-hour gathering.

He said the people of SWA/Namibia felt the Christian element in Swapo would tend to offset the Marxist side.

"One can only hope that, if and when they (Swapo) take over, the country will be run in a Christian way," he said.

Civil war

Archbishop Haushiku said: "This has become a civil war, with brother shooting brother. We cannot allow this to go on."

He said the church was often asked for help. "We must rather pray for peace than prepare for war," he said.

Archbishop Hurley said Archbishop Haushiku's account of atrocities and problems in SWA/Namibia was "borne home to the six bishops who toured Namibia in 1981".

"In a war there are always atrocities on both sides," he said. "The big question is, who is keeping the war going?"

"Crushed"

Archbishop Hurley gave a summarised history of the territory, and said of the resignation of DTA chairman Mr Dirk Mudge and the Ministers' Council: "Namibia is governed once again without the mirage of an independent constitution."

He said when a people was "crushed, denied its rights, that people in the end reacts".

"The greater blame lies with the organisation that creates the situation that forces this reaction."

"The majority of people in Namibia trust Swapo," he said. "Swapo would win an election hands down."

SWA war splits Church in two

Religion Reporter BRIAN STUART looks at the problems facing the clergy in the conflict zone of SWA/Namibia.

LUTHERAN, Anglican, Methodist and Catholic churches, all active in the conflict zone of SWA/Namibia, are faced with the fact that they have members on both sides of the armed struggle.

Some white South African Christians appear to be shocked at the attitude of these churches to the SWA/Namibian conflict.

The latest of these statements comes from the SA Catholic Bishops Conference (SACBC), interpreted as support for Swapo.

Come to grips

But if one listens to what these churches have been saying, it is clear they are attempting to come to grips with an internal situation within their own membership.

The blacks "on the other side" are frequently communicant church members, the sons of communicant members "on this side".

At the same time, the churches are involved in ministering — at this stage, very inadequately — to thousands of Angolan refugees in the area.

This prompted a visit to the area last November by Dr Khoza Mgojo, head of the Methodist Church of Southern Africa, and the Rev Abel Hendricks, chairman of the Cape District of the Methodist Church, which includes SWA/Namibia.

They met religious and civil leaders and the Christian Council of Namibia.

Resolution 435

The CCN has accepted Resolution 435 of the UN Security Council aimed at early independence through free and fair elections under UN supervision and control, calling on South Africa to help implement the resolution, and declaring null and void unilateral measures taken by "the illegal administration in Namibia in relation to the electoral process".

Dr Mgojo said he was impressed by the considerable consensus among church leaders in regard to the conflict.

"The CCN's concern for Namibia in a situation of suffering and death resulting from war goes beyond denomina-

tions and confessions towards peace and reconciliation for all the peoples of Namibia," said Dr Mgojo.

The Methodist Church has condemned detention without trial by the South African authorities in SWA/Namibia. So have the other churches involved in the situation.

The churches, through their formal synods and conferences, have taken decisions supporting conscientious objectors.

At the Methodist Conference last October, reference was made to "people who are not pacifists but find the conflict in Namibia unjust because of their Christian faith".

At its Provincial Synod in November, the Anglican Church approved by 165 votes to six a resolution stating: "Synod is conscious of the present state of war in Namibia, with the grave rise in violence and with the possibility of a civil war; and that an increasing number of men will be compelled by law to serve in the SADF, many of whom will face grave crises of conscience about this."

"Unjust"

The Anglican Synod held that "the SADF has become a protector of the unjust structures which have to be maintained by force".

During the debate, a delegate said: "The child who is fighting on the other side in Namibia is my child. They are fighting for freedom."

Conflict in SWA/Namibia will feature prominently in a study to be undertaken by an Anglican commission on the concept of a "just war". Already the Anglican Church has seen the SADF in SWA/Namibia as "an occupying force".

Civil war

The Anglican Bishop of SWA/Namibia will not allow SADF chaplains to minister in his churches, while some Anglican congregations do not want men in uniform at their services.

At the SA Catholic Bishops Conference, Archbishop Bonifacius Haushiku, Catholic Archbishop of SWA/Namibia, said: "This has become a civil war, with brother

shooting brother. We cannot allow this to go on."

Archbishop Denis Hurley of Durban, president of SACBC, said the majority of the population clearly wanted a ceasefire, the withdrawal of SADF troops and a UN-supervised general election.

"The alternative to majority government (in SWA/Namibia) is a dictatorship," he said.

Many people appear to see these and similar church statements as outright support for Swapo.

"Dangerous"

Archbishop Hurley said that "we could be backing a dangerous horse" because Swapo had not clearly stated its constitutional aims. But, he added, "the majority of people support Swapo".

This is a key to the problems faced by the churches in SWA/Namibia, and particular in the north.

Their own members are divided by pro- and anti-Swapo sentiment. Their own members are fighting on both "sides".

Making the situation even more difficult is the fact that the Kunene River is not a clear dividing line — members of the same family live on opposite sides.

Confused

How confused the lines are is indicated by recent history. When the South African Government evicted the late Bishop George Winter, then Anglican Bishop of SWA/Namibia, he was able to hold a giant service in Angola, on the other side of the Kunene. People from "both sides" attended.

Clearly there are no absolutes in a situation like this — except the absolute of death and suffering as long as the military clashes continue.

It is in this situation that the churches must minister. And in SWA/Namibia, their congregations are predominantly, and in many cases exclusively, black.

This is Africa, where Third World conditions are exacerbated by inevitable partisanship on one side or the other in the conflict.

ARG 45
2/2/83

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police were called the safety of party e and Mr David Cur- t at their Cloeteville

ers. bosch management com- mittee, Mr SW Oliphant, told him his house would be taken away from him and he would be "driven out of Stellenbosch". When the meeting began at 8.15pm, the majority of the crowd was hostile and booed the party's national chair- man, Mr David Curry, several times. He was forced to shout much of his speech.

Conscription

At 8.45pm a brick was thrown on to the stage through a side door. Shortly before this, Mr Curry had said that rumours that the price of LP entrance to the new parliament would be the conscription of coloured youths were "a load of rubbish".

He said: "I'll tell you why it's a load of rubbish — because our brown sons here in Stellenbosch are volunteering for the army. So many of our young men are joining that they are being turned away."

Pandemonium broke out and a young man in the front of the audience screamed at Mr Curry: "What choice have they got?"

'We want Boesak'

From here on, the meet- ing was marked by con- tinuous heckling and booing and when Mr Hen- drickse stood to speak, about two-thirds of the audience of about 600 chanted: "We want Boe- sak"

During a lull in the singing and chanting, Mr Hendrickse said angrily: "I want to say to the people of Stellenbosch: You can now see why the government has reduced the subsidy of the Uni- versity of the Western Cape."

Mr Hendrickse was un- able to deliver his speech as the crowd kept up loud singing of freedom songs, more chants of "We want Boesak" and calls for the release of trade unionist Mr Oscar Mphetha, pres-

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Plan to appeal against banning

Own Correspondent

PRETORIA. — The South- ern African Catholic Bishops' Conference will appeal against the ban on its SWA/Namibia report. a spokesman for the con- ference said yesterday at the close of its annual plenary session.

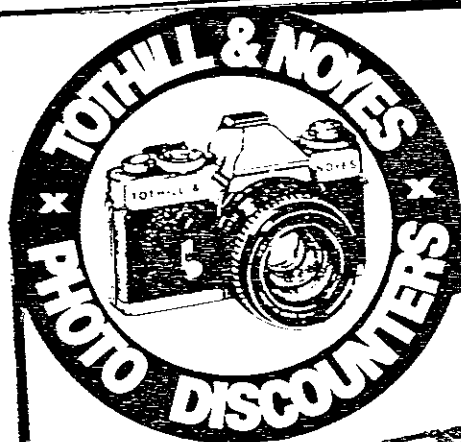
And the bishops re-iter- ated their stand that the church had a right and duty to speak out on mat- ters affecting social jus- tice and on the morality of political power.

The spokesman said there was also some con- fusion whether the ban applied only to the origi- nal report, which called for a swift withdrawal from SWA/Namibia by the SADF, or also to the ab- breviated version of the report which was avail- able at the various cath- edrals last year on the "Prayer Day for Nami- bia".

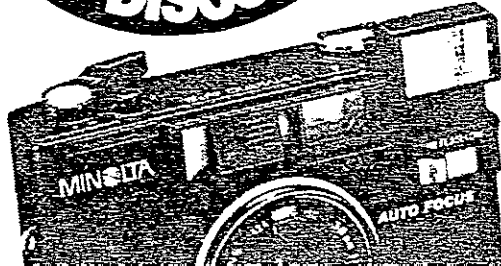
The president of the SACBC, Archbishop Denis Hurley, said at the start of the session he was mystified about the ban, adding it seemed as if there had been some pressure for the ban from people who did not like what the report said.

The session spent two days studying the situa- tion in South Africa and it reached the conclusion that the ultimate aim of the government was to draw the black middle class into the new constitu- tional developments in the future.

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RC bishops' say no to constitutional proposals

By JOUBERT MALHERBE
Pretoria Bureau

THE South African Catholic Bishop's Conference has rejected the Government's constitutional proposals as unjust and has demanded full citizenship for blacks.

In a wide ranging Press conference at the close of the annual plenary session of the SABC, its president, Archbishop Denis Hurley:

- Proposed an interdenominational ecumenical movement to formulate a united Christian stand on issues like forced population removals and resettlement;
- Said the SACBC would appeal against the ban of their report on South West Africa;
- Praised the stand of some verligte Nederduitse Gereformeerde Kerk dominees;
- Said there had been no reply from the Pope on whether

he would visit this country later this year, and

- Described the rightwing Catholic Defence League as a small but very vocal group.

Archbishop Hurley said the constitutional "reforms" failed to grant meaningful participation to blacks whom, he said, were part and parcel of the South African Economy, contributing in substantial measure to the benefit and welfare of everyone in the country.

"It also imparts to the so-called 'coloureds' and Indians only a limited and partial participation in the ruling of the country in which they are integral and full partners".

Archbishop Hurley said the SACBC wanted to work closely with other dominations so that they could publish a joint declaration on resettlements, forced remov-

als and other aspects of apartheid legislation.

On SWA, Sapa reports that Archbishop Hurley said security forces there were still perpetrating atrocities against local blacks and that two such cases had recently been brought to his attention.

There was some confusion about whether the initial 40-page report on SWA or the abbreviated version of that report which was distributed at cathedrals at last November's prayer day for the territory had been banned. Whatever the case, the SACBC would appeal against the ban, Archbishop Hurley said.

Archbishop George Daniel of Pretoria, expressed concern at the proposed new legislation for conscientious objectors, saying objectors on political or ethical grounds were better off under the existing provisions.

Mail Correspondent

DURBAN. — Charges under the Police Act may be instituted against Archbishop Denis Hurley, Catholic Archbishop of Durban, "and any newspapers or media" that had published his claims that the SA Police had committed atrocities in SWA.

Lieutenant-Colonel Leon Mellett, of the Ministry of Law and Order, said yesterday that the police would investigate possible charges under Section 27B of the Police Act against Archbishop Hurley and "any newspapers or media that published or disseminated the archbishop's allegations".

Col Mellett said the allegations were made by Arch-

SAP may charge Catholic leader (28)
ROM 5/2/83

bishop Hurley in Pretoria on Thursday at the Southern African Catholic Bishops' Conference.

The archbishop said last night that his information about the incident was of such a nature that a prima facie case did exist.

"A good court case would be welcome," he said

● Section 27b of the Act deals with the "prohibition of publication of certain untrue facts" in relation to any ac-

tion by the police force or any part of the Force or any member of the Force without having reasonable grounds for believing that the statement is true.

● The onus of proof rests on the person making the statement.

● The penalties on conviction are a fine not exceeding R10 000 or imprisonment for a period not exceeding five years or fine and imprisonment.

Docket against archbishop for allegations of police atrocities

S. Times 6/2/83
A POLICE docket was opened yesterday against Archbishop Denis Hurley of Durban "and several news media" for publishing his allegations of South African Police atrocities in South West Africa/Namibia.

By ADA STUIJT

Lieutenant-Colonel Leon Mellett, of the Ministry of Law and Order, told the Sunday Times yesterday that police were investigating the possibility of charges under Section 27B of the Police Act against Archbishop Hurley and "any newspapers or media which had published or disseminated the archbishop's allegations this week".

The detailed allegations about atrocities in Namibia were made by Archbishop Hurley during a Press conference following the 10-day plenary session of the Catholic Bishops' Conference in Pretoria.

The archbishop said during the conference that "the fact that the authorities were now investigating the allegations was by itself an admission that these atrocities did indeed take place".

He could back up his allegations with "horribly explicit colour photographs".

At the conference, he also said that the Catholic bishops would be "quite prepared to accept that in any such wartime situation, men, tired and irritated, could get out of control and commit deeds which would definitely not be approved of by authorities".

Approached for comment yesterday, he laughed when informed that a police docket had been opened.

"I would welcome a good court case, but I doubt whether any action will be taken against me because too much evidence would come out," he said.

He said one newspaper had asked for permission to publish the "gruesome photographs" he had to back up his allegations.

"They dropped them like a hot potato, and decided to not publish them when they realised the police might have been involved," he said.

Lt-Col Mellett said police investigations into the atrocity allegations had not yet been completed and the entire matter was thus sub judice.

Section 27b of the Act deals with the "prohibition of publication of certain untrue facts" in relation to any action by the police force or any part of the Force or any member of the Force without having reasonable grounds for believing that the statement is true.

The penalties on conviction are a fine not exceeding R10 000 or imprisonment for

a period not exceeding five years or fine and imprisonment.

At the conference, Archbishop Hurley also denied an earlier news report which had stated that the bishops "had backed Swapo".

He said that he had "merely reported the opinion of the people of Namibia, who said that in a fair and free election, Swapo would win".

Ingenious!

New mission row

CP Reporter

KAGISO — The row in the Apostolic Faith Mission in Kagiso — already battered by infighting over the suspension of three-times detained pastor Frank Chikane — took a new twist this week when a young fieldworker claimed she was sacked for refusing to spy on the "Chikane faction"

Daphne Maphisa told CP this week she was shocked when the church council (which suspended Mr Chikane) instructed her to spy on the church board, led by lay preacher Isaac Genu.

She said the council told her the board was using the church for political ends and also alleged there was

an ANC cell in the church.

Miss Maphisa said she and her mother went to complain to a white church advisor, Pastor V Pieterse, but was even more shocked when he told her that "things would run smoothly in Kagiso" if Mr Genu could be put "behind bars".

She said the pastor warned her not to say anything or she "would be in trouble".

Pastor Pieterse denied the allegation this week, saying: "This woman has always been troublesome. It all started at the Bible College in Mabopane. I tried my level best to help her but she was not prepared to listen."

He referred City Press to council chairman pastor Mthembu.

their oppression."

ter Merwe, said in Parliament this week.

★★★★

LONDON — Plessey, the giant communications corporation, has lost a deal worth nearly a million rand because of its dealings with South Africa. A London local council rejected Plessey's bid to install a new telephone network in an apartment block because it once sold Radar equipment to South Africa.

★★★★

PRETORIA — The Conservative Party and the Herstigte Nasionale Party have agreed on broad principles in talks, but have not resolved the issue of seats contested by both parties, the CP said this week.

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Sex cuts for the fat

LONDON — Britain's National Marriage Guidance Council is cutting some of the diagrams from its sex advice books because some couples find them embarrassing.

"People are often left feeling inadequate," a council spokesman said. "They can't perform some of these positions — because they are too fat."

● Hundreds of people, born unionist Neil Aggett, who died in detention — most of them trade unionists



BY DERRICK LUTHAYI

YOU

6/2/83

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City Press

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Over Checkers centre

Angry traders warn



UNIVERSITY OF CAPE TOWN EXAMINATION ANSWER BOOK

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

SACC 'resisted govt'

Own Correspondent

JOHANNESBURG. — The South African Council of Churches (SACC) encouraged conscientious objection not for the sake of the youths involved, but to boost the credibility of their stand for justice in the eyes of the liberation movement, the Eloff Commission of Inquiry heard yesterday.

Mr K von Lieres, SC, chief investigating officer for the inquiry into the SACC, alleged between 1977 and 1980 the SACC had laid a theological and secular basis for resistance to the Government.

On a theological level, this had encouraged the move towards a confessional church, and on a secular level, this had given rise to support for the liberation movement, he argued.

Earlier yesterday, the commission was told that 30 percent of press reports in which the SACC dealt with the issue of violence, described the violence as acceptable.

Dr David Conradie, head researcher of the Human Sciences Research Council, was delivering a 280-page report — the first of three on press coverage of the council in the years 1968 to 1982.

Dr Conradie's finding on violence was challenged by Mr Jack Unterhalter, SC, for the council, who asked him to produce the newspaper clippings.

Dr Conradie also found that in most press reports dealing with apartheid, the government, the army and the police, the SACC had been negative.

The report divided the cuttings into three periods and dealt separately with the various press companies.

He found, for example, that in reports in Argus Company newspapers between 1978 and 1982, the SACC had described the police as unacceptable in 70 percent and the army as unacceptable in 100 percent of the reports.

The most frequent issues the SACC dealt with in the press were the relationship between the council and the government and between the government and blacks.

Dr Conradie rejected a suggestion by Mr Unterhalter that the statistics were not entirely objective, since many involved value judgements.

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(to be copied from the heading on the Examination Paper)

Paper No. ECONOMICS 1(a)

(to be copied from the heading on the Examination Paper)

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ARCHBISHOP Denis Hurley, president of the South African Bishops Conference, has told at a recent meeting in Johannesburg of two separate alleged atrocities in SWA last year.

Two detainees, Mr Jona Hamukwaya and Mr Kadima Katanga, were taken into custody by a police counter-insurgency unit on November 18.

They died, it is alleged, within hours of their detention in Northern SWA on suspicion of terrorism.

SWA Police said yesterday they were not investigating the second incident referred to by Archbishop Hurley, as they knew nothing about it.

However, the Commissioner of SWA Police, Major-General Dolf Gouws, said he would "look into the matter", the spokesman said.

Archbishop Hurley's allegations are the subject of an investigation by the South African Police in terms of the Police Act.

Bishop tells of atrocities victims

9/2/83 28 ROM

The archbishop said he had "horribly explicit" colour photographs to back up one of his allegations.

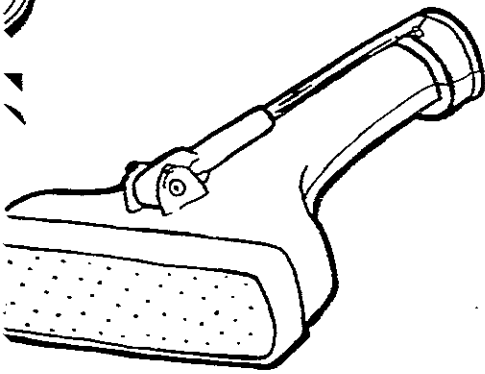
He said yesterday he had not been asked to help in the investigations and that he did not wish to comment on the matter.

But the results of pathology tests carried out in Pretoria were still outstanding, the spokesman said.

Mr Hamukwaya was a teacher at Namutuntu Primary School near Nkurenkuru, in western Kavango. Mr Katanga was a resident of Kakoro village in eastern Kavango. — Sapa.

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'Doubt' about SACC power

ARGUS 10/2/83
287 (327)

Argus Correspondent

PRETORIA. — It was questionable whether the South African Council of Churches was, as claimed, representative of the majority of South Africa, the Chief of the Security Police told the Eloff Commission today.

Lieutenant-General Johann Coetzee, addressing the Eloff Commission of Inquiry into the affairs of the SACC said: "There are merits in the proposition that the SACC claims a status of importance which is contradicted by reality, manipulated by very politicised leadership and funded by external influences which are against the existing system in South Africa."

He said although Bishop Desmond Tutu, general secretary of the SACC had claimed the council to be representative of about 15-million South Africans, the 1980 census had revealed it was representative of less than 10-million — 37 percent of the population.

He said unfortunately "the public image" of the council presented in statements by the Bishop were sometimes "contradicted by the true facts".

He gave the example of the Onassis prize given to Bishop Tutu in 1981. Although it was said the money would be set aside for educational bursaries, "up to and including May 1982, there was no evidence of such a fund being set up".

New industry strategy

From fruit-seller to top of

Staff Reporter

MR Leo Fine, who as a boy earned his first pocket money selling peaches at Epping market, has been elected chairman of the Deciduous Fruit Board.

He said today the industry played a decisive part in the socio-economic wellbeing of the Western Cape and it was therefore most important that it remained sound.

The board would in many respects face a difficult marketing season overseas, but would continue to entrench its position by not accepting any compromise on quality.

The image of Cape fruit, acquired over a period of nearly 90 years on overseas markets, would be safeguarded at all costs, he said.



Mr Leo Fine

Donald Woods's evidence sought

ARGUS 10/2/83 (327)

Argus Bureau

PORT ELIZABETH. — Lawyers are to take evidence overseas from the banned former editor of the Daily Dispatch, Mr Donald Woods, for an action in which a retired security policeman is claiming R10 000 from the newspaper for defamation.

The case, relating to incidents 19 years ago, was postponed to an unspecified date in the Supreme Court in Grahamstown yesterday.

Retired Warrant Officer Gerhardus Arnoldus Hattingh, of King William's Town, alleges that he was defamed in articles in the Daily Dispatch.

The articles allegedly accused Mr Hattingh of being responsible for damage to the car of Dr Alan Paton and of having "bullying propensities", referring to an unspecified "other matter".

The case was postponed after Mr J Jones, for Mr Hattingh, requested that the defendants disclose what the "other matter" was to enable him to present his case.

The court ruled that Mr Woods's evidence should be "taken on commission at such a place and subject to such arrangements being made which the parties may agree upon".

For the convenience of Dr Paton the parties agreed to his testifying before the postponement yesterday.

Dr Paton said that in Alice in September 1964 he was followed by two cars.

His car was damaged there and at a function the next day a man tried to "intimidate" him and "show him contempt" by taking photographs of him.

The man was the same build as Mr Hattingh.

Mr Justice Howie was on the Bench. Mr Frank Kroon SC and Mr Eric Leach appeared for the Daily Dispatch.

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SACC 'condones onslaught on SA'

Cape Times 11/2/88

28

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

Own Correspondent

PRETORIA. — The South African Council of Churches condoned the onslaught against South Africa and criticized the country's defence, the head of the security police, Lieutenant-General Johan Coetzee, claimed yesterday.

General Coetzee, who is also Commissioner of Police-designate, was delivering the first part of a 10-volume submission to the Eloff Commission of Inquiry here into the SACC.

He also said there was "probably merit in the statement that the SACC is manipulated by a highly-politicized leadership, is funded by outside influences hostile to the present system in South Africa, and gives itself an importance not reflected in reality".

He accused the SACC and its general secretary, Bishop Desmond Tutu, of contributing to the credibility of the African National Congress, and devoted much time to showing the links between SACC and the World Council of Churches and telling of meetings between SACC officials and ANC members overseas.

The bulk of his six-hour testimony was directed at showing that the SACC was more representative of the foreign organizations that provided 96 percent of its finances than of the member churches.

He said he doubted that the SACC was representative of the majority of South Africans, as it claimed.

Although Bishop Tutu had claimed to speak for 15-million church members, the census had shown that the member

churches had only 10-million followers. The general told of a WCC consultation meeting in Zambia in 1976, attended by the SACC as well as the ANC and PAC.

The meeting had identified "engagement in the liberation struggle" as a "theological task of supreme significance," he said, and had called on churches to encourage links with trade unions, student organizations and other groups, and to "work towards greater solidarity and material assistance to the liberation movements".

The deduction from all of this, he said, was that the Christian religion and theology were put into a context that satisfied those who were sympathetic to the ideals of the liberation movements, such as the ANC.

He cited three areas in which the SACC had, "as a result of outside provocation", taken such standpoints: Opposition to foreign investment, the examination of the idea of just revolution and violence, and obligatory opposition to the government.

For example, he added, SACC officials had never condemned the violence of the "liberation movements".

The SACC's belief that the South African system should be replaced by a more just one, led to the belief that Christians should resist an oppressive system, General Coetzee said.

An SACC official had said that the issue of violence could not be solved until the situation demanded that a choice be made. When the choice was made, the general argued, it would only be sympathetic to the guerrillas.

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General ^{CAPT Times} accuses ^{12/2/83} the SACC ²⁸

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Own Correspondent
JOHANNESBURG. — The South African Council of Churches' assertion that it does not support the African National Congress or any other political organization should be tested against their actions, the head of the Security Police, Lieutenant-General Johan Coetzee, said yesterday.

General Coetzee, Commissioner of Police-designate, was giving evidence



General Coetzee

for the second day before the Eloff Commission of Inquiry into the affairs of the SACC.

He referred constantly to 11 volumes of documents on his desk and which he has submitted to back his 120-page argument.

The papers comprise largely SACC documents, publications and reports, but also include letters to and from council leaders, some of which have been stamped "top secret".

Yesterday, General Coetzee examined the council's support for economic disinvestment from South Africa, its work in the field of education, its moral and financial support for political offenders and its relationship with the ANC.

Foreign churches and church organizations had put pressure on multinational corporations to re-evaluate their policies on investment in South Africa. These organizations were all in contact with the SACC and had given it financial aid, he said.

The SACC had changed its policy on disinvestment shortly after the World Council of Churches (WCC) had taken a stand on this issue. Once again, he argued, the SACC had acted not entirely out of its own conviction but through prompting from the WCC and other foreign elements.

He posed the question: would the SACC encourage disinvestment so easily if it was being funded from internal sources only. Disinvestment would cause large-scale unemployment which would drastically influence their support and internal funding.

The SACC general secretary, Bishop Desmond Tutu, had confronted West European leaders about their countries' co-operation with South Africa.

At home, the SACC had attempted to monitor foreign investment and made contact with a number of radical trade unionists in the process, he said.

They had recognised the unions as "the cutting edge of the liberation struggle", he said, quoting an SACC document and this had led to their frequent support for strikers.

He cited ANC interest in the unions and pointed out that jailed ANC member Barbara Hogan had been instructed to monitor SACC meetings on foreign investment.

SACC had supported Fattis and Monis strikers, as well as Ford and Johannesburg municipal strikers. They had paid for legal action against Putco and City Tramways in fare disputes.

They had also helped people evicted from their homes under the Group Areas Act and had supported Ravan Press and The Voice newspaper, he said.

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

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THE CHURCH AND POLITICS DO MIX

By
Ryland Fisher

LABOUR PARTY leader Jac Rabie's call for the Church to stay out of politics has met with a resounding NO as the party continues with a nationwide crusade to explain its Eshowe decision.

In Uitenhage, at the first in Labour's series of meetings, Mr Rabie called on Dr Allan Boesak, Assessor of the Sendingkerk, not to involve the church in politics.

He said Dr Boesak had "become a politician" and had to guard against bringing the unity of the church into danger.

Mr Rabie's views have been rejected at the party's meetings, where church ministers openly joined the ranks of those opposed to participation in the Government's three-chamber plan.

The latest endorsement of Dr Boesak's

stand came last week from 40 Sendingkerk clergymen and a minister of the Ned Geref Kerk, who issued a statement rejecting apartheid and calling on all Christians to "be vigilant against any action which gives any impression that the Church excuses the (policy's) sinfulness".

At the disrupted Labour Party meeting in Stellenbosch last week, a large part of the crowd booed the party's leaders and chanted slogans in favour of Dr Boesak, president* of the World Alliance of Reform Churches.

A minister of the NG Sendingkerk left the party's recent Vredenburg meeting "in disgust" after repeated attacks by the Labour leaders on Dr Boesak.

ALTERNATIVE

The Rev Nico Botha, of Laaitlek, said he and

told the Labour Party's national chairman, Mr David Curry, to stop attacking Dr Boesak, who was not present at the meeting.

Later Mr Botha stood up and said: "If I close my eyes, I hear P W Botha and Dr A P Treurnicht at this meeting. The Labour Party has sold out the people. The people will deal with them."

He was jeered by Labour leaders, including Mr Curry and the Rev Allan Hendrickse, who responded with claims that the NG Sendingkerk also received "white money."

Mr Botha walked out, followed by members of his church council.

The Rev Pat Petersen, of the Vredenburg Sendingkerk, who voted against the acceptance of the party's Eshowe resolution, said after-



● "WE told the Government that the Labour Party would not agree to general conscription of coloured men into the armed forces as long as apartheid remains." Mr David Curry, the LP national chairman, was the only speaker to complete his speech.

wards: "My whole church council voted against the Labour Party's decision. We were merely standing by a decision we had taken at our synod to reject the constitutional proposals.

"As far as we are concerned, the majority of the people do not support the Labour Party. Our church has the biggest membership in the community and they would all reject the party's decisions.

"I suppose all the party wants is a few people to support them so they can say they have a mandate," he said.

The Rev Andrew Esterhuizen of Saldanha's Sendingkerk said the Labour Party leaders were speaking for themselves and not for the people.

"By standing for election, they are becoming identified with the oppressors," he said.



At on stage during the meeting Mr Botha ● THE lull before the storm... part of the crowd at Cloeteville before chairs were flung around the hall.

AR6 w 15/2/83
Lesotho's

ANC priest
~~25~~ must quit ~~44~~

Argus Africa
News Service

MASERU. — An Anglican minister who is also an African National Congress member has been asked to leave Lesotho by his church's hierarchy.

Father Michael Lapsley, chaplain at the National University of Lesotho at Roma, is the second ANC member of the church to be asked to leave Lesotho.

The Anglican Bishop Suffragan and Vicar General, the Right Reverend Donald Nestor, said Father Lapsley was "uncompromising in his fight against apartheid and the South African regime".

As a member of the ANC, Father Lapsley was "a possible target at any time for South African attacks" and his presence at Roma "made our work there extremely precarious".

'Stop SACC's overseas funds'

Own Correspondent
JOHANNESBURG — The South African Council of Churches should be stopped from receiving overseas funds and should lose the exemption from the Fund-Raising Act, which allows it to raise money freely in the country the head of the

Security Branch. Lieutenant-General Johan Coetzee, said yesterday.

General Coetzee made these recommendations to the Eloff Commission of Inquiry into the SACC, which is conducting open hearings in Pretoria this week.

He also recommended that legal steps be taken to control organizations which receive funds from overseas for political purposes.

General Coetzee's suggestions made on his third day before the commission, were the first direct recommendations for action against the SACC.

He recommended that the commission

- Consider moves to stop the council from receiving foreign money directly or indirectly in terms of the Affected Organizations Act. This Act has previously been used to stop organizations such as Nusas and Fosatu from receiving foreign funds.

- Find ways to ensure that the internal funding of the council will come from a purely South African source.

- Take steps to end SACC exemption from the Fund Raising Act. As a religious body, the SACC is presently automatically exempt from the Act.

- Consider a Foreign Agents Act that would require the registration of all organizations which receive foreign funds and the submission of reports on the use of the money.

with jeers from National Party members.

aside for New Crossroads phase two.

when a statement would be released.

this afternoon, following a routine cabinet meeting yesterday morning. — Sapa

hospital before they are sorted out," she said.

SACC leaders sincere, honest'

Cape Times 16/2/83 28

Own Correspondent

JOHANNESBURG. — The leaders of the South African Council of Churches (SACC) were sincere, honest and devoted Christians who acted out of religious conviction and were not controlled by outsiders, the Eloff Commission of Inquiry into the SACC was told yesterday.

Mr Jack Unterhalter, SC, representing the SACC, made this submission during questioning of the head of the security police, Lieutenant-General Johan Coetzee, who was giving evidence for the fourth day.

Mr Unterhalter said this was another reference that could be

made from the facts, in contrast to General Coetzee's suggestion that the council was controlled by outside funders and acted in the interests of the banned African National Congress (ANC).

"There will be evidence that the SACC operates independently. They are not paymasters, they are donors," he said.

General Coetzee rejected this. Mr Unterhalter said all SACC communication with people outside the country was being used to try to show there was some kind of conspiracy, or that the SACC was being manipulated.

"If there is honesty and sincerity in the SACC leaders, there can be no question of a conspiracy," he said.

He said that just because SACC leaders had met with ANC leaders, it did not mean they pursued the same policies.

Mr Unterhalter challenged General Coetzee's suggestion that SACC leaders had never rejected violence as a means of liberation. He quoted a number of documents in which, he said, they had rejected all violence.

General Coetzee said the SACC always qualified its statements, either by comparing the violence against the system with the violence of the system, or by showing sympathy for those who had taken to violence.

Mr Unterhalter argued that about 48 percent of South Afri-

cans belonged to the SACC's member churches, and not 31 percent, as General Coetzee had said in his submission.

General Coetzee agreed with him this was a significant portion of the population, but said it was questionable whether the council really represented them.

Mr Unterhalter said that since none of the member churches had criticized or repudiated the SACC's stand, was it not reasonable to assume they supported it. Member churches had passed similar resolutions to the SACC on the contentious issues.

He added that it was a healthy body which criticized itself as openly as the SACC.

General Coetzee said this could be a manifestation of real problems with the council.

Mr Unterhalter said a document in which an SACC field-worker had labelled the Inkatha movement as "not truly liberatory" was a study paper and had never been adopted by the SACC. Inkatha's requests for money had been rejected because they did not fall within the mandate of the Joint Screening Committee, Mr Unterhalter argued.

Similarly, statements on capitalism by Bishop Desmond Tutu, general secretary of the SACC, were personal statements.

Cross-examination continues today.

MAKAB... after a brief illness...
MOK... Debra passed away peacefully...
 16. No flowers by request. Donations to Cancer Research.

4-DAY
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 22

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TEARG at the afternoon (WCAR)

New CP bid for HNP pact
 Political Correspondent
 DR ANDRIES Treurnicht's Conservative Party is expected to renew its efforts to prevent a split right-wing vote in the coming Northern Transvaal by-elections. Unless Dr Treurnicht can reach an election pact with the HNP, his chances of holding his Waterberg

● MIDWEEK HOME-FINDER appears with today's Cape Times
 ● TOMORROW CAR-FINDER will appear with the Cape Times

9 funniest, page 11
 letters & 41-3361 ext 219 today.
 Woody Allen or any other issue that comes to you? What do you think? If you would like to give Woody Allen got the thumbs down from the

Adaye weeps after she was bitten by a police dog during the demonstrations at the KIC camp yesterday.



8
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Tutu compares NGK role to black theology

28
~~28~~

16/2/83 Skw

By Carina le Grange

The role of the Ned Geref Kerk in Afrikaner history was highlighted last night by Bishop Desmond Tutu when he compared its earlier approach to present-day black theology.

Addressing the Political Students Association (Raupols) of Rand Afrikaans University, the bishop said theology was a specific way to make sense of religious living.

"Afrikaners at the Cape wanted to make sense of what oppression meant in relation to God.

From the Bible they learnt that God does not tolerate oppression and injustice, and that God is a liberator — the Exodus God," he said.

The Voortrekkers' decision to leave the Cape and start the Great Trek was an effort to make sense of their oppression and suffering, and is an example of Afrikaner theology, he told the students.

"There is a great church in this country — the white Dutch Reformed church. And if that church should awake to

its vocation and again become what it was when it spoke out against oppression, we would have a bloodless revolution."

He told the students if he read them some of the statements made by NGK ministers during the time the Afrikaners were oppressed, it would be said they had been made by a Bishop Tutu.

LIBERATION

The bishop, who was applauded several times by the students, said theology was not similar to religion.

"Theology tries to make sense of existential questions, within a specific religious framework, as to who a people are. Any people who are oppressed and who turn to the Bible will find that God is a God of liberation."

He said this was also the case with black theology, which asked what it meant to be black and a Christian.

OPPRESSION

Asked if black theology preached violence, Bishop Tutu said: "We are opposed to all forms of violence, both the violence which seeks to overthrow, as well as the violence which seeks to maintain oppression."

He said detention without trial of people who were only thought to be dangerous, and the forced resettlement of black people, were forms of violence to which he was opposed.

Ruling on scarf 'silly' —sheikh

28

~~28~~

C. Herald
19/2/83

THE president of the Muslim Judicial Council (MJC) has described as "silly" the decision of a school principal who recently sent a Muslim girl home after she had refused to remove the scarf she was wearing in class.

Nazli Baderoen, 13, a Standard 7 pupil at the Walmer Junior Secondary School, was ordered from her class after she had refused to remove her scarf.

She returned to school — without a scarf — the following day, but her parents approached the MJC to investigate the issue of Muslim girls wearing scarves in class.

The president of the MJC, Sheikh Nazeem Mohamed, confirmed last week that the MJC is investigating the issue of Muslim girls wearing scarves in class.

He said: "The action taken by Mr Stingers — principal of Walmer Junior Secondary — is silly.

"Any principal must understand that Muslims show the ultimate dignity when they cover their heads.

"A pupil who wears a scarf is showing a great degree of discipline and high morals. I fail to see how any school can make a fuss about pupils who wear scarves in class.

"Wearing a scarf does not affect the pupil's schoolwork — it is merely because of a religious commitment and a devotion to high morals that the pupil covers her head. I"

He continued: "We would like our children to go to university with scarves. At some of the highest educational institutions in the country, students attend classes with torn jeans and other tattered clothing. And no one objects to that.

"Yet a young Muslim girl is chased out of class because she is covering her head."

Church must take concrete political decisions — Boesak

Wk ARGUS 19/2/83

Weekend Argus Reporter

THE church has a particular political responsibility, but it should not become servant to any party or any ideological grouping. Dr Allan Boesak said at the University of the Western Cape today.

Dr Boesak, president of the World Alliance of Reformed Churches and student chaplain for the University of the Western Cape, was speaking at a graduation ceremony of the university where 405 degrees, including four masters' degrees and 294 diplomas, were awarded.

Dr Boesak rejected the claim that churches, in taking the clear stand they had with regard to the Government's constitutional proposals, had embroiled themselves in party politics.

He said the Gospel was free and not to be identified with any party ideology and therefore the church should not become servant to any party or any ideological grouping.

Nonetheless, the Gospel called for clear choices, and God stood on the side of the poor, the oppressed and the downtrodden.

"This means that the church will have to take concrete political decisions and make clear political choices.

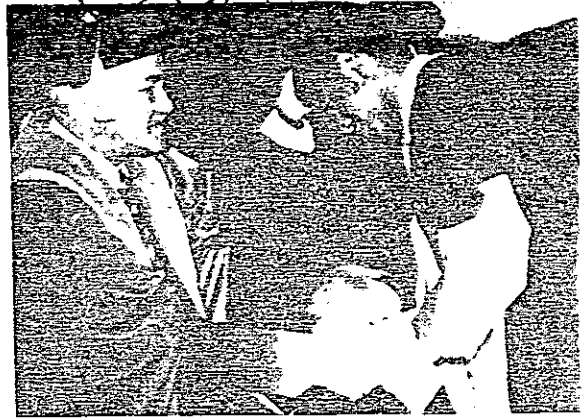
"It is possible, therefore, that the church, while rejecting the policy

of a particular political party on the basis of a specific issue, may have to support another party whose policy on that specific issue is more in accord with the criteria the church has to apply," he said.

The choice was an ad hoc one, for a specific moment and on a specific issue, on which a particular party had, in the judgment of the church, taken the right stand.

Dr Boesak said the church, speaking for members across the colour lines drawn by the Government, found itself in opposition to the Government, "opposed by an ethnic political party". That did not make the church's stand a party-political one.

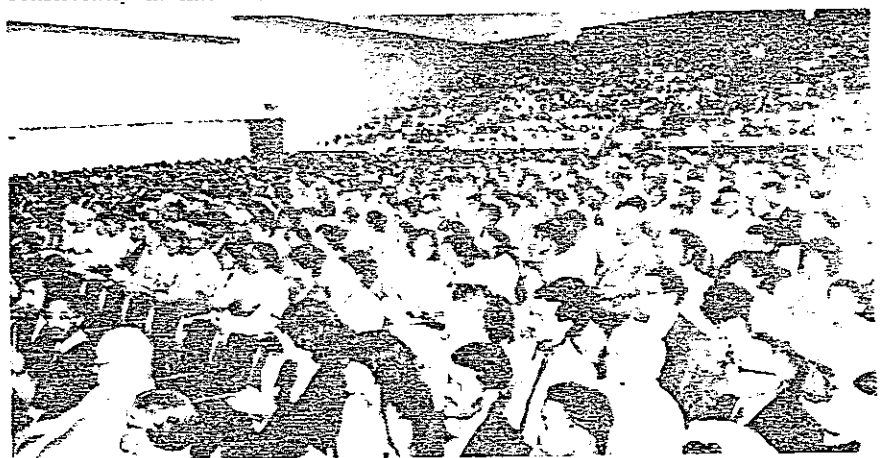
Moreover, the churches' opposition to these new proposals is consistently in line with



Mr Christopher J Banda has the degree of BA cum laude conferred on him by the Rector of the University, Professor R E van der Ross.

the churches' stand on apartheid." on the demands of the Gospel.

He said the Ned Geref Sendingkerk's "no" to the proposals was "a stand based squarely on the understanding of the church's image of God."



GUESTS and students at the ceremony applaud the keynote address by Dr Allan Boesak.

DF 58

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NOW THE QUESTIONS START

28 ~~30~~
City Press
20/2/83

■ He was a teetotaller, say family. But inquest found high alcohol level

■ He negotiated the dangerous Peddie curves, but crashed on the straight

CP Correspondent
KING WILLIAM'S TOWN
— Controversy is building over the inquest finding into the death of the chairman of the Border Council of Churches, the Rev James Gawe, whose body was discovered in a smashed kombi near Berlin last June.

Last month the inquest magistrate found that Mr Gawe, 50, had died of head and neck injuries and that no one was to blame.

But the Gawe family has expressed serious doubts over the finding.

It was submitted at the inquest that Mr Gawe's blood

contained 0,11 ml of alcohol — 0,3 ml above the legal limit — when his body was found.

But the family say he was a teetotaller.

And they question the fact that the blood sample taken at the post mortem was only sent for examination 12 days later.

A spokesman for the Border Police said normally blood samples were sent to the laboratories immediately. He said he did not know why there had been a delay.

Mr Gawe's brother-in-law, the Rev Alf Dlamini, said: "I never knew Gawe to drink.

"But just suppose he was drunk: then how did he survive while driving through the

treacherous curves at Peddie and then meet his death on a flat stretch of road?"

The family has also raised the issue of the "mysterious" discovery of Mr Gawe's body.

Police claimed at the inquest they had received a report from an "unknown person" on the day of the accident.

Mr Dlamini said: "If this 'unknown person' was a motorist passing through to East London or King, surely they would have gone to the Fort Jackson or Berlin police to report the accident?"

Another oddity is that the family was told of neither the post mortem nor the inquest, and thus was unable to be represented at either.

Mysterious car crash death of church leader

ARGUS 21/2/83
**Time for
defence**
granted

Argus Correspondent
JOHANNESBURG. — Mr John Charles Rees, former general secretary of the South African Council of Churches, was granted a postponement of his trial in the Rand Supreme Court today after asking for more time to prepare his defence.

Mr Justice Irving Steyn postponed the case to April 11 and extended Mr Rees's bail of R30 000.

Mr Rees was not asked to plead to 43 counts of fraud, alternatively theft, involving R379 000.

According to the indictment, Mr Rees, 45, of Kensington, Johannesburg, allegedly defrauded the SACC from June 1975 to May 1978 while in the posts of general secretary and acting general secretary.

It is alleged he drew cheques from the Asin-geni Fund and the Dependants Conference Fund and paid them into bank or building society accounts controlled by him.

Handwritten notes:
argus
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Handwritten scribble:

Boesak: Church in politics

capk Times 21/2/83
28

Staff Reporter

ALTHOUGH the gospel was free and not identified with any party ideology, the Church had to take concrete political decisions and make clear political choices, Dr Alan Boesak, president of the World Alliance of Reformed Churches, said at the weekend.

He was addressing the graduation ceremony of the University of the Western Cape, at which 405 degrees and 294 diplomas were conferred.

Dr Boesak, who is also the university's students' chaplain, said the Church "should not become the servant of any party or ideological grouping" and should maintain its critical distance because it was loyal only to God.

Party support

However, it was possible that the Church, while rejecting the policy of a particular political party on a specific issue, would have the support of another party whose policies were more in accord with the criteria applied by the Church.

"What is at stake here is not a blanket divine sanction of the party as a party, but the legitimacy of an all-important issue on which this particular party had taken the right stand in the judgment of the Church."

Dr Boesak rejected the charge that the Church had become embroiled in politics by taking a clear stand on the government's

constitutional proposals.

In terms of the constitutional proposals, enforced separation of people on ethnic grounds would continue and injustices were perpetuated. The "line of exclusion" had not been eradicated, but simply shifted.

Dr Boesak said God was always on the side of the poor, oppressed and downtrodden and the Church had a God-given duty to speak out and make clear political choices and decisions.

Neutrality

"In a situation where there is a constant struggle for the rights of people and against structures which perpetuate injustice, neutrality is not possible. In fact, neutrality is the most insidious form of subjectivity."

● In his address at the graduation ceremony, the rector of UWC, Professor Richard van der Ross, protested at the lack of liaison with his university when matters such as the financing of universities, admission of students and the review of the permit system were discussed.

Concern

He also expressed concern at the detention of certain UWC students and called on the authorities to make public the reasons for their detention or either charge or release the students.

He was also critical of the delay in building the proposed UWC medical school.

The coastal price of 93 octane petrol — to be reduced to 88,9c a litre — could fall further before it rises again. Under-recovery by the oil industry has been taken into account for a remedy by September. This is because there is little prospect of an early improvement in world oil prices, as the lake of surplus crude is growing. It is highly likely that the rand will continue to appreciate against the dollar, effectively reducing the rand cost of oil further. Weaker oil prices will mean lower returns for Sasol's oil-from-coal operations. However the project reduces the strain of oil on balance of payments.

Cost factor
The president of the Motor Industries' Federation, Mr Cecil Jewell, said fuel was a significant cost factor throughout commerce and industry and the lower price should make an impact on inflation. However, he said there was a danger some businessmen might be tempted to offset other cost increases for which they had not been compensated against the reduced fuel price.

Handel-Anstalt (HAI), Mr Henric Klerk, said the cut was a positive step in the fight against inflation.

28

Hurley calls for action by all churches

the churches" because these had not come out in favour of a boycott of South Africa. As far as the trade unions were concerned, these were busy with enlarging their popular basis and depended on the prosperity of the country for their own existence. He called for a joint stand of the Roman Catholic, Lutheran, Methodist, Anglican and Presbyterian churches vis-à-vis the policies of the government.

The archbishop is visiting West Germany at the invitation of the Roman Catholic aid organization Misereor, which has selected the plight of South African blacks as theme for this year's Third World prayer efforts. The chairman of Misereor, Father Norbert Herkenrath, said at the same press conference on Monday that the South African Embassy in Bonn had tried everything possible to stop the organization from selecting South Africa for this year's action programme. "The South African Ambassador has talked to him (Archbishop Hurley) and politicians and has asked them to stop our efforts," Fr Herkenrath said.

Among the politicians contacted by the ambassador, Mr Neil van Heerden, was Franz-Josef Strauss, Premier of Bavaria and leader of the Conservative CSU, the father said.

He said Misereor officials had also contacted the leading German political parties and found they all were opposed to apartheid and did not object to the efforts of his organization.

Only the CSU of Mr Strauss had told him there was no unified policy on South Africa within the CSU.

Own Correspondent
LONDON. — The chairman of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, has told a press conference in Bonn that a concerted effort by all South African churches was needed to fight racism.

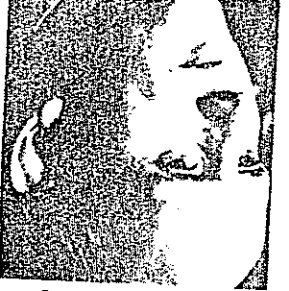
He described the current constitutional proposals by the South African Government as a means of finalizing the legislation on apartheid. He said the government had encountered no effective opposition in its constitutional plans from the white community and even the churches and trade unions were divided on the question of counter-measures.

Archbishop Hurley said the politically minded blacks were "dismayed at

Own Correspondent
LONDON. — The chairman of the South African Catholic Bishops' Conference, Archbishop Denis Hurley, has told a press conference in Bonn that a concerted effort by all South African churches was needed to fight racism.

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Archbishop Hurley said the politically minded blacks were "dismayed at



Andrew: Govt abuse of taxpayers' money

HOUSE OF ASSEMBLY
— Money the government spent last year on issuing 675 000 copies of two pamphlets outlining the new constitutional proposals was "an abuse of taxpayers' money", Mr Ken Andrew (PFP Gardens) said yesterday.

Speaking during the Second Reading debate on the Part Appropriation Bill, Mr Andrew said: "I call on private enterprise benefits they ever benefit the consumer."

An Assoccom spokesman said: "The price of petrol price had not been compensated against the reduced fuel price."

Indian families comprised 32 percent of residential-area removals, but Indian businessmen would necessarily be re-settled.

Mr Du Plessis said the lower world price had been expected and the cuts had taken this into account. A reduction in the price of any commodity in today's conditions is indeed an occasion for which to be grateful. It is trusted this will play an active role in our fight against inflation and make a meaningful contribution to our economic welfare.

"I call on private enterprise benefits they ever benefit the consumer."

Mr Du Plessis said the lower world price had been expected and the cuts had taken this into account. A reduction in the price of any commodity in today's conditions is indeed an occasion for which to be grateful. It is trusted this will play an active role in our fight against inflation and make a meaningful contribution to our economic welfare.

"I call on private enterprise benefits they ever benefit the consumer."

Nkomo 'was due in Prague'

Own Correspondent
LONDON. — Zimbabwe opposition leader, Mr Joshua Nkomo, had been invited to a meeting of vice-presidents of the World Peace Council in Prague early this week, the president of the body, Mr Romesh Chandra, confirmed yesterday.

This disclosure came after Zimbabwe Government claims that Mr Nkomo was not a vice-president of the council; that he did not have a visa to visit Czechoslovakia; that he was travelling under a false name; and that he was "going to SA to tell lies" to a press conference at Jan Smuts Airport about the situation in Matabeleland.

Mr Nkomo was stopped from boarding the aircraft at Bulawayo airport on Saturday and was held by police but later released.

The Cape Times correspondent in Harare reports that a Czech embassy official yesterday denied that it had said anything about Mr Nkomo not having a visa. It had only said that it had no information that Mr Nkomo had been invited.

HOUSE OF ASSEMBLY
... medical expenses subsidies, had to be extended to other pensioners.
The world population was ageing and fewer people had to provide for more retired people. Expenditure on old-age pensions in South Africa had increased three-fold in the past decade.
South Africa had a unique problem in that 50 percent of its black population was under the age of 16 while only 25 percent of whites fell in that category. "The result is that fewer productive people are providing for more unproductive people." Urbanization and the breakdown of the extended family unit among blacks made it difficult to support the old.
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of Absol
PUB

WESTERN HOME **WOMEN'S ORGANIZATION**

SADF sentences 2 more Witnesses

(28) RDM
24/2/83

Pretoria Bureau
A MILITARY court at Voortrekkerhoogte on Tuesday sentenced two Jehovah's Witnesses to three years in detention for refusing to do military service - bringing to more than 70 the number of Witnesses sentenced in the past five weeks.

Mr Wolf Bernd Fischer, 21, from Cape Town, and Mr Stephen Rautenbach, 21, from Tongaat in Natal, were sentenced to three years by the court president, Major H J de Vos. They both pleaded guilty.

The men reported for duty in January but on their arrival refused to undergo military service and were charged in terms of Section 126a(1)(b) of the Defence Act of 1957.

Both men handed in sworn statements from the secretaries of their congregations to prove that they were *bona fide* conscientious objectors.

The defence force recognises the right of Jehovah's Witnesses to object to military service. They are sentenced to three years detention and on their release they are discharged from the SADF.

Objectors from other denominations -- such as Anglicans and Roman Catholics -- are liable for call up again once they have completed sentence.

Mr Fisher was studying electrical engineering at the Cape Town Technikon and Mr Rautenbach was a sales representative for a radio company in Durban.

Sheryl Rainé
Pretoria Bureau

In the last two weeks 66 Jehovah's Witnesses have been sent to detention barracks at Voortrekkerhoogte for three years because they refused to do their military training.

It is believed to be the biggest intake of Jehovah's Witnesses in one month since conscientious objection surfaced as an issue in 1974.

The South African Defence Force does not release figures on the number of conscientious objectors but it is thought that about 400 Jehovah's Witnesses are now in detention barracks.

Other conscientious objectors are serving sentences upwards of four months in civilian jails and other detention barracks throughout the country.

The history of conscientious objection to

military service in South Africa is long and fraught with delicate moral and religious debate.

In recent years the debate has become increasingly political. The definition of a "just war" has become an important facet of an issue involving the church, the state and a growing number of individuals referred to as martyrs by some and law-breakers by others.

In 1914 some South Africans took up arms against the Government because they felt strongly about participating in armed service for Britain.

Again in 1939 resistance by some South Africans to fighting against Hitler was strong enough to convince the Government not to push for conscription but to rely on a volunteer army.

More recently, according to Defence Force evidence given to the Eloff Commission of inquiry into the South African

SADF proposals for military objectors take a tough line

28 sfw 26/2/83

Council of Churches, the SADF experienced no opposition to military service on the grounds of conscientious objection before 1974.

In 1974, the SACC passed a resolution at its national conference supporting conscientious objection.

The resolution stated that the Council did not accept that it was the automatic duty of Christians to go to war when ordered to by the state and pointed to the definition of a "just war" which excluded war in defence of a basically unjust and discriminating society.

Since then, a number of organisations have been established overseas, par-

ticularly, Britain and the United States, to receive South African conscientious objectors and draft dodgers.

Following calls from various churches, the SACC and the Progressive Federal Party, the Government has drawn up proposals recognising certain categories of conscientious objectors and recommending specific forms of military service for them.

In the 1940s, when the United States decided to revise its legislation concerning conscientious objectors, it found it better to draw the small but dedicated groups into the system rather than have them fight against it pub-

licly.

Something of the same logic may have played a part in SADF moves to accommodate objectors.

However, some church leaders believe the proposed legislation is so harsh that it will prompt them to leave the country.

The Rev Rob Robertson, a SACC spokesman, has expressed concern at the special treatment proposed for "religious" objectors while those who base their resistance to military service on broader moral, ethical or political grounds, face eight years in civilian jails.

"This is on a par with the sentence for high

treason, murder and rape," he said.

The proposals now before the Government, together with comments from churches in the country, are expected to be debated in the present Parliamentary session.

Drawn up by an SADF committee chaired by the Chaplain-General designate, Brigadier Chris Naude, some of the proposals have been leaked to the Press. They include four categories of objectors

● Non-combatants who would undergo military service with no weapons training or carrying of arms. These men would serve the same term as non-objectors and would

wear uniforms.

● Non-militarists who refuse to wear uniform but are willing to do work beneficial to the Defence Force. These would be employed outside of the military system and would not wear uniforms. Their service would be 1½-times the length of military service plus camps.

● Non-militarists unwilling to play any part of the Defence Force. These men would render national service as firemen, hospital workers and others. Their service would be twice the length of military service with camps

● Objectors who resist military training on political grounds would be given civilian jail sentences twice the length of military service with camps. This could mean eight years in prison and a criminal record for life.

It has been recommended that a board ap-

pointed by the Minister of Manpower consisting of a judge (or former judge), three theologians of various denominations, one serving chaplain nominated by the Chaplain-General and one SADF officer, decide on cases involving conscientious objectors.

There has been speculation that the board's hearings would be secret and that objectors would not be allowed lawyers.

Objectors could fall under conditions similar to those for banned persons. This would mean that it would be an offence to publish anything they wrote or said during or before their substitute military service. The political activity of such a man could be limited by the State President.

If an application brought before the board was thought to be trivial or vexatious, the applicant or his parents would have to pay the full costs.

Church should make political choices — Boesak

THE church should not involve itself in party politics, but should take concrete political decisions and make clear political choices, Dr Allan Boesak said at the weekend.

Dr Boesak, the president of the World Alliance of Reform Churches, was speaking on Saturday at the graduation ceremony of the University of the Western Cape, where he is student chaplain.

"The church is ultimately loyal to God and as such must stand on the side of the poor, the oppressed and the down-trodden."

He said the Government's constitutional proposals did not represent a meaningful change away from apartheid but would give the system a longer lease of life.

"The enforced separation of people on ethnic grounds, the exclusion of others from meaningful participation, continue.

"The line of exclusion is not eradicated but simply shifted. So-called coloureds and Indians are being incorporated into the privileged class.

"The Sendingkerk's decision to reject the proposals is not a party political stand, but a stand based on the understanding of the church of the demands of the Gospel," he said.

A total of 717 people received degrees and diplomas at the ceremony.



● ROGER Jacobs receives his BA with distinction in Psychology from Mr Abe Daniels, Registrar of UWC.



● CHRISTIAN Abraham pictured as he walks up to receive his BA degree.



● UWC Rector Professor Richard van der Ross caps BA graduate Mr Hendrick Lewis, who received a distinction in psychology.



● DR ALLAN Boesak addresses the graduation ceremony at UWC on Saturday.

Nun in court after police raid

West Rand Bureau

A Roman Catholic nun appeared briefly in the Krugersdorp Regional Court today charged with furthering the aims of the ANC.

Sister Mary Bernard (48), address given as St Mary's Roman Catholic Convent, Kagiso, Krugersdorp, appeared before Mr C Eksteen.

She was not asked to plead to charges of furthering the aims of the ANC and the possession of unauthorised publications.

She was arrested on Friday and subsequently released.

The case was postponed to March 22.

Sister Bernard was among four people detained by security police in pre-dawn swoops in the township of Kagiso at the weekend.

She was arrested at the Companions of St Angela Convent, where, according to another nun, the police searched Sister Bernard's rooms.

Also detained in the raids were Mr Isaac Genu, Mrs Anna Mogase and Mrs Lettie Nzima.

Mr Isaac Mogase, husband of one the detainees, said the police arrived at his home around 4 o'clock on Friday morning and asked to see his wife.

He said the police never told him why or where they were taking Mrs Mogase (34).

Major Victor Haynes of the SAP Directorate of Public Relations said in Pretoria at the weekend: "In terms of security legislation the police cannot confirm the detention of the persons mentioned."

CAPE TOWN 7/3/83
Nun arrested at Reef convent

JOHANNESBURG — A Roman Catholic nun, Sister Bernard Ncube, 43, was arrested at the Companions of St Angela Convent near Krugersdorp on Friday.

According to nuns at the convent, the police first arrived at 3 am. When told that no male was allowed to enter the convent, they left and returned at 6 am after consultations with church authorities.

The building was searched and various

books were confiscated. The convent's lawyers and Father Whelan of the Catholic Church in Krugersdorp met senior police officials to discuss the matter on Saturday afternoon.

A spokesman for the public relations directorate of the SAP said they were unable to confirm the nun's detention in terms of security legislation.

Sister Bernard is believed to be in custody in the Krugersdorp police station — Sapa

Gandhi equality doctrine uplifted women

The award-winning film "Gandhi" has ensured the name of the man once dismissed by Winston Churchill as "a half-naked Indian fakir" is once more on many lips, and that his work and teachings are again being discussed and evaluated.

Mahatma Gandhi spent 21 years in South Africa, and many people cherish personal recollections of his influence on their lives, not the least being Mrs Sushila Gandhi, his daughter-in-law who still lives in Natal.

She was born in India but came to South Africa in 1927 with her husband, Manilal, Gandhi's second son, to live on the Phoenix ashram (settlement) in Natal, which Gandhi founded to perpetuate the Gandhian way of life, and to edit the newspaper, Indian Opinion.

But her connection with Gandhi began long before marriage to his son. She was a 10-year-old girl when her parents sent her with her brother to live on Gandhi's ashram in India.

"Gandhi believed that the education which the British offered in India was designed to keep the Indians in subservience and perpetuate British rule. He advised people not to send their children to colonial schools, but to subscribe rather to his scheme of basic education," she says.

He never sent his own chil-

dren to school or university," she continued, "and said that at a university one became a one-handed man - meaning that one lost the power to do physical labour - and he believed that any man who ate without having done an honest day's work was a thief.

"Many parents sent their children to Gandhi," she says, "but the rules on his ashram were most strict. There was only boiled food, with a little salt and no spices or oil, and everything was ruled by a bell. The bell struck once, and if you came five minutes early or five minutes late you missed out.

"We often went swimming in the river," she recalls, "missed the bell and went hungry for the whole day. I was only young and cried so much that after six months they sent me home to my mother.

"But after my marriage I returned to the ashram to live. He greeted me as his daughter and said, 'Well, will you cry all night and run away again?'

She found, however, that as a woman she was able to accept the strictness of his discipline because she realised that it was designed to strengthen and liberate her.

"Gandhi lifted all women up," she says, "and taught us to live simply and equally. He never allowed us to say, 'That is work



RONGE'S WRITE

by Barry Ronge

for a man and that for a woman. We all did exactly what he told us to do.

"On my first day as a bride on the ashram," continues Mrs Gandhi, "he told me that my job would be to clean and rake the old bucket toilets, a job which was for untouchables and certainly not for women."

She also recalls the time he asked her to deliver a letter to Jawaharlal Nehru who was holding a meeting about seven miles away. There was no transport and much of the walk lay through deserted countryside.

When she asked why he had chosen her and not a man, he said: "I would like to take the fear out of your heart and put the strength there." He told her to check her lantern to ensure it contained paraffin.

But, while walking in the dark, she tried to light the lamp and found she had forgotten to check the wick. Instead of turn-

ing back, or sitting down to cry, she tore strips from her sari and improvised a wick which gave a weak light, but got her to her destination.

"That is how he taught us," she says. "By showing us how to work for ourselves he slowly led us into his disciplines. He sent me to the bank and to other places into which I would never have gone, and taught me how to handle money. He taught women to live in the world.

"When he sent Manilal to South Africa to publish Indian Opinion I had to learn typesetting, how to make up pages and all the tasks involved in running a newspaper."

Gandhi never returned to South Africa but retained a keen interest in the country. Once, when Mrs Sushila Gandhi asked whether he would ever return, he answered: "If General Smuts invites me, I will come."

His answer was not wholly fa-

cetious, for he enjoyed an odd relationship with Smuts, a testament to which exists in the Africana Museum where there is a pair of sandals which Gandhi made for Smuts while imprisoned at Smuts's command.

Mrs Gandhi says: "There was never hatred or antagonism towards anyone. He drew his inspiration from Ruskin, from Christ's Sermon on the Mount and from Tolstoy, with whom he conducted lengthy writings."

One poignant anecdote which Mrs Gandhi tells concerns a gift handed to her by a young man, when she was visiting Gandhi in Poona in 1945. She took it to be a basket of fruit but when she presented it to Gandhi they found that the basket was full of stinking old shoes.

They laughed, for it was one of the many insults which Gandhi received from militant Hindus who despised his campaign on behalf of the Untouchables. Gandhi instructed her to sell the shoes to the cobblers, and the five rupees she earned was put into the fund for Untouchables.

"This was the Gandhian way - to turn anger and hatred into goodness," she says. "But when he repeated the story at prayers that night, the young man who had sent the shoes revealed himself and angrily demanded his

five rupees, which Gandhi refused to give him.

"He left in great anger," Mrs Gandhi, sadly, "but he turned in later years, with a gun. He was Goudse, the one who assassinated Babu and went to evening prayers."

But that murderous but only ended a life, it could end Gandhi's work. "There are not many who practice the Gandhian way," says Gandhi, "for it is a hard one which requires much sacrifice and too many people do not want to make it."

A sad testimony to this is the state of Gandhi's Phoenix ashram, which still has no water laid on, and the only source of water is the well Gandhi himself dug. Squatters have taken it in and, apart from the mud built there, the place is a sorry state.

But in heart of this woman, who still wears the simple homespun garments which Gandhi wore, it is a holy place and she follows his teachings, believing that if the world returns to his simple, honest way of labour and human dignity, poverty and inhumanity will come to an end.

It may seem a pipedream, like its originator, it is courageous and enduring and women like Sushila Gandhi will survive.

Star 2/3/83 (28) (7/12)

'Thousands' sign Naude petition

Chief Reporter

logian Dr Beyers Naude

Signatures are pouring into Johannesburg in support of a petition calling for the unbanning of theo-

logian Dr Beyers Naude handed to the Minister of Law and Order, Mr Louis le Grange, at the end of this month.

One of the petition organisers, Professor Albert Geyser, the professor of divinity at the University of the Witwatersrand, who has been closely associated with Dr Naude in the past, said an exact tally of signatures had not yet been made but "thousands" had been received.

Those wishing to be included in the petition may still append their names, addresses and signatures to the wording of the petition and send it to Box 97, Johannesburg, 2000.

The wording is: "We, the undersigned, people of South Africa, urge the Minister of Law and Order to lift the banning order on Dr CF Beyers Naude as it constitutes a severe inroad into justice in South Africa."

Many prominent businessmen, academics, lawyers, churchmen, writers and politicians have already signed the petition.

Vandals rip up Glendower green

By Adrian Frederick

Caddies believed to be protesting against the employment of "visiting" and white caddies by professional golfers playing in the R40 000 Kodak Classic, which started at Glendower today, are thought to have damaged the 13th and 14th greens this morning.

Greens staff arrived to cut the putting surfaces at 8 am to find that the greens had been ripped with a spade. More than 200 sods were lifted.

Frantic work by club employees had the greens reasonably playable by the time the first players went through soon after 10 am.

Two notes left at the scene indicate that there are objections to the use of caddies not usually employed by the club.

The notes mentioned opposition to the use of white professional caddies.

During the Asseng tournament at Glendower two years ago vandals damaged the fifth green by pouring engine oil on it.

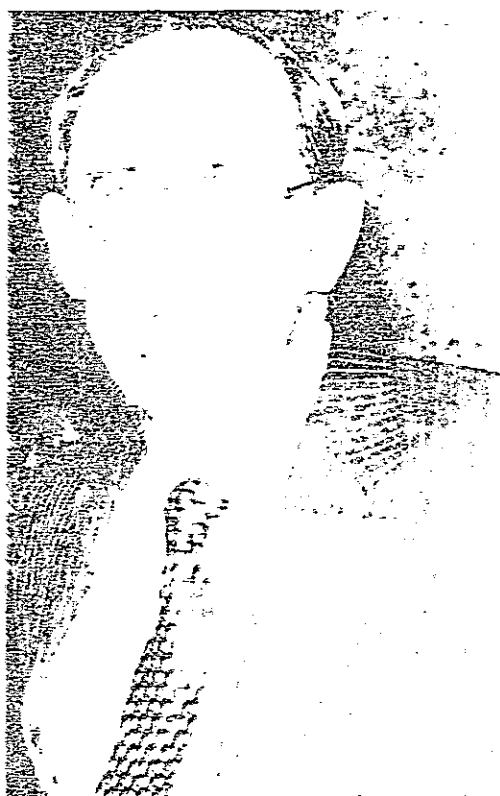
Policemen face bribery charges

Two members of the South African Police yesterday made a brief appearance in the Johannesburg Regional Court in connection with an allegation of bribery, alternatively corruption.

The two men, Mr H S Cronje (24), and Mr J G Morton (23), both of Gad Street, Triomf, were not asked to plead by the magistrate, Mr J J Muller.

The State alleges the two accepted R350 in cash, a suit and cooking pots in February this year to release a Mr Rashid Kahn from custody and render him immune from a charge of possession of dagga.

The men were released on their own recognisances and the case was postponed to March 10.



Row h'

She managed to get her stol but it was taken m her by Matamela's complice. He left the use but Matamela remained behind. "I was thrown on the por and in the next ee-and-a-half hours I is raped five times." Matamela admitted evious convictions for eft and housebreaking. Last year he was concted on five counts of usebreaking with inat to steal and was sentenced to 15 years' imsonment, of which 10 ars were suspended.

Day one in a new job is always something of an occasion — even for a future director-general of the SABC. Mr Riaan Eksteen (right), former South African ambassador to the United Nations, found himself making his first acquaintance with life at Auckland Park yesterday. There was another reason why it was an important day — The Star Tonight! television awards were presented and Mr Eksteen was one of the guests at a luncheon held at the Sandton Holiday Inn. Also present was SABC director-general Mr Steve de Villiers.

● Details of the awards are on Page 7 of Tonight!

Making his walk topeas

du Toit today put his st foot forward and set f on a 7 000 km walk — ith the blessing of hannesburg. The 24-year-old student doing his bit to help the eart Foundation of uthern Africa raise R2 illion.

He is expecting to alk through 140 cities



Hurley sees no hope of peaceful solution

By Lesley Friedman
The Star Bureau

Archbishop Denis Hurley of Durban has told Catholics in London that he does not hold out any hope of a peaceful solution to South Africa's problems.

Addressing the Catholic Fund for Overseas Development (Cafod) at the launching of its 1983 campaign entitled "Families Divided. Migrant Labour in South Africa" last night, the Archbishop said people in circumstances such as those of blacks in South Africa "lose their patience and have recourse to violence".

He believed a guerilla war in South Africa was impossible but that acts of sabotage would continue.

Archbishop Hurley said the bishops who visited Namibia obtained a completely different view of Swapo from that conveyed by South African Government propaganda.

Namibians had told them: "We don't know much about Marxism, but Swapo is first and foremost a liberation movement."

The people had said they had sons in Swapo and that they had joined the movement with their Bibles.

"Now the ANC is to South Africa what Swapo is to Namibia," he said.

It was not the job of the church to tell men to turn to violence. "but we can say we understand when men reach the point of utter frustration".

Asked whether the ANC was not associated with communism, Archbishop Hurley said

this was true to some extent.

"But our concern should be to have a strong Christian presence so that our friends from behind the Iron Curtain would not have it all their own way."

Asked about the effect of the West Indies cricket tour, the Archbishop said it was unfortunate that this had undermined the sports boycott — "the only means people have to register their opposition to apartheid" — and that it had involved so much money.

"But it brought about a black-white reunion such as we have not seen before in South Africa. It broke racial barriers. I'm now ambivalent.

"On reflection it was wrong, but even the best of people sometimes relish the wrong," he said.

The church would oppose the new constitution and the Orderly — "God forgive the word" — Movement and Settlement of Black People's Bill.

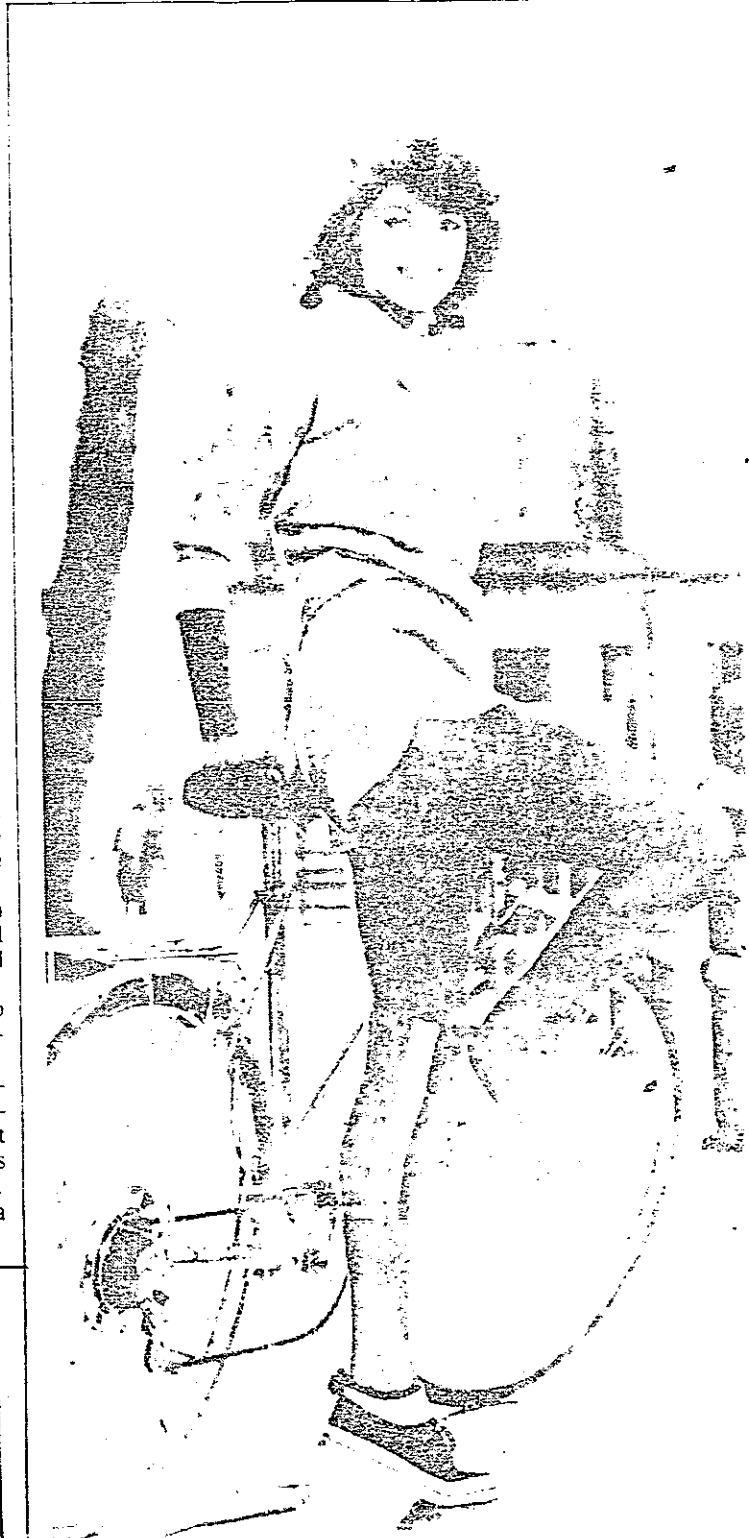
"We have no political power. But we all realise that what is now planned cannot be allowed to go ahead without strong opposition from the Church," he said.

The aim of the education campaign is to provide special focus for study, reflection and action throughout the year.

Members are encouraged to analyse the root causes of poverty and injustice in the world.

Last year's campaign, "People and Work", is being extended this year to focus on migrant labour in South Africa and its destructive effect on family life.

"This one's a hot potato," a Cafod worker said.



Miss Lovely Legs of Great Britain, Michelle Jenkinson, in the icy sun of London displaying a new range of bicycles that boasts over 60 different styles in 12 colours. Michelle's model is a five-speed bicycle with flat handlebars, retailing at about R130. With legs like Michelle's, who needs to ride?

Horrible ® By Dik Browne



URGING
DOROUGH

Animal-lovers
insist they're
playing the game

Youngsters
do Mafia's
dirty work

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Muslim body's NO to proposals

Cape Herald 5/3/83

#A 28

THE Government's constitutional proposals were this week given the thumbs down by the biggest Muslim organisation in South Africa.

At a meeting in Durban on Sunday the Isla-

mic Council of South Africa (ICSA) rejected the proposals outright.

Key officials of the supreme body, incorporating all Muslim organisations in the country, viewed with suspicion the proposals which make provision for separate parliaments for Indians and "coloureds".

ICSA's stand falls in line with the rejection of the proposals by many other organisations throughout the country, including the Natal Indian Congress, the Azanian Students' Organisation, The Transvaal Anti-Saic Committee and a host of trade unions.

STAMPEDED

A message from ICSA president Sheikh Abubakr, was read out to a meeting of ICSA in Westville on Sunday.

Sheikh Najaar said that as Muslims they would not allow themselves to be "stampeded" into organising themselves on an ethnic basis.

"We stand for the abolition of privileges of any

kind that are discriminatory. We demand full rights for everyone," Sheikh Najaar said.

The secretary-general of ICSA, Mr A B Mahomed, said the proposals did not fit the criteria of "equal opportunity and equality before the law".

Cape Herald 5/3/83

Boesak attacks new proposals

NEW YORK. — The New York Times today gave great prominence to a speech made in Johannesburg by Dr Allan Boesak, who has led the opposition to the Labour Party's acceptance of the South African Government's new constitutional proposals.

An adaptation of the speech was displayed over five columns in an unusually large display on a prominent page.

Highlighted in the article was Boesak's attack on the proposed new three-chambered parliament divided on an ethnic basis with a separate house for whites, coloureds and Indians.

The plan was described as "the stream-

lining of apartheid" into which a number of coloureds and Indians had been trapped.

ILLUSION

Prime Minister Botha, according to Dr Boesak, had also managed to create the illusion of change so that conservative Western governments could openly support the South African Government.

He said: "We want to remind those Western governments who are now so satisfied with this government that they should not be misled. The black people of this country know what they want. And it is not this.

"We shall not be satisfied until we have our full human rights..."

Theologian slams NGK view on political objectors *S. Tribune 6/3/83* **Church's stand 'illogical'**

By Tony Spencer-Smith

THE simmering row over conscientious objectors boiled over again this week when a Ned Geref Kerk theologian labelled his church's stance on political objectors "illogical" and the Government announced it was considering new ways of dealing with those who refused to do military service on religious grounds.

Dr Etienne de Villiers called for alternative forms of service for political objectors at a time when consideration is expected to be given to a hard-line proposal from a Defence Force committee that people who resist service on political grounds should be given jail sentences twice the length of that service including camps.

It was also the week Parliament was told that proposed changes to the Defence Act would allow religious objectors to do some form of "community service" as an alternative, although this could mean serving a continuous term of more than nine years.

Dr De Villiers, chairman of the Western Cape Synod's sub-commission on war ethics, said the deeply-felt beliefs held by some that South African society was unjust and one should not take up arms to defend it should be respected.

"Can you force a person to do military service against the dictates of his conscience," he asked.

His sub-commission acts as a watchdog for the church on ethical questions raised by war.

His views fly in the face of the NGK — which says alternative forms of service can be considered only on religious grounds — and the Defence Force, which, while appearing to be prepared to give a new and more accommodating deal to religious objectors, is intolerant of political and ethical objectors.

Dr De Villiers, who lectures in ethics at the NGK's Huguenot College in Wellington, where social and youth workers are trained, said he could not agree with the distinction made by his church between religious and political and ethical objectors.

"Is this not discriminating against non-religious people?"

"At the last General Synod it was argued that South African society is not so unjust that the war can be considered unjust, so there is no good reason for refusing to serve.

A new deal for faith objectors ...but not 'political's'

Tribune Reporter

DRAFT legislation providing for religious objectors was published yesterday.

The legislation makes no provision for political objectors. It says that an application to become a religious objector shall not be granted if the person "supports an enemy of the Republic".

It creates three classes of religious objectors:

- Those whose convictions conflict with service in a combatant capacity. They will now be allowed to serve in the SADF in a non-combatant capacity.
- Those whose convictions do not allow them to serve as combatants or perform any maintenance tasks of a combative nature or to wear a military uniform.

They will be required to serve in the SADF in non-combatant or maintenance roles and will not be required to wear military uniform. They will have to serve 1½ times the normal period.

- Those whose beliefs conflict with any military training or task connected with any armed force.

They will be required to do "community service" in the civil service or a para-State body for twice as long as the aggregate period of service. Some could find themselves serving for up to nine years.

"It was also argued that conscientious objection is aimed at the state, not a specific government, and cannot therefore be accepted by Christians.

"What I ask is, is conscientious objection necessarily directed at the state, and are people who take this course necessarily traitors?"

"It can be that they in fact want to reform the state."

Dr De Villiers emphasised that he was not supporting the views of conscientious objectors as such, but their right to hold such beliefs.

"It is not for the church to enter a debate with these people about whether they are right or wrong.

"It is rather difficult to base the whole issue on whether one agrees with them or not."

In an article published this week in a Cape Town Afrikaans newspaper, Dr De Villiers writes that the church's argument that refusal to do military service cannot be tolerated by any responsible government because: it is directed at the existence and orderly function of the state itself, puts paid to any justification of conscientious objection on the grounds that society is unjust.

"It then does not matter how unjust the war or the society is, refusal to do military service remains morally unjustified.

"The question is whether such an argument can be sustained.

"It would mean that even Christians who refused to play a part in the cruel military adventures of a communist government against fellow Christians, were acting morally wrongly.

"That example alone caused one to question whether a refusal to do military service was necessarily directed at the existence of the state."

D. Dinwally

9/3/83

Former church leader in court

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FLAGSTAFF — A former President of the United Methodist Church of Southern Africa, the Reverend Weston Zweni, made a brief appearance in court here charged with the misappropriation of church money amounting to R21 058.

He was not asked to plead and the magistrate, Mr D. M. Nomtandanda, granted him R5 000 bail and postponed the case to March 21.

The prosecutor, Mr T. M. Dinwayo, originally opposed the bail on the grounds that Mr Zweni would interfere with state witnesses and would attempt to obtain certain church documents related to the case.

Mr C. Madikizela, appearing for Mr Zweni, informed the court that Mr Zweni no longer lived here but at Mount Frere. He had already been suspended by the church and would have no access to the books. — DDR

January road toll lower

PRETORIA — Road accidents claimed the lives of 582 South Africans during January, according to preliminary figures released here by the Central Statistical Services office.

The figure for the previous January was 654.

There were fewer accidents reported in January this year (26481) than during the same month last year (29 588. — SAPA.

4 churches now set to break away

(28)

8 Nov 10/31/83

Own Correspondent

CAPE TOWN — Four congregations of the Presbyterian Church of Southern Africa (PCSA), including two in the Cape, have given notice of their intention to quit the body.

This week the Presbyterian Church at Monte Vista under the Rev Trevor Marshall became the fourth to set in motion the 180-day procedure required by the Presbyterian constitution for dissociation from the PCSA.

The other three are the Kimberley Presbyterian Church, In Die Ruimte Presbyterian Church in Pretoria and Durban North Presbyterian Church.

The Moderator of the PCSA is Mr Bob Dowie, an elder, of Kimberley. "Of course this is a disturbing feature, but in terms of our constitution this is a right the congregations have," Mr Dowie said.

"There is a turmoil in the church about the socio-political stance of our church."

At recent general assemblies, the PCSA has taken a hard-line stance against apartheid in South Africa, holding that some race laws, including the Mixed Marriages Act, are not binding on Christians.

Mr Trevor Marshall, the minister at Monte Vista, said that both the socio-political stance of the church and the proposed unity between the PCSA and the United Congregational Church of Southern Africa (UCCSA) were among major issues motivating his congregation in bid to disassociate.

"It must not be understood that we believe apartheid to be right or Christian. But we do not wish to see a shift away from the historical Reformed tradition in our church," he said.

Church services for detainees

28 ~~28~~

8 hrs

14/3/83

By Khulu Sibiyi

Commemoration services for people who died in detention and those presently detained under the security laws will be held at three different venues on Saturday.

The services, organised by the Vaal branch of the Detainees' Parents Support Committee and the Congress of South African Students, will be held in Johannesburg, Soweto and Evaton.

Venues for the services are the Roman Catholic Cathedral Hall in Doornfontein (from 6 pm to midnight), the Roman Catholic Church in Phiri, Soweto (from 2 pm to

5 pm) and at the Roman Catholic Church in Small Farm, Evaton (from noon).

A petition to the State President, Mr Marais Viljoen, will be signed asking for clemency for David Moise Thabo Motaung, Anthony Tsosobe, Simon Mogoarane, Jerry Mosololi and Johannes Shabangu.

The six men are to be executed in Pretoria after having been found guilty on charges of high treason, terrorism and sabotage.

The organisers of the services are appealing to people to observe March 12 as a National Day for Detainees.

Sympathy for ANC alleged

Argus
10/3/83

28 ~~304~~

Argus Correspondent

PRETORIA. — Most Christians in South Africa were sympathetic to African National Congress attacks, the Rev Peter Storey told the Eloff Commission today.

Mr Storey, president of the South African Council of Churches, had been asked to elaborate on a previous statement: "We know the majority of Christians do believe violence can be resorted to in certain circumstances."



The Rev Peter Storey

Qualified

He said the ANC attacks did not have "unqualified support" but, on the basis of his contacts, he believed the majority of Christians were sympathetic.

He drew a parallel between the attacks and the reaction of parents to the 1976 riots. "There was a mixture of fear and unhappiness over their children's actions — and also a measure of pride that they had taken a stance."

However, the opposite view of ANC attacks prevailed among the white Christians, who were the minority, he said.

The majority of this minority were definitely not sympathetic, and the degree of lack of sympathy was directly related to contact and real dialogue with blacks.

Understanding

Where there was contact there was not necessarily approval — "but at least understanding".

Asked by Mr Justice C F Eloff, head of the commission, to define "black Christians", Mr Storey said they had "at least adherence to particular churches, but in general more than people who just sit in church on a Sunday".

The hearing continues.

Festival for Paarl

Staff Reporter

PAARL'S annual Festival of the Vine celebration this week promises a return to summer fun for the storm-battered Cape.

Activity will centre around Faure Street in Paarl on Saturday when the festival queen and her princesses lead the procession accompanied by a squad of drum majorettes.

A vineyard competition including barrel-rolling contests — for the more adventurous — and basket relays take place in the afternoon.

Visitors can also join in grape treading along with more expert locals.

Entertainment includes an appearance by well-known showbiz man Aivon Collison, international folk dances, and the Fletcher puppets.

There will also be an exhibition of arts and crafts in the town hall and a fashion show in the evening.

Today local rugby teams will tackle opponents from surrounding districts and Mr Ron Phillips of Bredasdorp will give a sheepdog demonstration.

Death fall in

tttes

Four Presbyterian congregations intend to quit PCSA

ARGUS 28
10/3/83

By Brian Stuart
Religion Reporter

FOUR congregations of the Presbyterian Church of Southern Africa, including two in the Cape, have given notice of their intention to quit the PCSA.

This week the Presbyterian Church at Monte

Vista under the Rev Trevor Marshall became the fourth to set in motion the 180-day procedure required by the Presbyterian constitution for dissociation from the PCSA.

The other three are the Kimberley Presbyterian Church under the Rev Glen Schentke, In Die Ruimte Presbyterian Church in Pretoria (an Afrikaans congregation) under the Rev Andries Lombard and Durban North Presbyterian Church under the Rev Charles Gordon and the Rev Lawrence Bodley.

The Moderator of the PCSA is Mr Bob Dowie of Kimberley, an elder.

Disturbing

"Of course this is a disturbing feature but in terms of our constitution this is a right the congregations have," he said in an interview.

"There is a turmoil in the church about the social-political stance of our church. But, in fact, congregations do not have to give reasons for their actions."

Mr Dowie is due to make a moderatorial tour of the Cape Town Presbytery in April and May.

At the past few general assemblies, the PCSA has taken a hard-line stance against apartheid, holding that some race laws, including the Mixed Marriages Act, are not binding on Christians.

In terms of the PCSA constitution, once a congregation has decided to set in motion the procedure for dissociation, there must be 90-day notice of a special session (church council meeting) on the matter.

There must be a ballot of all members of the congregation, with a three-fifths majority in favour of dissociation, which is subject to a final decision 90 days later.

Monte Vista in the Peninsula is one of the youngest churches in the PCSA, having received its status in 1980. Mr

Marshall, minister since its inception, said the congregation numbered about 280 and was a particularly "young" church in terms of the average age of its members.

Major issue

He said both the socio-political stance of the church and the proposed unity between the PCSA and the United Congregational Church of Southern Africa (UCCSA) were among major issues influencing his congregation in its actions.

"It must not be understood that we believe apartheid to be right or Christian," he added. "But we do not wish to see a shift away from the historical Reformed tradition in our church."

Monte Vista will hold its first session on June 16 to discuss the proposed secession from the PCSA. It will then require a further 90 days for a final decision.

Clemency plea for killers of policemen

ARGUS 28
11/3/83
RSH
BZH

Religion Reporter

ARCHBISHOP Denis Hurley of Durban has written to the State President, Mr Marais Viljoen, appealing for clemency for the men sentenced to death for treason following attacks on the Wonderboom, Orlando and Moroko police stations.

In the Supreme Court, Pretoria, Mr Justice Curlewis found that four policemen were killed and 12 people injured in attacks in which the men took part between 1979 and 1981.

"MARTYRS"

Archbishop Hurley, chairman of the Roman Catholic Bishops' Conference of Southern Africa, said that if the men were hanged for high treason

they would be seen by their own people as "martyrs".

"We beg that mercy may be extended to them and that their sentences may be commuted."

The Southern Cross, official organ of the Catholic Church, quoted Archbishop Hurley as saying the men had "followed in the footsteps of all those of every age and country who suffered political humiliation and privation".

His letter to the State President added: "The present head of our church, Pope John Paul II, also comes of a people that has known deep and prolonged suffering."

TEMPTATION

"This has enabled him to sympathise with those who have become impatient with their lot and have reacted against it.

"He is a firm and dedicated promoter of non-violence, but he understands how people can be tempted to the opposite course."

Archbishop Hurley said the Bishops' Conference associated itself with the Pope's recent plea for the abolition of the death sentence — especially in the case of those found guilty of political offences.

Principal backs down on mosque demand

DEFIANT MUSLIM PUPILS GET THEIR WAY

Cape Herald
12/3/83
28
[Signature]
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MUSLIM pupils at the Westridge Senior Secondary School in Mitchells Plain were given the go-ahead to attend the local mosque on a Friday afternoon after threatening to go to mosque without permission.

The agreement was reached after a group of Muslim pupils walked out of their classrooms in defiance of the principal's refusal to let them attend prayers at the Westridge mosque which is less than 10 minutes' walk from the school.

Previously, some of the pupils left the school secretly through holes in the fence to attend the mosque.

According to reliable source, the defiant pupils, part of the total of 140 Muslim pupils at the school, were called together by the principal Mr C D Petersen.

One pupil said: "Mr Petersen told us he would never allow us to attend mosque. Later, it seemed, he realised that the matter was serious and we eventually called in Sheikh Nazeem Mohamed, president of the Muslim Judicial Council, and some of our parents.

"After some discussion, Mr Petersen agreed that pupils who apply in writing, will be allowed to go to the nearby mosque."

REFUSED

Mr Petersen has refused to comment on the matter.

A spokesman for the Department of Internal Affairs, Mr N Eales, said: "The matter has been settled amicably. The principal has decided to extend the second interval to allow pupils to worship at the mosque. So far, 34 pupils have submitted written requests and others who want to go will have to do likewise."

Mr Eales said there were 1 066 pupils at Westridge Senior Secondary.

The pupils are now being issued with cards which bear their names and which they have to present to the school prefects who are on duty at the gates during intervals.

(28) (29) ROM
2/3/83

Methodists reject 'harsh' defence Bill

THE Methodist Church called on the Government yesterday to withdraw the Defence Amendment Bill or refer it to a select committee — so "real alternatives" for conscientious objectors could be found.

The general-secretary of the Christian Citizenship Department of the church, the Rev Austen Massey, said in a statement the church rejected the "oppressive nature" of the Bill's provisions.

"The Methodist Church cannot accept the severe penalties for those upholding religious and moral convictions and rejects the excessively narrow definition of

religion in the Bill.

"Further, we reject provisions for our own members which are not available for others with moral and ethical objections to military service," the statement said.

The Church believed all aspects of conscientious objection should be open to public debate and not subject to secrecy as provided for in the Bill.

"Finally, we object to the representation of the SADF on a board established to find alternatives to military service. We welcome the widespread disquiet that this Bill has occasioned," the statement said. — Sapa.

D. Dispatch 15/3/83

Churches told: fight injustice

UMTATA — The church could not afford to fight for peace and close its eyes to the gross injustices that militate against peace, the chairman of the Transkei Council of Churches, the Reverend Sam Ngcobo, said in his annual report yesterday

Developing a theme of peace and justice which he addressed to churches, governments, businessmen and the ordinary man in the street, Mr Ngcobo sketched the daily realities of the world where he said there were gross injustices, inequalities, exploitations and mass destruction of life, human dignity and values.

He said the council operated mainly in the context of Transkei and

asked whether the country was free from these maladies.

"It may be argued that the two-category social system of the white supremacists has contributed or even caused these maladies and scourges. But what have we done as blacks and as churches to remedy the situation?"

"Are the rich not getting richer and poor getting poorer in our day and age?"

Although detention without trial was a common occurrence, the Transkei Council of Churches could not accept it as normal, Mr Ngcobo said.

"To deprive a man of his freedom on the grounds of suspicion is a terrible violation of

man's freedom and dignity," Mr Ngcobo said when he paid tribute to the council's field worker, Mr Ezra Sigwela.

Mr Sigwela was detained for seven months and was found not guilty in January this year on charges under the Public Security Act.

Mr Ngcobo said the church would be doing a great disservice to the authorities and powers-that-be if it accepted detention without trial as normal.

He said Mr Sigwela had been with the council a long time and his dedication to duty remained an example to emulate.

The TCC has given thousands of rands relief to the dependants of

political prisoners as well as those released from Robben Island.

According to the report by the chairman of the division of special church concerns, Mrs N. Mahlangu:

A total of 177 families are receiving monthly grants totalling R11 600 a month, and detainees' and prison release grants of R450 each for a year have been given. Prison release funds have totalled R6 000 — mostly for 12 prisoners released from Robben Island last year after 20 years.

She said bursaries totalling R10 000 had been granted to junior secondary and senior secondary pupils and teacher trainees this year. — DDR.

Bomb found in Dean King's car

Staff Reporter

A POWERFUL explosive placed in the car of the Very Rev Edward King, Anglican Dean of St George's Cathedral, was only discovered four days after Mr King had noticed "wires dangling from the dashboard".

The device was removed from the car by Mr King's son Gregory, who alerted the police once he had removed the device and realized it could have been a bomb, on Sunday, March 6. It was identified as a bomb by a police bomb disposal expert.

Mr King said he had "little doubt the bomb

would have killed me had it gone off".

The security police advised Mr King to remain silent about the incident, as they hoped this would assist their investigation. During the investigation, it appeared that the bomb had been placed while the car was standing in the garage of the Kings' Oranjezicht home, as one of the garage windows had apparently been tampered with. The police kept the garage under surveillance for several days after the bomb had been found.

Mr King said he had noticed three wires protrud-

ing from below the car's dashboard a fortnight ago, but thought they were probably from an old radio fitting. A small device was attached to the wires, he said.

Not suspecting any danger, Mr King continued using the car for four days after noticing the wires. He said they may have been in the car for a longer period.

The wires were dangling below the clutch pedal by then and distracting him. His son Gregory, an electronics technician, had checked the wires and removed a 20-cm long device taped to the car's steering column.

Mr King then called the police. A bomb disposal expert had dismantled the device.

The security police investigated and placed the Deanery under surveillance.

A security police spokesman said last night that the initial investigation was still proceeding and he could make no further comment.

Tutu in the running for top church post

ARGUS 15/3/83 28 (M)

Religion Reporter

BISHOP Desmond Tutu, Secretary-General of the South African Council of Churches, is seen as a strong candidate for the post of Secretary-General of the World Council of Churches.

Dr Phillip Potter is due to retire in 1985. A Methodist theologian from Dominica, West Indies, he became the first black secretary-general on his appointment in 1972.

The secretary-general has an office at the WCC headquarters in Geneva. As the principal executive officer of the WCC, he has a great deal of influence in the Christian world and inevitably stamps his own style and emphasis on the office.

The WCC will hold its seven-yearly general assembly in Vancouver, Canada, in July. The assembly will elect a new Central Committee, one of whose tasks will be to find a successor to Dr Potter.

An announcement on nominations is not expected before 1984.

Dr Boesak

Bishop Desmond Tutu, former Anglican Bishop of Lesotho, has been Secretary-General of the SACC since 1977. The SACC is not linked with the World Council, although some churches do have membership of both the South African and world ecumenical bodies.

He will be a fraternal delegate to the WACC — that is, he will represent a confessing group (the SACC) and not a "full member" church.

Dr Allan Boesak, Sendingkerk theologian and a friend of Bishop Tutu, was asked for his comment on the possible nomination of Bishop Tutu.

"We have incredible resources in the church throughout the world in terms of people of intelligence, stature and theological integrity," Dr Boesak said.

"I think there are a number of good candidates in various countries, of whom Desmond Tutu is one."

Dr Boesak said the "first clue" to a possible successor to Dr Potter would come with the election of a new WCC Central Committee. Its composition would indicate where it saw the WCC's future priorities. But he would not be surprised at a Third World candidate for secretary general.



Bishop Desmond Tutu

NOTE CAREFULLY

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

WARNING

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

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

(187) 28 C. Times
16/3/83

Clergyman sues govt official for damages

Supreme Court Reporter

AN Anglican clergyman who claimed he had been defamed brought an action for damages in the Supreme Court yesterday against the former Director-General of the Department of Co-operation and Development.

The hearing, in which the Rev Sidney Lockett claimed R5 000 from Mr Johan Mills, was postponed indefinitely during the afternoon, as the parties were "considering settlement".

Mr P Avenant, for Mr Mills, stated that Mr Mills had never intended to impugn Mr Lockett's character or suggest that his character was anything but honourable. Mr Lockett accepted this assurance.

The action arose from an interview Mr Mills had given on the programme "Radio Today" on August 20, 1981, in which he had mentioned Mr Lockett.

The previous day, a report on the arrest and removal of squatters at Crossroads had appeared in the Argus. Accompanying the article was a picture of Mr Lockett and three young children.

The caption stated that the children were three of "many children separated from their mothers during this morning's mass arrests at the no-name camp".

In the radio interview, Mr Mills stated: "I was then particularly perturbed when I saw in the newspaper a photo of a certain reverend gentleman with three children whom he claims were left behind at the squatter camp, which is absolutely not true."

"No children were left behind there. We have simply not succeeded in finding the reverend gentleman or the children and we have been to his house, his place of employment, all over Cape Town."

'Liar'

In his particulars of claim, Mr Lockett claimed that by these words Mr Mills had meant and had been understood to mean that Mr Lockett was a liar, was not to be trusted and was "given to making false propaganda".

He also claimed that Mr Mills had meant that he misused his position as a

priest, was prepared to make false claims to a newspaper and sought to evade the authorities.

Mr Mills denied that he had intended the statement to be defamatory or, in fact, that it was defamatory.

Mr Justice Tebbutt presided. Mr J Whitehead, instructed by Mallinck, Ress, Richman and Closenbergh appeared for Mr Lockett. Mr Avenant was instructed by the State Attorney.

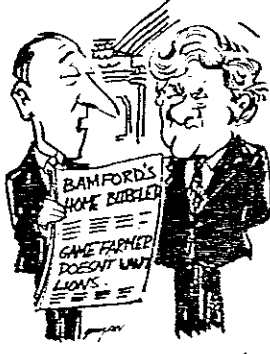
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- Midweek HOMEFINDER appears with today's Cape Times.
- Car prices go up in February. See tomorrow's CARFINDER with the Cape Times
- Don't miss the details of our exciting new photographic competition in today's Cape Times.

crack of dawn



"Get yourself a watchdog... You'll probably pick one up for even less than R20 now."

Protest against Bill on objectors

Cape Times Staff Reporter
14/3/83

CAPE churchmen yesterday protested strongly against the Defence Amendment Bill published 10 days ago, which deals chiefly with conscientious objection.

In a joint statement, they said: "The churches have pleaded for humane treatment of objectors; the bill as drafted proposes punishments drastic in the extreme.

"The bill recognizes only religious objectors as having a right to freedom of conscience. This discriminates against other objectors, and the severe penalties laid down amount to persecution of the non-religious.

"The bill leaves no room for the traditional doctrine of the Church (including the Ned Geref Kerk), that a person has a right to object to killing and being killed in a war he believes is morally unjustifiable. This is unfair discrimination against such objectors.

"The bill proposes to try all objectors by a sort of secret court and to ban the publication of any statement in their own defence. This attacks the democratic principle that

fair trials need public hearings.

"The eight years of alternative service proposed for religious pacifists is extreme.

"Even Soviet Russia has a maximum of six years.

"Breyten Breytenbach, who was convicted of treason and active subversion, did not serve eight years.

"We appeal to the government to abandon the bill."

Signatories to the statement included: Archdeacon Charles Albertyn — Bishop Suffragan-elect; Archdeacon Louis Bank; Angus Bayne — Moderator, Cape Town Presbytery of the Presbyterian Church; Dr Allan Boesak — president WARC; D Curran — chairman WPCC; Mr Matt Esau — chairman, Anglican Board of Social Responsibility; Abel Hendricks — past president of the Methodist Church; Dr James Leatt — Department of Religious Studies, UCT; W Mngisi — Catholic Justice and Peace Commission; Bishop Stephen Naidoo, auxiliary Bishop for the Archdiocese of Cape Town; Rev David Russell — hospital chaplain.

In a sworn statement made last year and handed in to the inquest court on Monday, Lieutenant Forrest said he had thought it strange when the "PK", from a position fine on Tafelberg's port bow at a range of about 3 000 yards, signalled that she was altering course 180 degrees to starboard. The flagship, instead of coming down Tafelberg's starboard side on a 180-degree course as the signal had suggested to him, had executed a U-turn ahead of Tafelberg and

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To page 2

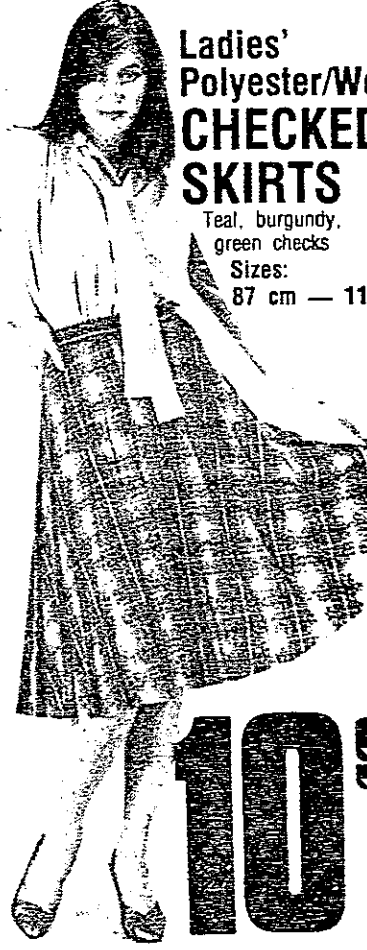
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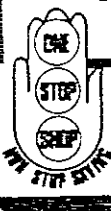
IN '83



Ladies' Polyester/Wool
CHECKED SKIRTS
Teal, burgundy, green checks
Sizes: 87 cm — 11

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GST EXCLUDED



Grand Bazaar
UltraMarket

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the old male lion would be offered to a trophy hunter, saying: "Nobody would want it, it is in such bad condition.

"I was utterly shocked anyone could have sent him all this way in that condition."

Mr Oelofse said the male lion could hardly eat, his teeth were rotten and he had been de-clawed at some stage. He would personally have put it out of its misery, but was now waiting on a decision to be made on

the lion's fate by the Windhoek SPCA.

Mr Oelofse bought the lions for R20 each after receiving a letter from the Department of Community Development saying they "wanted to get rid of the lions".

"The letter said there was a beautiful big black male lion among them and this was the lion I was after because I needed a male lion for a TV feature we will be shooting at the reserve."

He said that contrary to

initial newspaper reports, he had never gone to Cape Town to fetch the lions and he could not understand the secrecy over the sale of the lions.

Mr Oelofse also emphasized that it was not him, but the driver of the truck contracted to transport the lions to SWA/Namibia, who had threatened to call the police if the Cape Times took photographs of the lions at the zoo last week.

● Killing lions 'scandalous', page 2

g 15	Aircraft 15	Court Roll 15	Radio 15
ified 18-23	Burger 13	Crossword 10	Sport 29, 32
at today 15	Business 24-28	Editorials 10	Transport 29
	Cinema 16	Horoscope 15	Women's 17
	Column 14	Parliament 4	World Report 7

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☎ 41-3351 (Mon to Fri)
Cape Times, Box 11,
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(Registered at the GPO
as a newspaper.)

Defence Bill: Church letter 17/3/83

28

Staff Reporter

THE eight years in prison proposed in the Defence Amendment Bill for all non-religious objectors and religious non-pacifist objectors was "draconian", prominent Western Cape churchmen said in a statement this week.

This was included in a letter signed by 74 churchmen on Tuesday.

The statement was made in protest against the Defence Amendment Bill, but was omitted from a newspaper report yesterday.

'Misleading'

The churchmen said the omission of the paragraph was misleading and could result in the group being misinterpreted if, for that matter, it were quoted in Parliament.

The convener of the group who drew up the letter, the Rev Douglas Bax, said the omission created the impression that the ministers did "not know what we are talking about".

The signatories to the document are as follows:

- Archdeacon Charles Albert
- Archdeacon Suffragan-elect, Cape Town
- Archdeacon Louis Bank, Moderator, Presbyterian Church, Cape Town
- Douglas Bax, Convener, UCCSA Committee of War, Peace and Conscientious Objection; Dr Allan Boesak, President WARC; Mr D Curran, Chairman, WPCC; Mr Chris Davids, Chairman, Churches' Urban Planning Commission; Mrs Mary Ellis, Clerk, Cape Western Religious Society of Friends; Mr Matt Esau, Chairman, Anglican Board of Social Responsibility; Mr Owen Franklin, Director of the Centre, Canon Christopher Gregorowski, Mr Abel Hendricks, past president Methodist Church; Dr James Leatt, Department of Religious Studies, UCT; Mr Sydney Luckett, Director of the Anglican Board of Social Responsibility; Mr W Magill, Catholic Justice and Peace Commission; Bishop Stephen Naidoo, auxiliary Bishop for the Archdiocese of Cape Town
- Rev David Russell, hospital chaplain; Mr Jan Thyse, Chairman, Wynberg Presbytery of the NG Sendingkerk; Mr Jeff Williams, Chairman, Peninsula Region of the United Congregational Church; Dr Charles Villa Vicencio, Department of Religious Studies, UCT; and Mr Geoff Burton, member of the Board for Social Responsibility of the Anglican Church

Handwritten: 18/3/83
**Inquiry
into car
bomb**

Crime Reporter

THE CID has opened an attempted murder docket in a sequel to the discovery of a powerful explosive in the car of the Very Rev Edward King, Anglican Dean of St George's Cathedral.

Captain Jan Calitz, a police liaison officer for the Western Cape, said yesterday that the case was not being investigated by the security branch of the police.

"The CID has opened an attempted murder docket, investigations are continuing and we are not prepared to comment further at this stage."

The explosive device was removed from the dean's car on March 6 — four days after Mr King had noticed wires dangling from the dashboard. He had thought the wires were part of an old radio fitting.

The device was removed by the dean's son, who alerted the police when he realized it could have been a bomb.

Mr King was asked to remain silent.

'Whites must accept that blacks belong to South Africa'

Hurley stands defiant

The Star's Foreign
News Service

DURBAN — Archbishop Denis Hurley of Durban doesn't give up easily. He's in much the same mould as Helen Suzman.

Thirty-five years ago, as the youngest Catholic bishop in the world, he called on whites to accept blacks as "South Africans" ... with all that that entailed.

Today, as a leading Catholic spokesman in South Africa, he is still making the same plea, but with much more urgency.

In an interview at his Innes Road home this week, the 67-year-old prelate said this was the first vital step that whites had to take if the country were to have a just, peaceful future. They had to accept that blacks "belong to South Africa and cannot be relegated to the poverty-stricken homelands".

The Archbishop frankly admitted pessimism over the future of South Africa. He expressed the belief that the mounting voice of protest from churches against apartheid was having no effect — and he described the "political atomic explosion" which, he said, could put South Africa on the road to a peaceful settlement.

Archbishop Hurley has been a thorn in the side of the Nationalist Government since it came to power in 1948, the year after he was ordained bishop. His first plea for recognition of black South Africans came in 1948.

In 1951 he became Archbishop at the age of only 35. Many predicted he would be made a Cardinal, and one unofficial theory as to why this hasn't happened is that, for reasons of Vatican policy, white prelates must give way to blacks in Africa when Cardinals' hats are handed out.

At times, the Archbishop has had to face a vicious rightwing backlash inside and outside the church in response to his constant calls for social justice and human dignity.

This is reflected in angry letters to the editors of Durban newspapers. One or two small but vocal groups are largely responsible. More serious was a petrol-bomb attack on his home in the 1970s.

Discussing the recurring

For decades Archbishop Denis Hurley, the president of the Catholic Bishops' Conference, has been outspoken in his condemnation of this country's racial policies. On a recent trip to Europe he said he foresaw no peaceful solution to South Africa's problems.



Archbishop Denis Hurley ... "I can't see that the voice of protest by the churches is having any effect in South Africa."

church-State confrontation in South Africa, he said: "I can't see that the voice of protest (by the churches) is having any effect.

"As I see the situation now, the legislative measures for a new constitution and for 'orderly' movement and settlement of blacks are aimed at putting the coping stone on the whole apartheid edifice.

"The fact that no provision is made for black people in the new constitution shows there is no change in the intention to relegate all Africans politically — and as far as possible physically — to the homelands in pursuit of the removal-and-re-settlement policy.

"This policy has accounted for the removal of 2 million people in the last 20 years and has increased the proportion of Africans in the black areas from roughly 33 percent to about 53 percent."

He said the huge fines envisaged for employing blacks who had no residents' right or work-seekers' permits showed clearly "that it will be made as

difficult as possible for starving blacks in the homelands to look for work in the cities".

Archbishop Hurley once predicted that "the church is destined to do for freedom what in ages past she did for reason".

This hasn't materialised in South Africa — and the key to its ever happening is the Nederduitse Gereformeerde Kerk.

"If the NGK were to say that blacks had a right to participate in our country, there would be a political atomic explosion in South Africa and things could loosen up."

He plainly doesn't see this as happening.

Archbishop Hurley, who has repeatedly defended the right of the churches to speak out on the morality of political issues, says: "Among the rank-and-file white Catholics there is uneasiness about the stronger and stronger stands the bishops are taking.

"There is a real problem here. On account of our (the bishops') close involvement in these problems, we have an opportunity to get to know what

blacks are thinking, feeling and saying.

"Ordinary laymen don't have that opportunity and we feel a sense of inadequacy in our inability to convey to them what we know."

If there are people with the impression that Archbishop Hurley is over-concerned about political issues at the expense of other facets of episcopal life, then the media must take a share of the blame.

Archbishop Hurley, as president of the Southern African Catholic Bishops' Conference, leads a church with about 2 400 000 members in South Africa. According to 1980 statistics, about two thirds of this total are blacks, making it the church with the most black members.

In the words of author and champion of the voteless Alan Paton, the Archbishop is in the very forefront of those churchmen who are challenging the State on the deepest moral grounds.

"We may be thankful that he has such determination and courage which come, of course, from his strong faith," says Mr Paton.

Inevitably, the political and not the religious aspects of Archbishop Hurley's carefully reasoned and often wide-ranging speeches get publicity.

Local and international newsmen regularly phone him for comments and he doesn't duck awkward questions even though an occasional misquote has embarrassed him highly.

Born in Cape Town in 1915, he moved with his family to Robben Island when he was three. His father was the lighthouse keeper on the island.

He went to St Charles College in Maritzburg and afterwards took licentiate degrees in philosophy and theology.

He was selected as one of six representatives from the continent of Africa to sit on a central preparatory commission for the second Vatican Council, which played a significant role in bringing the Catholic Church up to date. He was named among 24 cardinals and bishops who played leading roles in the council.

A London journalist wrote of him: "In Rome, as in Durban, he has been pursued by the Press for his ideas — simply because he has them."

'South Africans create divisions'

Stay away warns priest

A VISITING ANGLICAN Church leader from New Zealand yesterday said he would prefer not to have South Africans visiting his country, because their presence caused controversy in his country.

Archbishop Paul Reeves was speaking at a Press conference held at the South African Council of Churches (SACC) offices soon after his arrival in Johannesburg.

He is one of the five-man delegation appointed by the Archbishop of Canterbury to testify before the Eloff Commission of Inquiry into the SACC which resumes its sitting in Pretoria today.

Answering questions

By SAM MABE

on the controversial Springbok tour of New Zealand in 1981. Archbishop Reeves said the tour had created divisions among the New Zealand population and also dented the relationship between the public and the police.

He said the Anglican Church in New Zealand had taken a definite stand against the tour.

He also said although

his country was multi-racial, his people — the Maori — were a minority group also seeking to find a place in the sun, and that they were not doing particularly well in terms of jobs and education.

This made him draw the link between his country and other countries and he felt that visits similar to that of the 1981 Springbok tour should be discouraged because they intensified things which made it difficult for his people to succeed.

He also said although Bishop Tutu had not been to New Zealand, his name was well



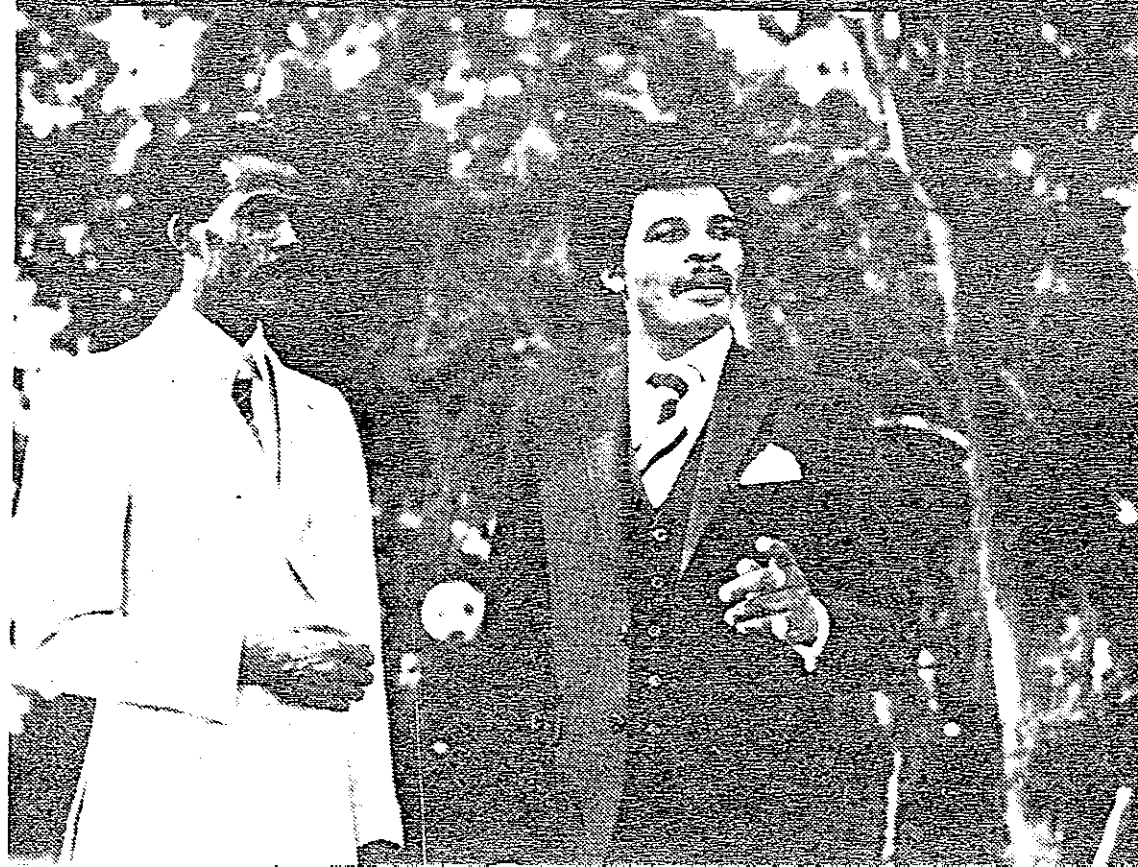
WARNING: Archbishop Paul Reeves at yesterday's Press conference.

known there and whatever he did and said was listened to very closely by the people of New Zealand.

If the SACC were to be declared an affected

organisation which could no longer receive overseas funds, the views held by New Zealanders against South Africa would be fortified.

The Winners



Roadblock delayed workers

SCORES of commuters were left stranded and others were late for work after a road block blitz on illegal vehicles, a few kilometres from the entrance into Atteridgeville Saulsville yesterday morning.

A spokesman for the police in Pretoria said the roadblock blitz was mounted in accordance with regular checking.

Mandrax

POLICE confiscated about 32 000 mandrax tablets valued at R320 000 at a roadblock in Cape Town this week.

The men were arrested after the tablets were discovered in the glove compartment and the canopy of the panel van. They are expected to appear in the Aberdeen Magistrate's Court

Boesak warns on SACC ban

'An evil day'

IT WOULD be "an evil day for this country" if the South African Council of Churches was declared an affected organisation, the president of the World Alliance of Reformed Churches said in Pretoria yesterday.

Dr Alan Boesak, president of the 70-million strong WARC and assessor of the Nederlandse Gereformde Sendingskerk in South Africa, told the Eloff Commission that declaring the SACC an affected organisation would "hit at the voiceless, the weak".

Dr Boesak, an outspoken opponent of apartheid, was reacting to a police recommendation that it be made in effect illegal for the SACC to receive the overseas funds upon



BOESAK: "Voiceless," which it relies.

"If this happened, the WARC would come to the conclusion that the Church in South Africa was persecuted."

In his evidence before the five man commission, Dr Boesak said the SACC was a threat to the Government but for millions of black people in this country it was clear witness to the gospel.

The two organisations

shared the view that the witness of the Church must take the side of the oppressed "because that is where the Almighty stands".

"The Church knows no boundaries and cannot allow the existing political borders, nor racial divisions, to limit the witness of the Church."

Dr Boesak quoted from a view adopted by the NGK in 1947: "The purpose of the Church is to bring about social justice."

He said the SACC was a sign "that God has not forgotten the small, the weak, the poor and the oppressed."

Therefore the world and the WARC pays close attention to the development surrounding the SACC. — Sapa.

Made in South Africa

Soweto's busy bishop

Sam Mabe meets the man behind the myth



Bishop Desmond Mpilo Tutu.

By Sam Mabe

IF YOU went to his Orlando West home in Soweto when he is not in church, at work or out of town, chances are that you might find him asleep. He sleeps at the slightest available opportunity. At work, he devotes 15 to 30 minutes of his lunch time to sleeping.

To him sleeping is a hobby. His other hobby is reading and he also confesses to being a fanatic for Beethoven's classics which he has recorded on a tape cassette he plays in his car every morning and afternoon when driving between his home and his office.

But his peculiar sleeping habits do no infringe on the time he requires

to be a father, a husband, a priest, one of South Africa's most outspoken critics of apartheid and to run the South African Council of Churches (SACC), of which he is the general secretary.

This is because Bishop Desmond Mpilo Tutu has an internal clock which reminds him that he has other responsibilities besides sleeping. It drives him out of his bed at 3.45 am every day.

Being up so early in the morning gives the bishop enough time to read the Bible, do some studying and to write an article or two for some of the local or overseas publications.

SILENCE

He also spends about

30 minutes on his knees and in silence, a meditation which he says helps him to bring his thoughts together to gear him for the day's commitments. He has jokingly said that this is the only thing his critics in Government circles would have loved him to do more often, and preferably, for much longer periods.

Hereafter, he dons his tracksuit, a pair of sneakers and takes to the dusty streets of Soweto. He enjoys fairly good health which rarely gives him reason to visit the medics. He believes that the 30 minutes jogging he does over three kilometres every week day also gives him good mental and emotional health.

"But you don't have to kill yourself. Do as much running as your body can take and be regular about it. That's the best way to keep the doctor off your doorstep," he says.

He leaves his home at 6.20 and once he has taken holy communion at the St Mary's Cathedral in Johannesburg, Bishop Tutu reports in at his office on the third floor of Khotso House (house of peace), where he starts doing some devotional reading and drafting of business letters.

To keep abreast of what goes on inside and outside South Africa, he reads all of Johannesburg's English and Afrikaans newspapers as well as various other

overseas publications. Bishop Tutu says he starts his day in earnest at 9.30 when he starts honouring and making appointments and answering an endless stream of phone calls. This is when his office starts becoming a hive of activity.

At almost any given hour of the day, there is someone to see him in his office. It could be an admirer paying him compliments for some of his daring attacks on Government policy, a churchman, a tourist, a politician or a journalist. The only journalists who don't frequent Bishop Tutu's office are those from the Government-controlled South African Broadcasting Corporation, who probably

see him more as a noisemaker than a news-maker.

Until his passport was withdrawn by the Government as punishment for his criticism of apartheid while overseas in 1981, Bishop Tutu used to travel a lot to many African countries, Western Europe, Britain and the United States.

He still travels a lot within the borders of South Africa and is often invited to open all sorts of prayer services by church and political organisations, and to de-

liver speeches which do not endear him to the authorities.

Socially, he leads a fairly active life. He and his wife, Leah, are often invited out for dinners and they also reciprocate by entertaining at their home from time to time.

The bishop is a gifted preacher who delivers powerful sermons at his parish in Mzimhlophe.

HUMOUR

Blessed with a good sense of humour, Bishop Tutu will inject life into any occasion at which he is given the opportunity of opening his mouth. And when he opens his mouth, he keeps it open and in the process, he makes himself a number of friends

and enemies too.

He has a popular habit of opening all his speeches with jokes ridiculing some of the controversial racist utterances made by Government officials. He also has some public speaking skills peculiar to him. In his speeches, he takes his audiences through a series of emotions.

He can at times become so emotionally charged that he brings everybody listening to him to the verge of tears. But unexpectedly and only seconds before the flood gates open, he will skillfully apply his humour in such a way that the atmosphere changes suddenly and everybody will burst into laughter. And when it's time to laugh, laughing is what the bishop will do.

This is one skill which makes Bishop Tutu an incredible person, especially when considering the sensitivity of some of the things he says and cracks jokes about.

His favourite drink, which he takes every evening before having his supper, is rum and coke or brandy mixed with ginger ale.

Does he ever play any significant role in doing household chores like fixing an electric plug, changing a bulb or weeding the garden during his spare time?

"Well... that is Leah's territory. I usually sleep during my spare time. I am no handyman at all and Leah does everything. She is the mechanic of the house.

"She loves gardening and although I never help her, at least I do tell her when the garden looks nice," says Bishop Tutu.

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Boesak ^{CAPE TIMES} ^{25/3/83} ⁽²⁸⁾ speaks out for SACC

Own Correspondent

PRETORIA — It would be a sad day for South Africa and for the underprivileged section of the population if the SA Council of Churches were declared an "affected organization", the president of the World Alliance of Reformed Churches, Dr Allan Boesak, said in evidence here yesterday before the commission inquiring into the affairs of the SACC.

He had been reminded that the Commissioner of Police-designate, Lieutenant-General Coetzee, had recommended that the SACC be declared an affected organization.

Dr Boesak told the commission that the Afrikaner churches also spoke out for the Afrikaner in times when he found himself in a difficult position.

He said that at the volkskongres of 1947 it had been said that the poor had the right to say — "I ask not for your charity, but for the opportunity to live the life of a human-being".

He added: "Direct in this line is the further conviction that attention should be given to bringing about real changes in the social, political and economic system so that not only the consequences of the harm can be opposed, but that the causes of the harm can be uprooted."

Dr Boesak said WARC had the highest regard for the SACC as an instrument of real conciliation in South Africa.

"We are convinced the SACC filled the role of conciliator convincingly, and tried in our divided land to bring together people and churches."

This was clearly to be seen in the life and witness of the secretary-general of the SACC, Bishop Desmond Tutu.

It was the involvement of the SACC and its witness in the social political reality in South Africa



Dr Allan Boesak

where there was most controversy.

The SACC in this was doing nothing new.

The history of the Afrikaner churches was ample evidence that the church in South Africa was never hesitant where necessary clearly to choose sides in support of the oppressed and deprived.

"The language of the SACC and the practical involvement of the council hardly differs from the language and involvement of, for instance, the NG Kerk when the Afrikaner himself found himself in a difficult position."

'Another system'

He quoted a DRC churchman as saying in 1847 that justice must be done to the poor and oppressed, and if the system did not serve this purpose, public consciences must be called on to demand another system.

Dr Boesak said predikants who took part in the rebellion of 1914 were put in prison as rebels, dangerous to the State. For many Afrikaners they were heroes.

For the government the SACC was a threat. "But for millions of black people, the council is a shining and encouraging witness of evangelism, a sign that God is still at work in history, and that he does not forget the small and weak, the poor and the oppressed."

reports about Malabele and urged the Gov-

association said after an emergency meeting that Nick Worrall, a correspondent in Harare for the Guardian newspaper appeared to have been unfairly singled out, as others had written similar accounts of events in the province.

The association asked for an early meeting with the minister.

It is reported from Bulawayo that one of Mr Joshua Nkomo's drivers, Mr Yona Ncube, whom the fugitive Zapu leader had said was shot dead by security forces when they searched his Pelandaba home on March 5, is alive. He is in Mpilo hospital in Bulawayo, being treated for a gunshot wound. — Sapa-Reuter

Church warns govt on Tutu

Own Correspondent

LONDON. — The Archbishop of Canterbury, the Most Rev Robert Runcie, yesterday issued a clear warning to the South African Government that "in touching Bishop Desmond Tutu", they would be touching part of the worldwide communion of the Church.

He was speaking at a press conference on the eve of the departure of

four of a five-member delegation he had appointed to be present for the final days of the hearing of the Eloff Commission investigating the South African Council of Churches.

The delegation flies from Heathrow today.

Speaking from Lambeth Palace, the Archbishop said he had received a request from Bishop Tutu, general secretary of the SACC, for support from the rest of the Anglican community when he goes before the commission.

The Archbishop said that the church feared that Bishop Tutu might be discredited and the SACC "also discredited or even dismantled".

Mr Terry Waite, the Archbishop's adviser on Anglican commission affairs, would be representing him in South Africa.

Other members of the delegation are the Primus of the Scottish Episcopal Church, the Most Rev Alastair Haggart, who is also the vice-chairman of the Anglican Consultative Council; Mrs Pamela Chinnis, of the executive council of the Episcopal Church in the United States; Mr Clyde Harradance, a member of the Anglican Church of Canada.

The fifth member, the primate of the Church of the Province of New Zealand, the Most Rev Paul Reeves, is already in South Africa.

Asked at Lambeth Palace by a journalist why Bishop Tutu should be in his present position, Mr Haggart said "the record of Bishop Tutu is a constant question-mark about the policies of the South African government. The government might now want to rid itself of a troublesome priest."

"This is not the first time a government has wished to take such action".

Technikon. business, liaison call

Staff Reporter

THE DIRECTOR of the Cape Technikon, Dr T C Shippey, yesterday called for closer co-operation between technikon and the business and industrial community.

In an address to the Public Relations Institute of South Africa, Dr Shippey said the Technikon depended on liaison with this community to train "the product required".

Technikon provided the back-up for professionals trained at universities. Because of this it should be realized that the two institutions had an equally important part to play in the community. They should never try to compete with one another but strive to complement each other, Dr Shippey said.

The Technikon's great service to the community was that it provided a route to higher education founded on the need to apply knowledge in a skilled and productive manner.

US racing drivers appear

Own Correspondent

JOHANNESBURG. — Two visiting American Oval Track racing drivers, Terry Nish and Dick Zimmerman, have been arrested in connection with R25 000 worth of uncut diamonds.

They appeared in the Johannesburg Magistrate's Courts yesterday and were remanded.

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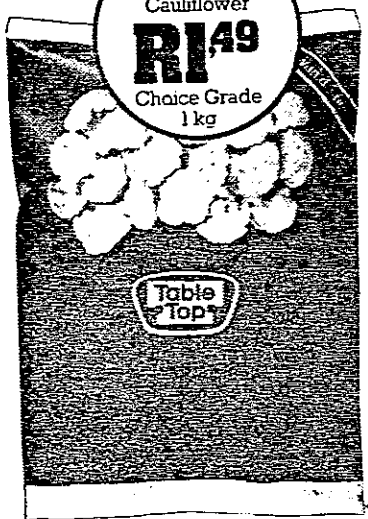


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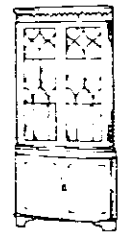


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Amended Defence Bill rejected as unjust

Political Staff

THE Roman Catholic Church has rejected the government's plan to accommodate religious objectors to military service — as embodied in the amended Defence Amendment Bill — as unjust.

Last week Owen Cardinal McCann, Archbishop of Cape Town, wrote a letter to the Minister of Defence, General Magnus Malan, proposing a series of amendments to the Defence Amendment Bill being debated in Parliament.

He said that unless the requested amendments were agreed to he, and the South African Catholic Bishops Conference, would have no option but to reject the bill as "unjust".

Although the government has accepted several changes to the



Owen McCann

bill during its committee stage in Parliament, the changes fall short of those proposed by Cardinal McCann.

They have also been rejected by the Progressive Federal Party as inadequate.

In its amended form, the bill makes provision for alternative service for three categories of objectors on religious grounds, to be decided upon by a

screening board made up of theologians and SADF members.

Those religious objectors who refuse to do any form of military service will be given the option of alternative "community" service, as approved by the Minister of Manpower, for a continuous six-year period and subject to various restrictions.

Non-religious objectors — that is, moral-ethical or political objectors — will be liable to imprisonment in a civilian jail for a period of six years.

General Malan rejected out of hand opposition attempts to amend the bill so as to include moral-ethical objectors in the new deal for conscientious objectors.

Two amendments proposed by Cardinal McCann were accepted by General Malan during the committee stage debate on the bill.

One called for open sittings of the objector screening board — which would have been held in secret if the bill had not been changed — and the other called for the scrapping of the clause which provided for objectors to buy themselves out of a portion of their service under certain conditions.

Cardinal McCann said in his letter that it was essential to provide for the political or moral-ethical objector.

He said there was a heavy responsibility on those in authority to observe strictly the conditions for a "just war", which he said the church defined as follows:

- It must be in defence of the country unjustly attacked and invaded, or in defence of the certain deprivation of the rights of the country.

- The war must be declared by a legitimate authority.

- The war must have a just reason or cause.

- There must be the right intention to maintain the rights of the country.

- All other means of settling the dispute must have been tried.

- The opposing country or nation must be informed by a declaration of war.

- The satisfaction claimed or achieved must be just.

- All unnecessary violence must be avoided.

- No unjust methods or means may be used.

600 delayed by Cape line derailment

EAST LONDON. — About 600 passengers were delayed by a train derailment at the Gaika Siding, just south of Cathcart in the Eastern Cape, on Sunday night, the SABC reported yesterday.

Three people were slightly injured and taken to hospital.

The System Manager of Transport Services in the Eastern Cape, Mr Jonker, said the leading diesel locomotive of the train travelling from Bloemfontein to East London, left the tracks and overturned, while the second locomotive left the tracks pulling seven coaches with it.

The East London to Johannesburg train, due to leave at 11.15am yesterday, and the train from Johannesburg, due in East London, at 12.40pm were both delayed. — Sapa.

Clerics' book lashes 'heresy of apartheid'

By ANTON HARBER

THE Eloff Commission of Inquiry and the sustained attack on dissident clerics were proof that the Government "is not prepared to tolerate a radically prophetic witness by the church".

That is the view put forward by the Rev Charles Villa-Vicencio, a Methodist minister and senior lecturer in Religious Studies at the University of Cape Town, in a new book called "Apartheid is a Heresy".

Mr Villa-Vicencio, who co-edited the book with the Rev John de Gruchy, also argues that the English-speaking church in South Africa is at the crossroads, forced to choose between obedience to God or being part of an oppressive system.

"This is why the WARC had to declare apartheid a heresy. This is why the

Church in this country needs to reassess its role in relation to the state," he writes.

He warns of the danger that the Church could be co-opted into "a new ideology designed to slightly improve the lot of some black people but ultimately to guarantee the continued domination by a minority group of whites".

The English-speaking church needs to reconsider the extent to which they are promoting the spiritual, psychological, social, economic and political liberation of their people, he says.

In another essay in the book, Mr De Gruchy argues that it is time for the church to become a "confessing church", like those churches who opposed the Nazi regime in Germany.

Mr De Gruchy traces the movement of certain South African churches to this position, which would mean they "publi-

cally and unequivocally reject the apartheid system" and recognise that this heresy means that they need to "clarify their faith and confess it anew". But so far little has resulted from their decision that apartheid is a heresy, he says.

In the foreword, Dr Allan Boesak, South African president of the World Alliance of Reformed Churches (WARC), says God has chosen South Africa to be "in the forefront of a worldwide battle for justice, peace, human liberation and genuine reconciliation".

The decision last year by WARC to declare apartheid a heresy was only the beginning of this battle, he writes.

In another essay, Bishop Desmond Tutu, general-secretary of the South African Council of Churches, says apartheid is intrinsically and irredeemably evil and real peace and security would not come until it is dismantled.



Easter fun games g

THE school holiday programme organised by the Johannesburg Parks and Recreation Department is (first activities start at 9am, the second at 2pm at all centres):

- Bertha Solomon: Treasure hunt; bingo
- Rounders; decorating eggs
- Braamfontein: Autumn art; chess; pictures; tennis; film show
- Britton: Roller skating; Bingo
- Crown Gardens: Tennis; arts and crafts
- Table tennis; netball; darts
- Grosvenor Park: Organised games; Quiet games
- Hofstad Park: Soft-ball; making puppets
- Tennis; making easter eggs
- Jabula: Plastic painting and croquet tournament; Sand art and pebble mosaic
- Jan Hofmeyr: Film show; Roller skating; puzzle building
- Joubert Park: Making easter bunny masks; snooker; table tennis; Lego competition; roller skating
- Kenilworth: Snooker; table tennis; pancake making; Netball; trampolining
- Newville: Fashion show; Trampolining
- Parkhurst: Boeresson; film show
- Paterson Park: Circular obstacle course; snooker; Making easter eggs and chess; badminton

Detained R ex-army cl

HARARE. — The former commander of the Rhodesian Army, Mr John Hickman, and his business colleague, Dr Peter MacDonald, were released from prison on Good Friday after two and a half months in detention.

Mr Hickman's brother, Mr Jerry Hickman, said yesterday morning the former army general and his colleague were freed from Chikurubi Prison at 6pm, "on the instructions of the Prime Minister". Dr MacDonald was arrested on January 14, and Mr Hickman the next

Law and the normal society

THE following are excerpts from a speech by Bishop Desmond Tutu to a group of attorneys in Pretoria on the subject "A black view of the Law."

IN a normal society, the State will refrain from legislating too much especially in matters of personal morality: mature individuals which we all claim to be, believe they should be free to order their lives as they think fit, provided in the enjoyment of their right so to do they do not unduly infringe on the rights of other individuals in the same State, nor do they endanger the lives of others.

The law will have a particular concern to preserve and guard the rights of the weak, the young and the old — those who might be exploited by the strong and the unscrupulous. For an advanced society is judged by how well it protects the rights of the powerless. The law of the jungle does not rule supreme — eat or be eaten, the survival of the fittest are proper only to ruthless societies.

In the matter of morality it is true that you cannot make people love one another. Martin Luther King put it well when he said, "you cannot legislate that a man loves me, but you can prevent him from lynching me and that is important for me". The law can buttress an oppressive system and equally it can help to create the legal conditions which will help to alter attitudes — that is certainly the view of those who believe in the value of e.g. multi-racial sport.

title. They want job satisfaction and job security. They want a good salary that will enable them to maintain a reasonable standard of living, so that they can buy themselves decent clothes, send their children to the schools and universities of their choice, to be able to enjoy reasonable recreation and holidays, be able to go wherever they please, marry whoever they want and associate with whoever they choose.

They will cherish freedom of expression, guarding jealously their right to read, view and say what they wish, subject only to the limitation that they must not infringe the rights of others enjoying this particular right.

Now I am assuming that you agree with me that these are the ordinary aspirations of ordinary level-headed human beings and not the extravagant demands of wild-eyed irresponsible commu-

assent and therefore to some extent is regarded as not obliging obedience.

CITIZENSHIP

And the nub of the matter is the whole question of citizenship. Basically most whites have never accepted that blacks are citizens of South Africa. They have consciously or unconsciously determined that we blacks may be human but not quite as human as they, the favourites of the Creator, the masters of these divinely cursed descendants of Ham.

That is the heart of the problem of our beloved, but oh-so-sad land. We have never been acknowledged as fellow-citizens with those whose forebears if not they themselves came from across the seas. There has never really been any time when we were so accepted, even in the halcyon days of the liberal Cape which came the closest that our country has ever dared.

inhabitants enjoying all the benefits and privileges and rights of citizenship.

PEACEFUL

The "bantustanisation" of our land is saying, that in legal terms, that road has been barred, certainly by peaceful, non-violent means.

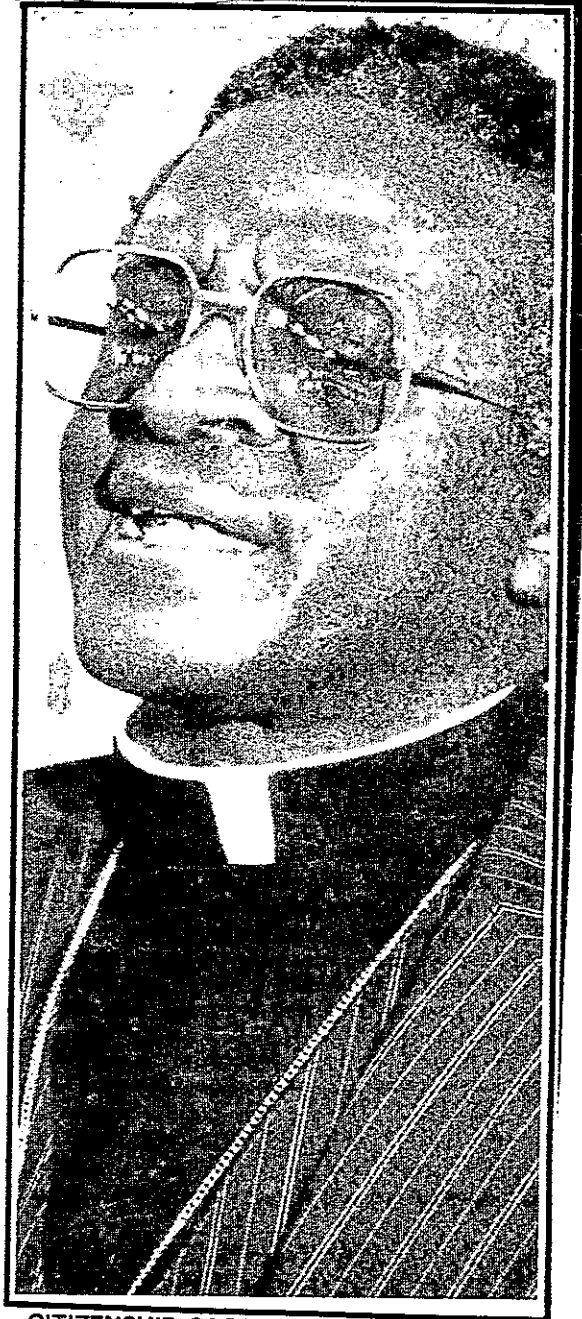
Thus this system that prevails and has prevailed virtually unchanged since 1652 is fundamentally unjust. I have said and want to say so again categorically that it is as evil, unjust and as vicious as nazism and communism. It has been declared by the WARC, the SACC and some of its member churches as heretical. And it is a system buttressed by laws that have been passed with all the ritual correctness of an apparently democratic parliamentary process.

Consequently, in black eyes the laws do not commend themselves as commanding our assent first because we have had no part in their framing and secondly because they uphold and buttress a system that has been roundly condemned by the West and the rest of the world as unjust, making the laws therefore share in that basic injustice.

RESPECT

For these reasons blacks have very little respect for the law — we are law-abiding to a fault, but in part it is because we want "to live in love and charity with our neighbour" as the prayer book exhortation puts it, but also because of the often quite heavy sanctions that attend a contravention of these laws.

The weakest and those least able to afford a good defence everywhere in the world tend to be those who most often fall foul of the law and bear the brunt of its punitive sanctions.



CITIZENSHIP: SACC Secretary General Bishop Tutu.

CONT... →

'Let the six live' bishops appeal

*Cape Herald
9/4/83*



THE Southern African Catholic Bishops Conference (SACBC) has petitioned the State President Mr Marais Viljoen, to commute the death sentences of six African National Congress (ANC) guerillas.

The convicted guerillas are Simon Mogoerane, David Moise, Jerry Mosololi, Thab Motaung, Johannes Shabangu and Arthur Tsotsobe.

The president of the SACBC, Archbishop

Denis Hurley wrote in a letter signed by 30 bishops from South Africa, SWA Namibia, Botswana and Swaziland. "From the information we have received, it appears that these six young men came to the conclusion, after the disturbances of 1976, that there was no hope for change in South Africa that would grant black people greater participation in political life. So they left the country and embarked on a course of action which ended with their arrest, trial and condemnation to death."

In their decision, the men had followed in the footsteps of countless young men of every age and country who had suffered political humiliation and privation, the bishops said.

HEROES

The bishops said, in the eyes of those they opposed, the guerillas were considered guilty of high treason, but in the eyes of their own people they were considered heroes and, if they were executed, martyrs.

In recent addresses, the Pope had also pleaded for the abolition of the death sentence, especially in the case of those guilty of political offences.

Associating themselves with the plea by the Pope, the bishops begged for mercy to be extended to the six and for their sentences to be commuted.

ATTACKS

Mogoerane, Mosololi and Motaung were sentenced to death for their part in the attacks on the Wonderboomspruit Police Station and the Capital Park sub-station in December 1981.

Tsotsobe, Shabangu and Moise were given the death sentence after they had been convicted of high treason following attacks on the Booyens Police Station and petrol storage tanks at Sasol.

BUTI CALLS FOR RECOGNITION OF ANC, PAC



Rev Sam Buti

there - with Marilyn.
 "The three days
 around-the-clock search
 ing had paid off," said
 Mr Maputla.
 A spokesman for the
 Mabopane police confirmed
 a woman had been arrested
 and charged.

City Press 10/14/83
 CP Reporter
JOHANNESBURG - In a bold political move, the Rev Sam Buti has challenged the Government to recognise the ANC and PAC.

Outlining his move, Rev Buti, the past president of the SA Council of Churches, said he was sending a letter calling for the recognition of the two outlawed bodies to the Prime Minister, Mr P W Botha.

Letters have also been sent to the SACC, the individual churches and homeland leaders, including Chief Gatsha Buthelezi, who says the ANC is trying to assassinate him.

Mr Buti, now leading the Alexandra liaison committee, said the aims was to set South Africa on a "reconciliatory" road.

Mr Buti said by recognising the ANC and the PAC, the Government would be saving South Africa from a bloodbath.

"But if the Prime

Minister will listen and unban these two bodies, a future country would be born through peaceful means.

"Let the Government allow the PAC and the ANC to air their views and hear what they have to offer. It is the only way to a democratic and just society."

Mr Buti said the plea to free Nelson Mandela and other political prisoners was to be included in this new approach.

The General Secretary of the SACC, Bishop Desmond Tutu, said it was true the ANC and the PAC had considerable support among the masses.

He told City Press: "We agree with Rev Buti and will aid him in this call."

Boya in US

FLAMBOYANT Tom Boya, the ambitious chairman of the Daveyton Council, flew to the US this week to meet, among other leaders, the fiery Rev Jesse Jackson of Operation Push.

Boya has been invited to tour the US for a month followed by a two-week tour of Britain under the Leadership Exchange Programme.

In Chicago he hopes to meet civil rights leaders and visit the Operation Push offices run by Rev Jackson.

He hopes to study their housing programmes.

Mr Boya, who left his wife and four children behind, said: "My first stop will be Washington DC."

On arrival there, he will visit the National Committee against Discrimination in Housing;

Daveyton mayor to meet Jesse Jackson

CP Reporter

scheduled to visit the National Urban League to study their housing projects and those of the Association for Government Assisted Housing.

Mr Boya is in his third term as chairman of the Daveyton Council. He has repeatedly said working "within the framework of apartheid" was the only way to get the views and grievances of his followers through to the Government.



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Boesak warns on move to bar funds

Star

The Star's Foreign News Service

12/4/83

LOUISVILLE — Confrontation between the churches and the Government will only become sharper if the South African Council of Churches is barred from receiving overseas funds, Dr Allan Boesak said in an interview here.

Dr Boesak, President of the World Alliance of Reformed Churches, said the Government would be hard pressed not to declare the council an "affected organisation" after receiving recommendations to do so by police in testimony before the Eloff Commission.

Dr Boesak, who is visiting seminaries in Kentucky, Pennsylvania and California during a tour arranged by the United Presbyterian Church, also expressed the hope that victories by the Conservative Party in the forthcoming by-elections might "help sort out the direction of white politics."

"I am kind of hoping that Dr Treurnicht will win," he said. "His policies bring some clarity into the incredible confusion that the National Party has brought into white politics. If Treurnicht wins the Nationalist Party will be forced to say what they really want."

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8 Jan 14/183 (28)

'English church also practises apartheid'

By Carina le Grange

South African English-speaking churches have condemned apartheid, but their lifestyles and values are similar to those of Afrikaans reformed church members, a prominent cleric has said.

He is Methodist minister and senior lecturer of religious studies at the University of Cape Town, the Rev Charles Villa-Vicencio. His views are in a new book, "Apartheid is a Heresy," which he co-edited with a colleague at the University of Cape Town, the Rev John de Gruchy, minister of the United Congregational Church and associate professor of religious studies.

Calling apartheid unChristian, the English speaking churches have nevertheless allowed the practice to be continued, Mr Villa-Vicencio says.

He acknowledges fundamental theological and political differences between the two groups of churches, but says the shifting of attention from policy to practice (as happened at the Ottawa meeting of the WARC) concerns the English churches as well.

"In spite of declarations of principle and belief, separate worship, segregated holy communion services and racially constituted fellowship and service organisations (whether in youth work, women's associations or men's fellowships) are also the hallmark of all the English-speaking churches," he says.

POLITICAL CONFUSION

Mr Villa-Vicencio says these churches have made a theological declaration which still needs to be translated into political and economic language. He interprets the declaration of the WARC at Ottawa and the recent Confession of Faith of the NG Sendingkerk to advocate a one-man-one-vote political system, and says churches are contributing to political confusion in South Africa unless they declare themselves clearly and openly on such matters.

Outlining dilemmas facing progressive forces within churches — whether the white Afrikaans or white English churches — he also notes the sustained attacks by the Government on dissident clerics and sees the appointment of the Eloff Commission into the South African Council of Churches as proof of the Government's unwillingness to allow the church a radically prophetic witness.

Speaking about the role of the English churches, he warns about the dangers of complacency with regard to the new constitutional reforms. The reforms will "result in a society which will appear to be less obviously racist" but which will still be as divisive as apartheid due to the exclusion of blacks.

Mr Villa-Vicencio sees the church at the crossroads, faced with only two choices; to become part of the oppressive new system of privileged white and "honorary white" survivalism, or to be radically obedient to God.

Among the other contributors to the book are Dr Allan Boesak, president of the World Alliance of Reformed Churches, NGK mission minister Professor David Bosch, the Rev Douglas Bax of the Presbyterian Church and the Rev Simon Maimela, senior lecturer in systematic theology at Unisa.

Churches to ^{ARGUS} plan 'national ^{15/4/83} convention' 28

Religion Reporter

CHRISTIAN leaders plan to meet in Johannesburg on June 20 to discuss proposals for a non-Government "national convention" to spell out an acceptable future for all South Africa.

The President of the Methodist Conference of Southern Africa, Dr Khoza Mgojo, said yesterday that in the face of the heresy of apartheid, no single denomination could "go it alone" to bring about a just and peaceful society.

All the major churches, with the exception of the Afrikaans Reformed churches, were in favour of a new national convention to spell out the country's future.

"There can be no further theological debate on apartheid — that is over. What we have to do is to translate an end to apartheid into social and political terms," Dr Mgojo said.

At their previous meeting, Christian leaders were agreed on a national convention, but felt that the Government would not call such a body. Therefore the churches believed they should do so.

"The churches have the largest constituency in this country, and I believe we must go ahead and plan a convention of our own," he said.

"When there is a crisis, all the members of the family come together in that crisis. That is what we as Christians must now do. The time is ripe for all churches to come together as that family to destroy apartheid, one of the greatest sins I have ever seen in humanity."

While the Christian churches were expected to plan the event, he believed it should not necessarily be restricted to Christians.

Churches to

'go it alone'

Nov 16/4/83

28

Religion Reporter

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"When there is a crisis, all family members come together. That is what we as Christians must now do. The time is ripe for all churches to come together to destroy apartheid, one of the greatest sins I have ever seen in humanity."

Dr Mgojo said June 20 had been tentatively suggested as the date for a further meeting towards holding a national convention.

USA GRANTS

SOCIAL

By
Aneez
Salie

Cape Herald
16/4/83

WORKER

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ASYLUM

AN ELSIES RIVER community worker, Mr Tommy Pearson, has fled the country and has been granted political asylum in America, it can now be revealed.

Mr Pearson was granted asylum last year, according to his wife, Sylvia. But this was kept secret because Mrs Pearson said she did not want to jeopardise her family's chances of joining him.

Mrs Pearson and her three children left for the United States of America on Good Friday, April 1.

In an interview at her home shortly before she left, Mrs Pearson declined to say why her husband had fled. However, according to family sources Mr Pearson feared Security Police action against him.

Security Police had visited and telephoned her a few times since her husband fled. Mrs Pearson said.

"They asked a few questions and left. They wanted to know where Tommy was and why he had left. I told them where he was but I did not know why he had left."

The USA Consul General could not immediately confirm that political asylum had been granted.

DETAILS

An investigation would be conducted and details released as soon as this was received from America, an embassy spokesman said.

At the time of going to press the spokesman was able to confirm that Mr Pearson had left for America on April 27 1980 on a social welfare programme sponsored by the American government.

Mrs Pearson said. "After Tommy arrived he held discussions with friends and colleagues and decided it would be best not to return to South Africa.

"It was a very traumatic decision and was not easily taken. The period that followed was a most trying time for the family. It was terrible, a real trial.

"We are a tightly-knit family and were very close. To be separated from him was almost unbearable.

"But now we are to join him at last," Mrs Pearson said.

Mr Pearson has settled in Fairmont, West Virginia where he has bought a house.

He is Director of Religious Education for the local Catholic Church and teaches at the St Peters High School in Fairmont. Mrs Pearson said.

In February 1978 Mr Pearson, then with the Catholic Welfare Bureau in Elsie's River, spearheaded a campaign in Elsie's River to pool the resources of businessmen, churches, welfare bodies and schools in the area to help the community.

"Sometimes there is a bit too much trumpet blowing and not enough real effort at upliftment," Mr Pearson said at the time.

He was also one of the prime movers behind the formation in June 1978 of the South African Work-

ers' Party which was made up of disenchanted Labour Party members who saw no future in the Coloured Persons Representative Council.

Scottish Church's plea for Cape community

Cape Times 18/4/83

28

From Professor JOHN McINTYRE, Moderator of the General Assembly of the Church of Scotland (Edinburgh):

ON BEHALF of the Church of Scotland, a church that has a long and honourable association with South Africa and its people. I recently wrote to the South African Ambassador in London, expressing the concern of the Church of Scotland regarding the plight of the Mgwali community. They are under threat of removal from their traditional territory at Stutterheim in Cape Province, where they have lived for the past 120 years, to Frankfort in the Ciskei.

The situation confronting these people was brought to our attention by the Reformed Presbyterian Church in Southern Africa, a church that has grown out of our former missionary activity and with which we now work as partners.

The Church of Scotland has had a connection with

the Mgwali people since 1861 when a group of Scottish women opened the Mgwali Training School for Girls. Two years later, the Rev Tiyo

what they feel to be an inferior place where there is little prospect of employment, and where only the most basic facilities would be provided, adds to the injury contemplated.

LETTERS

Soga, the first African minister to be ordained in South Africa, built the church. Many of today's residents are members of the Presbyterian Church and were educated in the local school. Many of them live on our property.

We are told that the total community, which numbers about 5 000, do not wish to leave. They have their roots in Mgwali; their parents and grandparents are buried there; and more than 150 of them actually have freehold right to the land.

In my letter to the Ambassador dated November 22, 1982, I expressed the view that there can be no moral justification for disrupting the Mgwali community and for compelling them to move. The proposal to send them to

We believe that if removal goes ahead it will produce bitterness and frustration and a further deterioration in the relationships between black and white communities in South Africa. We therefore appealed to the South African Government to reconsider its plans for the people of Mgwali and to allow this settled community to remain undisturbed.

Apart from a formal acknowledgment of receipt of my letter, we have had no reply from the Government.

My purpose in writing to you is to draw your readers' attention to the concern we in Scotland have for the Mgwali people and to enlist their support for the efforts we are making to have this enforced move stopped.

CAPE TOWN 19/4/68

(28)

Mkhize death shocks bishops

Staff Reporter

THE bishops of the Church of the Province of Southern Africa have expressed "shock and distress" at the death of Mr Saul Mkhize and said that South Africa "can ill afford the loss of such people".

Mr Mkhize, the 48-year-old chairman of the Driefontein Residents' Committee, was shot dead on April 2 at a protest meeting where the proposed forced removal of Driefontein residents was to have been discussed.

In a statement from their synod meeting in Windhoek this weekend the bishops said: "Mr Mkhize was the acknowledged leader of the Driefontein community in the south-eastern Transvaal, where people are threatened with removal by the government from land which they and their forebears have owned in freehold tenure since 1912.

Hope

"While being strongly opposed to government intentions at Driefontein, Mr Mkhize believed in working peacefully and through negotiation."

The bishops expressed the hope that the people of Driefontein and nearby KwaNgema and Daggakraal would not be arbitrarily moved from their homes.

The statement read: "The death of Mr Mkhize is a symbol of the general dehumanization of the people by the apartheid ideology, and especially that aspect which has resulted in the uprooting of nearly three million people."

The bishops urged the government to turn away from its policy of relocation of people.

Bishops call for SADF withdrawal

PORT ELIZABETH The synod of bishops of the Church of the Province of South Africa has called for the "withdrawal of all military presence from Namibia as soon as possible" following a meeting of the synod in Windhoek.

In a statement issued by the Right Reverend Bruce Evans, Bishop of Port Elizabeth, the bishops also call on the government and other bodies concerned with the future of Namibia to take "immediate and urgent steps to ensure the independence of that country with the minimum of delay."

The bishops support the call by the Council of Churches in Namibia for the immediate implementation of United Nations resolution 435 to bring an end to hostilities because "it was clear to those who

travelled to Ovamboland that the large majority of the people there neither want the South African Defence Force in their land, nor regard the South African Government as representing their best interests, welfare or protection."

The bishops, eight of whom spent two days in the northern archdeaconry which includes the operational area, said they were "appalled beyond words at the destructive effect of violence upon people communities, property and land, as well as upon those who perpetrate it".

They point out that the beginning of hostilities meant that most of the work of the church came to a halt "because of the enforced closure of schools and hospitals and the destruction of buildings, as well as the harassment of clergy, Christian workers and

the local population.

"In addition, the disruption of community life, the fear, suspicion and hostility and the personal suffering which are the result of war, together with the destruction of homes and crops, make the continuing hostilities seem an irresponsible and wicked waste of those resources, human and material, which are involved in armed conflict."

The statement comes in the wake of a report prepared by a standing committee under the chairmanship of Bishop Evans at the triennial synod of the church on escalating militarism in Southern Africa.

The report, which described the presence of the SADF in Namibia as being "immoral" and declared that it "occupied the country as a foreign power", was accepted by the synod. — DDC.

Anglican call for SWA ^{ARLAS} pull-out _{19/4/83}

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Religion Reporter

THE Anglican Church has called for the withdrawal of all military forces from SWA Namibia

The Anglican Synod of Bishops, which met in Windhoek at the weekend, said: "The large majority of the people of Ovamboland — which contains 51 percent of Namibia's population — neither want the SADF in their land, nor regard the South African Government as representing their best interests, welfare or protection."

The statement said: "In the name of the Lord, we call for the withdrawal of all military presence from Namibia as soon as possible."

"This means that we declare our support for our fellow Christians in the Council of Churches in Namibia, especially in their call for the urgent implementation of United Nations Resolution 435, so that hostilities can cease forthwith."

The bishops called on the Government to ensure the independence of SWA Namibia with minimum delay.

"We believe justice and freedom for all Namibian people must be sought through the goodwill and co-operation of the negotiation table, and not by force of arms."

An invitation was made to all Christians to join in prayer and in support for the Bishop, clergy and people of the Diocese of Namibia "in working with others for the realisation of God's kingdom in their land".

"We make our call in confidence, having heard and seen for ourselves the great measure of goodwill, hope and quiet determination for the future in very many Christians, even among those who are suffering deeply."

The Anglican Bishops said they spent two days in Ovamboland and the operational area.



Mayson: I will continue the struggle

LONDON — The Rev Cedric Mayson, who fled South Africa at the weekend on the eve of going on trial for treason, told a Press conference here today that it was too risky for him to stay in the country.

"Christians can proclaim the kingdom from inside a prison but it is better to do so from outside, so I left," Mr Mayson (55) said.

He arrived in London after jumping bail and crossing into Lesotho last Friday.

Mr Mayson said he had decided to leave South Africa shortly after being released on bail in February this year.

There were three reasons for his decision:

- Even if he was acquitted of treason — which he fully expected — he believed he would have been re-detained or banned, placed under house arrest or held as a future witness.

- Statements had recently been taken from his friends and colleagues, including Dr Beyers Naude. These people would

The Star

19 APR 1983

have chosen to go to jail for contempt rather than give evidence for the State against him.

- After 15 months of reflection in prison he was determined to carry on the struggle against the "heresy of apartheid".

Mr Mayson said he saw the basic struggle in South Africa as a theological one — between State and heresy — but that both the violent and the non-violent strategies were valid.

"I've never been involved in violence, but there are people who consider that South Africa fulfils all the conditions of a just war. They have a good case. I could not argue against that."

Mr Mayson said he was not worried about what the South African authorities would do to his wife and seven children.

However, he was concerned about the reaction from "white extremist thugs" who had three times attacked his home.

- See Page 1: Metro section.

Saru denounces apartheid in sport

19 APR 1983
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PORT ELIZABETH — Apartheid was a heresy, the former president of the Methodist Church of South Africa, the Rev Dr Simon Gqubule said at Kwazakhele at the weekend.

He was guest speaker at a banquet to mark the official opening of the new pavilion at the Dan Qeqe Stadium.

"Apartheid is the most evil system on the face of this globe and South Africa is the only country that legislates for racism. Even the Soviet union has no laws that discriminate against others," he said.

Dr Gqubule said the battle for liberation in South Africa was one that must be fought on all fronts, one of them being sport.

"There will be no equality in sport until it is non-racial at club level and players train together at club level. But the politician has decreed that this must

not be so and passed the Group Areas Act," he said.

Dr Gqubule said it was not people like Mr Abdul Abass, president of the South African Rugby Union (Saru), who brought politics into sport but politicians themselves.

"I don't want people to say when we talk like this we are bringing politics into sport. In fact all life in South Africa is politics."

Mr Abass said: "The criteria for participation in sport in South Africa are not sporting ability and fair play but skin colour and discrimination."

"Apartheid, the system of segregation, dominates all sport."

Mr Abass said blacks were compelled by law to live in certain areas — where sports facilities were few and bad compared to those for whites — and those who demanded fair play in sport

were persecuted by the government.

"Saru is strongly opposed to the philosophy and practices of this evil system of apartheid."

"What is most regrettable is the fact that we are denied sponsorship because of our principled stand of non-racism," he said.

The director of industrial relations of the Ford Motor Company, Mr Fred Ferreira, officially handed the new pavilion to Mr Abass.

Mr Abass said the Dan Qeqe Stadium was the third stadium to be owned by units affiliated to Saru.

"I want you to know that when we talk of non-racialism we are not anti-white. We are fighting a cause which makes us feel inhuman in our country. I pray for the day when all races will walk hand in hand to a better society," he said.
— DDC.

19 APR 1983
The Star
28 37

Letter to judge gives cleric's reasons for fleeing

By Sheryl Raine,
Pretoria Bureau

Treason triallist Mr Cedric Mayson (55) left the country for three main reasons according to a letter he wrote to a Pretoria Supreme Court judge.

The letter, addressed to Mr Justice P J van der Walt, was one-and-a-half pages long and made certain observations about the judge and the court.

Mr van der Walt, who was to have continued hearing evidence in the trial yesterday, has refused to disclose the contents.

He said that it was a "personal letter" which would not become part of the formal court record and its contents would not be made public.

However, it has been reliably learned that Mr Mayson told the judge he had left the country because he wished to protect certain witnesses subpoenaed to appear for the State.

These included close friends of Mr Mayson, such as Dr Beyers Naude, the banned NGK minister formerly associated with the now-banned Christian Institute, Mr Keith Coleman, son of Dr Max Coleman of the Detainees' Parents Support Committee, Mrs Priscilla Jana, a banned Johannesburg attorney, the Rev Frank Chikane and Mr Auret van Heerden, a former detainee and president of Nusas.

Mr Mayson wished to protect them because he suspected they might refuse to give evidence in court against him and face prosecution as a result.

He apparently also wished to spare his family the ordeal of the trial.

Another factor was that he believed that the South African Government would use the treason trial for propaganda purposes and wanted to rob them of this opportunity.

Quit SWA, urge bishops

Mail Correspondent

PORT ELIZABETH. — The Synod of Bishops of the Church of the Province of South Africa (CPSA) has called for the "withdrawal of all military presence from Namibia as soon as possible", following a meeting of the synod in Windhoek last week.

In a statement issued by the Rt Rev Bruce Evans, Bishop of Port Elizabeth, the bishops also call on the Government and other groups concerned with the future of South West Africa to take "immediate and urgent steps to ensure the independence

of that country with the minimum of delay".

The bishops support the call by the Council of Churches in Namibia for the immediate implementation of United Nations Resolution 435 to bring an end to hostilities because "it was clear to those who travelled to Owamboland that the large majority of the people there neither want the South African Defence Force in their land, nor regard the South African Government as representing their best interests, welfare or protection".

The bishops, eight of whom spent two days in the northern arch-deaconry which includes the Operational

Area, said they were "appalled beyond words at the destructive effect of violence upon people, communities, property and land, as well as upon those who perpetrate it".

They point out that the beginning of hostilities meant that most of the work of the church came to a halt "because of the enforced closure of schools and hospitals and the destruction of buildings, as well as the harassment of clergy, Christian workers and the local population.

"In addition, the disruption of community life, the fear, suspicion and hostility and the personal suffering which are the result of war, together

with the destruction of homes and crops, make the continuing hostilities seem an irresponsible and wicked waste of those resources, human and material, which are involved in armed conflict."

The statement comes in the wake of a report prepared by a standing committee under the chairmanship of Bishop Evans at the triennial synod of the CPSA on escalating militarism in Southern Africa.

The report, which described the presence of the SADF in South West Africa as being "immoral" and declared that it "occupied the country as a foreign power", was accepted by the synod.

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YLM 19/4/83

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The Star Bureau

Mayson to write on his experiences in SA

LONDON — A former Methodist clergyman, Mr Cedric Mayson, is settling into his new life in England as a fugitive from South African justice.

Having appeared before the international Press in London yesterday to tell of his escape last week, the Christian political activist is gathering his thoughts to write about his experiences.

His first thought, however, is to be reunited with his wife Penelope and children, some of whom he left behind.

Mr Mayson hopes that his wife and three daughters will join him in London, where one son already lives. His three other sons are to stay in South Africa.

He does not fear that the South African authorities will take reprisals against them, but is concerned about the reaction of "white extremists" who have made three brick-throwing attacks on his home.

Mr Mayson, who says he has been under South African Security Police surveillance for years, feels safe in England.

He has no legal difficulty in staying, having been born in Britain. He plans eventually to return to Southern Africa, but has been warned against doing so yet because he would be vulnerable to attacks by South African agents.

Mr Mayson rejects the argument that he has played into the hands of his South African crit-



Mr Cedric Mayson (left) and the chairman of the British Council of Churches, Canon Paul Oestreicher, at the Press conference in London yesterday.

ics by jumping bail and fleeing the country that he adopted 30 years ago.

He believes that the Security Police were out to get him whatever the outcome of his trial for high treason.

"Even if the court had acquitted me of treason, which I fully expected, I would almost certainly have been restrained as I

left the court, banned or put under house arrest," he said in his statement yesterday.

Mr Mayson added: "I could not write or publish anything inside, so I came here to do it."

The softly spoken former clergyman, who believes that violent and nonviolent strategies have their place in the South African liberation strug-

gle, can expect the same sort of magnesium-flare attention from the Press as that enjoyed by previous escapers like the Rev Theo Kotze and Mr Donald Woods.

Mr Mayson and Mr Woods took the same route to freedom — a lift with an unnamed friend, followed by a harrowing struggle through the bush and across the Caledon River into Lesotho.

Beyers hurt by Mayson claim

By BRUCE LOUDON
In Johannesburg
and RAY JOSEPH
in London

HE doesn't say so in so many words, of course, but it's clear that Dr Beyers Naude is disappointed, saddened.

He sits hunched in a chair in the tiny study of his Greenside, Johannesburg, bungalow.

He's still banned, so he may not be quoted.

But those close to him make it clear that they, at least, are not exactly delighted by the sudden departure of British-born treason trialist Cedric Mayson and his subsequent statement at a news conference in London.

Mr Mayson has, for the first time, admitted links with the African National Congress (ANC) and other "black liberation" groups.

And in so doing he has caused embarrassment to Dr Naude — one of the people he says he was trying to protect by fleeing South Africa.

"I simply cannot understand why Cedric has done that," one of those close to Dr Naude said.

"By all means go, if he judges that to be his right course — but then be quiet.

"All he's done by admitting ANC links is to embarrass Dr Naude and others."

This is not so difficult to understand.

Dr Naude and Mr Mayson had worked closely together since 1973, when they joined the now-banned Christian Institute.

Mr Mayson (a naturalised South African) was editor of the journal Pro Veritate.

On his own admission, he almost immediately established links with the ANC, the Pan-Africanist Congress (PAC), the Black Consciousness movement, and other black organisations.

Now Mr Mayson has gone — and is extolling the concept of a "just war" against apartheid.

Gone, too, are other former leaders of the Institute — Dr Theo Kotze, the Rev Brian Brown, Mr Horst Kleinschmidt and Mr Oshadi Pakathi.

But Dr Naude, their leader, remains — and those close to him scorn suggestions that he, too, may flee.

"Beyers will not go. He's staying," said one of those close to him.

"His Christian witness continues

"He will carry on trying to find out the feelings and aspirations in all sections of the community, whatever their viewpoints."

In London, Mr Mayson said he fled South Africa using a route he had helped others to use before.

Mr Mayson said that when he made the decision to leave — he says to protect his friends — he moved quickly.

He said: "I was scared. I was terrified."

Mr Mayson claimed that not even his wife Penelope knew of his plans.

Instead of going to a meeting, as his wife expected, on the morning of April 14, he says he met a friend who drove him to the Lesotho border.

At a news conference at the London headquarters of the British Council of Churches Mr Mayson alleged that while in jail in South Africa he was stripped naked, deprived of sleep and held incommunicado.

CAS St LEGER adds: The church has a political message but it is desecration to use it for violent ends, according to Mrs Penelope Mayson, speaking in Johannesburg.

Mrs Mayson says she has been sent air tickets for herself and her three younger children by an unknown organisation, and that she will be leaving South Africa soon to join Mr Mayson in London.

"My husband organised the tickets but I don't know who actually paid for them — I should think one of the church-related groups," said Mrs Mayson.

When the Sunday Times arrived

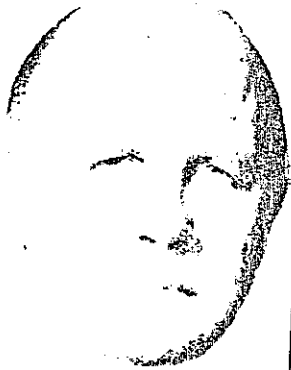
to interview Mrs Mayson, she was calmly dealing with the latest in a series of death threats and vandalism that has kept the family inside their modest Bellevue, Johannesburg, home at night.

An elderly man with a strong Afrikaans accent telephoned her, saying: "Haven't you left? You'd better do so quickly because we're going to get you and your brood."

The next call a few minutes later was answered by her 17-year-old daughter Kim. "It was just a loud groan," said the white faced and shaken girl.

Mrs Mayson says she will be "tremendously sorry" to leave South Africa, but adds: "The evil of the situation here is so clear-cut."

Question endum



MR COLIN EGLIN
Warning to PM

After the second reading, which establishes the principle of the measure, the Bill will be referred to the parliamentary select committee on the constitution.

It is here that the Opposition hope to wring major concessions from the Government over questions of detail and expect a process of hard bargaining over several weeks.

But, government sources have indicated that they do not expect a long sitting of

on a new concept of government can be pushed through Parliament in the space of a couple of months from the time the draft was first made public?" he said.

"Is he going to prevent the public, the experts in constitutional and administrative affairs, the legal authorities, the institutions and individuals who will be vitally affected by fundamental changes in the first, second and third tiers of government

legislature, the executive and the judiciary.

● Limitation of the power of the Executive.

● Rights and privileges of MPs, together with the issue of secrecy and the right of the Press to report and the public to know.

Now Fanie faces more bombshells before poll

By BRIAN POTTINGER
and IVOR WILKINS

MORE Conservative Party allegations of past improprieties by Mr Fanie Botha, Minister of Manpower and the National Party candidate in the Soutpansberg by-election, are on the cards before May 10.

And, in Parliament there is likely to be a call for a judicial commission of inquiry into his alleged failure to declare his interest in debts in an irrigation project taken over by the State.

The Prime Minister this week entered the row over his senior Cabinet colleague, and said he would go to Louis Trichardt to defend Mr Fanie Botha's

name — "regardless of the consequences".

He also warned CP MPs that if they pursued their vendetta, an investigation into non-fulfilment of obligations to the State could prove a double-edged sword.

During the Prime Minister's budget debate in Parliament this week, Mr Botha challenged the CP to ask for a parliamentary select committee to investigate the allegations.

Sources in the CP said later they were considering requesting a judicial commission instead.

Top CP representatives deny they are out to get Mr Botha on alleged irregularities, but among party workers in Soutpansberg, talk of further exposures, are rife.

Mr Tom Langley, the CP candidate in the constituency, confirmed this week that another affidavit on an alleged irregularity involving Mr Botha was awaited.

National Party workers claim the accusations are "irritants", but admit valuable energy and time has to be spent in dampening the fires sparked by the constant

Christians urged to resist tyranny

IT is the duty of the church and Christians to resist tyranny and oppression such as is found in South Africa, the Rev Siggibo Dwane, principal of St Peter's College, an Anglican constituent of the Federal Theological Seminary of Southern Africa, said this week.

The eastern Cape

born black theologian will be consecrated at St Patrick Church, Bloemfontein on Sunday as the first bishop of the 83-year-old Order of Ethiopia Church of South Africa by the Archbishop of the Church of Province, the Right Rev Philip Russel

The Order of Ethiopia Church, the first black

independent church in South Africa was founded in 1900 by the late James Matta Dwane. Today the church has branches throughout South Africa.

In an interview on the eve of his consecration Mr Dwane told The SOWETAN he believed

that the church of God was called upon to be a transforming agent in society. "We have no ideological blue-print to work towards, but what we have is a mandate from God to work with him towards the realisation of his kingdom. It is therefore within the framework of God's kingdom that we have responsibility to work for justice in all its social, economic, and political dimension," he said.

He said the church should strive for the wellbeing of all God's children "to resist tyranny and oppression such as is found in this country and to proclaim that through the resurrection of his Son, God declared that all people should be set free from fetters".

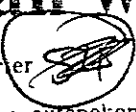
Mr Dwane urged black Christians to join hands and work towards a new pattern of Christian obedience appropriate to African culture. He said as bishop of the Order of Ethiopia he hoped to contribute to the realisation of these ideals.



RESPONSIBILITY: The Rev Siggibo Dwane.

Wits honours outspoken theologian with doctorate

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Education Reporter 

28

Professor Ben Marais, the outspoken South African theologian, was honoured by the University of the Witwatersrand last night when he received an honorary Doctor of Laws degree.

The degree was conferred in recognition of Professor Marais's courageous stand against apartheid.

In a citation by head of the Wits Law Faculty, Professor Louise Tager, Professor Marais was lauded for braving religious ostracism and standing by his conviction that racial discrimination was diametrically opposed to basic Christian teaching.

The professor studied theology at Stellenbosch University during the early 1930s and then spent a term at the Princeton Theological Seminary. He became a NGK minister in 1936.

He was one of the few Afrikaner theologians and academics to oppose the Senate Act which deprived the coloured people of their voting rights in 1955.

Altogether 220 degrees, 11 higher degrees and 13 postgraduate diplomas were conferred during the Faculty of Arts graduation ceremony.

Three MA candidates and seven BA students graduated with distinction.

'Greed' blamed for whites-only beaches

23 BY EVELYN

HOLTZHAUSEN

30 APR 1985

CLERGYMEN have blamed "greed and selfishness" for the decision by residents of a coastal town to vote for segregated beaches.

The clergymen have issued a statement in response to a beach referendum in the North Coast town of Kingsburgh, early last month.

Most residents voted for Kingsburgh's beaches to be zoned exclusively for whites.

The town mayor, Mrs Joan du Plooy, has denied claims made in the statement.

She said she wanted a place for everyone under the sun, "but not necessarily the same place".

The statement was issued by the Rev James Gray of the Kingsburgh Presbyterian Church, and signed by the Rev Ian Gourlay and the Rev Jannie van Wavered of the Methodist church, the Rev Henk Zeeman of the Dutch Reformed Church, the Rev Bob Magnus of the Anglican church, and Father Hugh Daly and Father Isidore Maher of the Roman Catholic church.

The churchmen say that they "believe that the response of Kingsburgh residents is not based on God's standards of wisdom and justice, but rather on man's greed and selfishness".

Mr Gray said this week the statement was signed by churchmen as individuals and did not necessarily reflect their parishes.

He said after the statement had been issued a number of parishioners had said they would leave the church — but none to his knowledge had done so.

He said he was not a politician and that the statement was "a spiritual issue".

It had to be established how wrong greed was and that people should strive for fairness and justice.

The churchmen had "slipped up" by not issuing the statement before the referendum to guide voters but it had, nevertheless, to be issued.

Relevant

Churches and churchmen could not "retreat into a ghetto" and had to face up to totality of life in South Africa, and become relevant to the issues of the day.

Not all clergymen in the area had signed the statement as some were bound not to comment by their churches and others could not be reached in time.

Mrs du Plooy, a driving force behind the referendum, said she did not want to deny all beaches to blacks, but there should be separate facilities.

She would like to see as much money spent on improving facilities at black beaches as at beaches for any other race.

She has said that the reason for separate facilities stemmed from incidents between races on Kingsburgh's presently "open" beaches.

There were no facilities for blacks at Kingsburgh beaches.

Meanwhile, Kingsburgh has sent a letter to the Administrator of Natal, Mr Stoffel Botha, Mr Vause Raw, leader of the New Republic Party and Mr P W Botha, informing them of the referendum result.

Bishop chides church critics

PORT ELIZABETH — The Catholic Bishop of Port Elizabeth, the Right Reverend John Murphy, yesterday chided Catholics who claim social justice should not be mentioned in church.

In a May Day pastoral letter read out at Masses throughout his diocese to mark the feast day of St Joseph the Worker and International Labour Day, the bishop said it was "painful and disappointing" to find Catholics holding the view that "all this matter of social justice should not be mentioned in church, that it belongs to political platforms, and that priests who proclaim it and teachers who teach it are nothing more than political agitators."

Their attitude was "contrary to the mind and practice of the church", the bishop said.

Every person had a right to work and a right to be a member of a labour union of his choice, Bishop Murphy said.

He warned against the danger "that the individual worker may be manipulated to promote personal gain, or an ideology that is contrary to God's destiny for him".

Bishop Murphy said "The worker has certain God-given rights, but he also has duties and obligations which must be observed so that justice and harmony may be experienced by employer and employee."

— DDC.

'Everyone has the right to work'



28

E. Post

2/1/83

Post Reporter

EVERYONE has the right to work and a right to be a member of a labour union of his choice, says the Roman Catholic Bishop of Port Elizabeth, the Rt Rev John Murphy.

This was stated in his May Day pastoral letter read at masses throughout his diocese yesterday.

The letter which marked the feast day of St Joseph the Worker and International Labour Day said: "The worker has certain God-given rights, but he also has duties and obligations which must be observed so that justice and harmony may be experienced by employer and employee."

He warned against the danger that the individual worker

may be "manipulated to promote personal gain or an ideology that is contrary to God's destiny for him".

He said: "Domestic workers are also in our mind and they too have certain rights and obligations which are to be honoured in order to establish a healthy Christian atmosphere of concern and understanding."

He said it was disappointing to find Catholics holding the view that "all this matter of social justice should not be mentioned in church, that it belongs to political platforms and that priests who proclaim it and teachers who teach it are nothing more than political agitators".

He said their attitude was contrary to the mind and practice of the Church.

Apartheid condemned

By ELLIOT TSHINGWALA ²⁸

LUTHERAN CHURCH head in South Africa, Bishop Manas Buthelezi, yesterday called for the system of discrimination on the basis of colour to be declared a criminal offence.

He was condemning apartheid before 5 000 people from all over the country who were attending a rally at the Jabulani Amphitheatre to mark the official opening of Lutheran Church headquarters in Central Western Jabavu. Soweto.

The function reached its climax when Bishop Manas Buthelezi delivered his lengthy address

entitled **Gaining By Losing**.

In the speech, which dealt with contradictions and the solutions thereto, Bishop Buthelezi urged all Christians to devote their lives working for Christ in order to secure the future.

"Think of an old married man who has never known what it means to live with his wife and children except for two weeks a year, or think of somebody who has never met his father because he was abandoned at a street corner by a reluctant mother as soon as he was born," he told the congregation.

As a solution to these

problems he called for the system of discrimination on the basis of colour to be declared a criminal offence.

A number of European and American church representatives were among the guests at the function. Companies who donated to the project also sent their representatives. The rally, which took place after a slow procession march from the church to the stadium, was presided by Mr Z Z Mashao, chairman of the synod.

Mr Mashao said the church always strove to be a voice of the masses.



SAVED: Rangers goalkeeper, Van c

KEKANA FACES MURDER CHARGE

2/5/83
SO WETAN

FORMER reporter on the banned World and Post newspapers and a senior official in the Bophuthatswana government, will appear tomorrow in the Mafikeng Magistrate's Court

By **ALINAH DUBE**

fore Mr T J Africa following the death of his wife, Molelekeng. Mrs Kekana's battered body was found

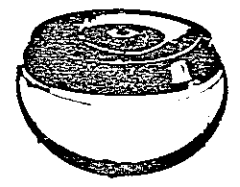
last week on Tuesday morning.

In previous appearances, Mr Kekana re-

Prosecutor Mr D R Rapooc, said after the accused had pleaded to the charge the matter would be referred to the Attor-



3



GIA
BUC

24

SA church leader hits out at Kenya's denial of visas

STATE 28
43

3 MAY 1983

A Methodist church leader has deplored the Kenyan Government's refusal of visas to a South African church delegation to the All Africa Conference of Churches (AACC).

can states should note that the South African Church strenuously opposed apartheid and was doing its utmost in bringing about just change.

The president of the Conference of the Methodist Church of South Africa, Dr Khoza Mgojo, said in a statement that the visa refusal "came as a shock".

The delegation to the AACC meeting was to have left on April 26 and included delegates to the Vancouver assembly of the World Council of Churches later this year.

He said Kenya and other Afri-

Industrial Council: 1) Industrial Council for the Motor Transport Workers Goods

Registration: Yes

Founded:

Area of Operation: Transvaal and Orange Free State

Officials: Secretary: H.M. Wallis

2000

Johannesburg
P.O. Box 19

Telephone: (011) 290 793

Address:

Year	African	Asian	Coloured	White	Total
1980				405	405
1979				300	300
1978				276	276
1977				301	301
1976				251	251
1975				240	240
1974				309	309
1973				434	434
1972				400	400
1971				500	500
1970				251	251
Membership					

MOTOR TRANSPORT WORKERS UNION

SA troops to stay in SWA, Botha tells Anglicans

AR 665
5/5/83
28

Religion Reporter

THE Prime Minister, Mr P W Botha, has rejected a call by the Anglican Synod of Bishops for the withdrawal from SWA/Namibia of South African troops.

He said South Africa would like to withdraw its troops and to end the enormous financial responsibility for the territory. But it could not do so until SWA/Namibia became independent.

The Synod of Bishops, which met in Windhoek this year, said the majority of people affected by the border war saw the South African Army as "an oppressive, foreign army of occupation".



Mr P W Botha

more than is necessary; and that peace and stability should return to SWA with a minimum of delay."

Mr Botha said South Africa was not the aggressor, and military action in SWA would be unnecessary if SWAPO would "cease its acts of terrorism and murder of innocent families".

South African security forces were present at the request of the territory's elected leaders. In February last year he had asked all the political parties taking a constitutional approach in SWA whether they wanted South Africa to withdraw its military forces.

"None of the delegations answered 'yes' or conditionally 'yes'. The answer to your call for the withdrawal of all military presence in SWA at this stage is therefore very clear.

"As far as South Africa is concerned, it is an unequivocal 'no'."

Mr Botha added that negotiations to implement Resolution 435 of the United Nations Security Council were "immensely complicated by a great many strategic factors".

SUPPORT

They added: "We wholeheartedly support the demand of the Namibian people for the withdrawal of the SA Army and administration from their country, and for free and fair elections under the supervision of the United Nations."

Mr Botha's reply is contained in a letter to the Anglican Archbishop of Cape Town, the Most Rev Philip Russell. He said there were a number of points of agreement between the South African Government and the Synod of Bishops.

Many critics of Government policy had not visited SWA, and the visit of the Anglican Bishops to the territory was therefore a "welcome change".

"The Government also shares the views of the Synod of Bishops with regard to the horrors of war and is vitally concerned — to quote your words — 'that the destructive effects of violence on people, communities, property and land, as well as on those who perpetrate it' should not endure for a moment

1985 838 (110)

\$	200
\$	225
\$	250
	200
	250
	315
	400
+	400
∅	433
∅	500
∅	500
	Total

Founded:
Registration:
Area of Operat
Officials:
Address:

1980
1979
1978
1977
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1974
1973
1972
1971
1970
Year

Churchmen defuse 'tent' clash

By Jon Qwelane and Themba Maseko

What could have developed into a serious clash last night between homeless Soweto people and armed West Rand Administration Board policemen was defused by church leaders.

The 150 homeless are among the hundreds of Sowetans who have had their tin shacks razed by Wrab officials and police during the last few weeks.

They are now temporarily housed in tents which were pitched on Saturday by the vice-president of the Witwatersrand Council of Churches, the Rev Cecil Begbie, at Radishobana in Rockville, Soweto.

Twenty-five tents went up for people, some of whom had been sleeping in the open veld or were housed in the nearby Regina Mundi Catholic Church and the consult-



The tent people gather around Dr Abu-baker Asvat and Dr Nthato Motlana.

ing rooms of Dr Abu-Baker Asvat.

Church leaders intended putting up another 17 tents yesterday which led Wrab to station police next to the tent city, to ensure the extra tents were not pitched.

By late last night rumour spread that Wrab

police intended pulling down the tents and every available black leader rushed to the scene to try to save the situation.

Dr Asvat, who heads the health secretariat of the Azanian People's Organisation, monitored events during the day and was later joined by the Soweto Civic Associa-

tion's chairman, Dr Nthato Motlana.

As night fell, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, arrived with a contingent of nine churchmen and immediately approached the Wrab police who refused to say why they were

there or whether they would be pulling the tents down.

Azapo national president Mr Lybon Mabasa was later joined by his publicity secretary, Mr Ishmael Mkhabela, and other officials.

Bishop Tutu and his delegation then left to telephone Wrab's chief director, Mr C J Bezuidenhout for an assurance the tents would not be pulled down.

After the telephone call, Bishop Tutu said an agreement had been reached. The tents would not come down and the people staying in them would not be molested, provided churchmen did not pitch any more tents last night.

The churches had agreed to the provision and would meet with senior Wrab officials today.

When the police were told of the agreement, they immediately left the scene.

Tears don't ease the pain of the homeless

She sat desolate in her little tent, weeping silently as she tried to understand the circumstances that had made her homeless.

One of the oldest homeless, Mrs Irene Feni (65) now living in a tent city at Radishobana in Rockville, Soweto, wiped a lone tear streaking down a wrinkled cheek repeatedly as she said: "But what is it we have done? God, what have we done?"

Sitting on a pile of bedding near a makeshift kitchen where she had earlier cooked a dumpling on a pressure stove, she told of how in the early 1950s she used to live near the city centre in Jeppe.

"Then I was happy until all blacks were ordered out to Soweto. Now we are in Soweto and they say we must get out. My God, will it ever end?"

Mrs Feni said that in the two weeks since her shack was razed, she had been sleeping in the open with her widowed daughter and two minor grandchildren.

Another demolition victim, Mrs Joyce Luhabe, also had her shack razed two weeks ago. She and husband, Todd, now live in a tent.

"My husband has a reference book

which allows him to live and work in Johannesburg, and my own is being seen to. Then they do this to us. Why?"

Construction worker Mr Carlos Makam used to have a house in Chiawelo township. Now he, his wife and seven children are homeless and have to live in a tent.

"I go all over the country building dams. Last December I was working in Botswana on a dam and when I returned home I found my house locked.

"I went to my superintendent to ask about the matter as I did not owe rent," he said.

"He asked me where I was born. I said Bushbuckridge, but that I was a registered worker here in Johannesburg. He told me to go home," Mr Makam said.

It was a chilly night last night, the temperature signalling the advent of a harsh Highveld winter.

There was no moon and the poor street lighting did little to brighten the spirits of the homeless folk.

Not far off Wrab police had been sitting on the rocks watching a portable TV, while in one of the tents a baby slung on its mother's back cried for its evening feed.



Mrs Irene Feni sits in the tent she shares with her widowed daughter and two grandchildren.

Fighting for justice... 28

By SAM MABE

WHEN he was ordained in the Apostolic Faith Mission Church (AFMC) in March 1980, he was issued with a certificate which laid down the parameters within which he was to exercise his ministerial functions.

The certificate stated among other things that: "... as long as he maintains a godly life and a scriptural standard of preaching, he has the right to preach the gospel of Jesus Christ; to administer the Christian ordinances and to exercise all other functions pertaining to the Christian ministry, in compliance with the laws of the country."

It was only 17 months after his ordination that Father Frank Chikane ceased to preach the gospel of Jesus Christ in the Apostolic Faith Mission Church.

Not because he was not maintaining a godly life and a scriptural standard of preaching any

longer. Nor that he had decided to quit the heavenly profession.

Father Chikane had his own beliefs concerning what the duties of the church ought to be. And these were in conflict with the mandate he was given by his church authorities.

He believed that besides preaching the salvation of the soul, the church had to be the conscience of the State.

He believed that a church that devotes its energies to worshipping, consolation of the bereaved, burial of the dead, marrying of the young, baptism of children and mere biblical interpretation of prophetic gospels, had no meaningful role to play in the lives of oppressed children of God. Especially in a country like South Africa where he sees the element of di-

vinity in man being destroyed by the country's racist policies.

That could be the mistake which got him into trouble with his church authorities, and the Security Police. His church authorities suspended him from the ministry because according to them, he was now involving himself in politics.

And also probably because in exercising functions pertaining to the Christian ministry, he did not do so in compliance with the laws of the country. The Security Police were also after him. But at none of the four occasions he was detained, was he brought to court where charges of contravening the law were preferred against him.

Frank Chikane, whose father is also a minister, grew up in a

Christian family and started preaching the gospel while he was at school. When he arrived at the University of the North (Turflou) in 1972, he found that the Students Christian Movement (SCM) was "banned" by other students from carrying out its functions in the campus. At the time there was hostility among students towards the church.

The SCM held its prayer meetings on a hill outside the campus and through his involvement with student activities, Frank got to know more about causes of conflict between students who carried out church activities and those who did not.

In the midst of this conflict, his horizons expanded and he identified with the argument advanced by those who thought that the church was allegedly condoning unjust racist laws of this

country by not condemning them.

In June 1976 he started pastoring in Kagiso, Krugersdorp and six months later he was detained at John Vorster Square for a week. In June of the following year, he was detained again and held in solitary confinement in Rustenburg until January 1978.

This is when the controversy between him and the district council of his church started. The council took a resolution while Father Chikane was in detention that he should be kicked out.

But this was met with strong opposition from members of Father Chikane's congregation and the local Church Board which threatened "drastic action", should their priest be removed from their parish.

Father Chikane started self-help schemes for people of



REVEREND CHIKANE: Own beliefs.

Kagiso and many unemployed women found themselves doing sewing, needlework, knitting and also engaging in child-minders' projects to look after children of working parents.

For this Father Chikane was taken to task by his church authorities. He was also scolded for appearing in the Press addressing what the church authorities called political meetings.

It was after a lengthy explanation he gave of his stand that the decision not to ordain him was reviewed. In November 1980 he was detained for three days and released without being charged.

In August of the following year, he was confronted with a file of Press cuttings dating from as far back as 1976

and these were tabled as evidence to show that he was appearing in the Press because of his involvement in politics.

He was suspended forthwith from the ministry for 12 months and given two months during which he was to quit the mission house and find alternative accommodation.

But he was detained before leaving the mission house and while in detention, his wife Kagiso was kicked out of the house. Father Chikane was released from detention in July 1982 after eight months.

Although his suspension was to have been for a year only, today, eight months after the expiry of the suspension, he has still not been allowed to mount the pulpit again.

Angola will proceed with talks

PARIS — Angola wants to continue direct talks with South Africa.

Foreign Minister Paulo Jorge, interviewed by the Paris-based daily Liberation,

the necessary powers to discuss certain topics.

"We are waiting for the South Africans to propose a date for the third session and to know the level of their

the American side poses conditions which, as a matter of principle, Angola cannot accept."

The linkage of Namibian independence with the withdrawal of Cuban

speed up its work.

Asked whether, in the Angolan-South African talks the question of Unita had been raised, he said: "I did not take

part in the Cape Verde talks. But from the documents that I have seen, there was no discussion of South Africa's aid to Unita." —SFS.

^{STAR}
**Church, Wrab head
for clash over tents**

4 MAY 1983

(28) (24) (121)

The Witwatersrand Council of Churches looks set to defy the West Rand Administration Board's edict that no more tents be pitched at Soweto's tent town.

The council's vice-president, the Rev Cecil Begbie, said today it would "seriously consider" pitching the tents if no official moves were made to help the evicted shack dwellers.

Yesterday Wrab turned down an urgent plea by the council to allow it to put up more tents for the homeless. Mr Begbie said Wrab had told the churches that they would not be allowed to put up another 17 tents they had hired for the homeless - but the 25 tents already up would not be torn down.

Registration: Yes

Founded:

Area of Operation: Stanger

Officials: Secretary: N. Murrigan

Telephone:

Address: P.O. Box 72
Stanger
4450

STANGER ASSOCIATION OF MUNICIPAL EMPLOYEES

CAPE TIMES 6/5/83 ~~28~~ 28

Anglican Church replies to Bishop Bradley

From the Anglican Archbishop of Cape Town, the Most Reverend P W R RUSSELL (President of the Synod of Bishops, CPSA):

IN his letter to the Editor (Cape Times, April 30) Bishop Bradley says that he doubts whether the Bishops of the CPSA represent very few besides themselves.

Authentic representation of another's view, is of course, always difficult to achieve, especially when, as in this instance, all save the Bishop of Namibia himself, come from outside the situation.

I believe that it is necessary for us in South Africa to listen at least to what Namibian Christians are saying. In an open letter to the Prime Minister, earlier this year, the Executive Committee of the Council of Churches in Namibia said:

"As we continue to hear and experience further wanton acts of destruction of life and property in our country we, the Executive Committee of the Council of Churches in Namibia representing 81 percent of Namibian Christians, meeting in Windhoek on January 28, 1983, would like to state that because of our commitment to reconciliation, justice, peace and the preservation of human life we remain resolved that independence un-

der United Nations Security Council Resolution 435 is the only just and complete

letters



Archbishop Philip
Russell

solution to our country's plight".

Identification with the Council of Churches in Namibia was made clear in our press release. Although, in the nature of things only excerpts appeared in the daily press — it was a longish statement — the full text was, as usual, available from Bishops-court from the moment of its release, for any who wished to know precisely what the Bishops were saying. It still is.

'R1m' textile factory blaze

Own Correspondent

PAARL — A fire which broke out at the Spilo textile factory in the Dal Josaphat industrial area at midday on Saturday caused major damage to imported stores of jute.

The full extent of the damage has not yet been assessed but an unofficial estimate put it at R1-million or more.

Two fire engines and eight firemen were sent to the blaze and about 40 other people helped fight the fire. Police cordoned off the area to keep out large crowds of spectators.

Late on Saturday the firefighters were still damping down smouldering material. A grader was also used in fighting the flames.

One fireman was injured but he was able to carry on, a fire brigade officer said. The cause of the fire is still under investigation.

11 injured in church demo

Own Correspondent

GRAHAMSTOWN. — Eleven people were injured in fighting here yesterday at the installation of the Rt Rev Dr Sigquobo Dwane as Bishop of the Order of Ethiopia.

Three of the injured are in a satisfactory condition in the Settlers' Hospital, according to a hospital spokesman, who said they had received lacerations.

They are Mr Albert Jikeka of Uitenhage, and Mr Nelson Ntsatse and Mr Willie Snuku, both of Port Elizabeth. The other eight injured — five of them from Port Elizabeth — were treated and discharged.

Members of the laity of the order had intended staging a peaceful demonstration yesterday, protesting against Bishop Dwane's installation because he is a member of the Church of the Province of South Africa (CPSA) and they wish to secede from the CPSA.

Fighting started about 9am, after a group of dissidents from Port Elizabeth had tried to disrupt the service by preventing church-goers from entering St Matthews Church in Raglan Road.

According to an eyewitness, Mr Stan Xaba, sticks and axes were used in the fight and some of the church-goers were struck by flying stones.

"Blood was flowing and people were fleeing in all directions — it was terrible," he said.

The police liaison officer for the Eastern Cape, Major Gerrie van Rooyen, said police had been called to the scene, "but when they arrived it was all over".

"Apparently there was a difference of opinion between two rival groups, but they sorted it out among themselves. The police did not interfere."

Major Van Rooyen said no charges had been laid or arrests made.

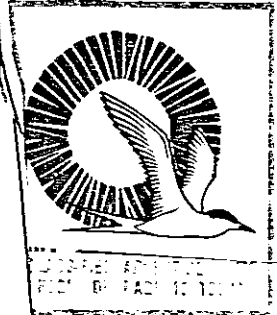
Brazier fumes kill woman

Staff Reporter

A WOMAN died after she and two other people had been overcome by carbon-monoxide in a shanty in Frankdale Road, between Table View and Claymix, yesterday afternoon.

The woman was Mrs P Nelson, aged 45. The two other victims who were found unconscious in the shanty, Mr Lado Kamers, 70, and Leon Nelson, 11, were taken to Groote Schuur hospital.

A police spokesman said last night that there was a charcoal-brazier fire in the shanty.



of Calcutta riot

Ministry reversed. ... in the cutta, Ru- ty of the August 16, ed in vio- is pitted ensuing ted 6 000

that given by Pakistan. The government here truly believes that audiences are likely to become so enraged at what is felt is a distortion of history, that cinemas may even be burned down.

Officials who have seen the epic are upset both at its portrayal of Muhammad Ali Jinnah, the State's revered founder, and at what is regarded as a cavalier treatment of his role in the events leading

to partition. "Gandhi" has already been shown in other Indian cities. Reports suggest that audience reaction has in some case been lukewarm, to say the least. To encourage audiences, the government waived entertainment tax on tickets.

But according to one account, in many cinema halls the only cheers came when a scene showed agitators setting a police station alight.

rt Roll ... 9
sword ... 10
rials ... 10
scope ... 9
... 9

Smalls ... 12-16
Sport ... 16-20
Transport ... 5
Women's ... 9
World Report ... 4

The Facts correction service,
41-3361 (Mon to Fri)
Cape Times, Box 11,
Cape Town.
(Registered at the GPO
as a newspaper.)

The Cape Times on Thursday

THE Cape Times will appear as usual on Ascension Day (Thursday, May 12). The advertisement offices on the ground floor and the fourth floor of the Cape Times building at 77 Burg Street will be closed from Wednesday, May 11, at 5pm until Friday, May 13, at 8pm. Birth and death notices can be telephoned at 41-3361 between 10am and 5pm on Ascension Day.



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Russell criticises prayers for rain

D. Dispathe
10/5/83
28

CAPE TOWN — If South Africa is not doing enough to conserve water, the country has no right to pray for more rain in times of drought, says the Anglican Archbishop of Cape Town, the Most Reverend Philip Russell.

Writing in his monthly newsletter, Archbishop Russell gave reasons for not joining in the "day of prayer for rain" which the Prime Minister, Mr P. W. Botha, called earlier this year.

The archbishop said the daily prayer, "Give us this day our daily bread," involved so much that special "days of prayer" for specifics were unnecessary.

"How honest is it to call on God to do something which at least, in part, we should be doing ourselves?" he asked.

"I am thinking of our annual expenditure on state water schemes and comparing it with our expenditure on defence.

In the 1982-83 budget, the former is R261.9 million and the latter R3 073 million.

"If we are going to spend almost as much a month on defence as we do in a whole year on state water supply schemes, have we the right to ask God to help us in a drought situation?"

"Until we start thinking on these sorts of lines I will, I fear, be even more resistant to days of prayer for rain."

Churchmen tell of weapons in cassocks

GRAHAMSTOWN — Victims of Sunday's violence at St Matthew's Church here said yesterday dissenters from Port Elizabeth and Uitenhage had fought with weapons they had concealed under their cassocks.

The fighting saw 11 people treated at Settlers Hospital — three with fractured skulls were transferred to Livingstone Hospital yesterday — but many more sustained minor injuries, according to eye-witnesses.

The 75-odd dissenters were opposing the installation of the Right-Reverend Dr Siggibo Dwane as Bishop of the Order of Ethiopia.

One of the church service organisers, Mr Lungile Sandi, said yesterday trouble had started when Archbishop Phillip Russell, the Bishop of Grahamstown, the Right-Reverend Kenneth Oram, and other church leaders arrived at St Matthew's.

"The opposing groups shouted that they didn't want white people at the church and the Bishop and Archbishop left," Mr Sandi said.

"We approached the dissenters and they started throwing stones at us. Then one drew a knife and other produced sticks from their cassocks.

"We retaliated with sticks and stones and about 200 other churchgoers came to our aid."

Mr Sandi said the fighting lasted about 15 minutes and ended when the dissenters ran away and left for Port Elizabeth shortly afterwards.

He said several people had been struck by flying stones and hundreds of churchgoers had panicked and fled the scene screaming.

The dissenters opposed Bishop Dwane's installation because he is a member of the Church of the Province of South Africa and they wished to secede from the CPISA.

"Obviously it is sad that this should have taken place," said Archbishop Russell.

"One can understand disappointment that one's own candidate was not elected, but we are distressed that it should have taken the form of disruption of divine service."

One of the members of the laity of the Order of Ethiopia who was among those who demonstrated on Sunday said the violence which occurred was "uncalled for and disastrous." He said that their peaceful demonstration was interrupted by "hooligans who were brought by certain elements to disrupt the service." — DDC.

in the (a) provision and (b) allocation of serviced sites for Blacks in the Cape Peninsula; if not, why not; if so, (i) what progress, (ii) where will the sites be located, (iii) what is the anticipated date of completion in respect of the (aa) provision and (bb) allocation of the sites and (iv) how many such sites is it envisaged to provide;

(2) whether his Department has plans to provide sites for those residents of the KTC squatter camp who are legally entitled to be in the Cape Peninsula; if not, (a) why not and (b) what alternative accommodation is available for them, if so, (i) what is the nature of these plans and (ii) when will they be completed;

(3) what policy will his Department follow with regard to shelters erected by such KTC residents during the period preceding the implementation of the above plans?

The MINISTER OF CO-OPERATION AND DEVELOPMENT:

(1) Yes. A Project Committee on which representatives of the different Departments and the Western Cape Administration Board serve, has been appointed to co-ordinate the development of sites at Drift Sands. The co-operation of several local governments and divisional councils in the Western Cape has been obtained for the purpose and it is endeavoured to have a site for ± 1 000 families ready within the shortest possible time for the erection of structures under control.

(2) Yes

(a) Falls away

(b) (i) Sites with services at Drift Sands

(ii) As soon as possible

(3) In the light of the above no structures will be allowed to be erected on the site adjacent to the KTC camp.

Mr. K. M. ANDREW: Mr. Speaker, arising out of the reply given by the hon. the Minister, I realize that he cannot give a precise date. Could he, however, give us some indication of whether he is talking of sometime during the next couple of months, or perhaps even sometime next year?

The MINISTER: Mr. Speaker, if the hon. members will not take it as one of my promises. [Interjections]

Mr. SPEAKER: Order!

The MINISTER: Mr. Speaker, we hope to establish it within the next four weeks.

~~28~~ 28 13/5/83
 Military service: religious objectors
 Hammond Q. 61 1272-1273
 *9. Mr. P. A. MYBURGH asked the Minister of Defence:

(1) Whether persons currently held in detention barracks for refusing on religious grounds to render military service will be accommodated in the system of community service; if so, (a) on what basis and (b) when.

(2) whether any such persons are performing community service at the moment, if so, how many?

*The MINISTER OF MINERAL AND ENERGY AFFAIRS (for the Minister of Defence):

(1) No

(2) No

Military service: religious objectors

*10. Mr. P. A. MYBURGH asked the Minister of Defence:

(1) Whether regulations concerning religious objectors performing community

service have been drawn up, if not when is it anticipated that the drawing of these regulations will be completed, if so.

(2) whether these regulations have been published; if so, (a) in what manner and (b) when?

The MINISTER OF MINERAL AND ENERGY AFFAIRS (for the Minister of Defence):

(1) No, 31 October 1983

(2) Falls away

~~10~~ 10 Hammond
 Republic-Bophuthatswana: border
 Q. 61. 1273 - 1274 13/5/83
 *11. Mr. B. H. WILKENS asked the Minister of Co-operation and Development:

(1) Whether the common border between the Republic and Bophuthatswana has been determined.

(2) whether the Republic and Bophuthatswana have reached agreement on this border.

(3) whether the town of Zeerust is the subject of negotiation between these two states;

(4) whether he will make a statement on the negotiations and their possible effect on this town?

The MINISTER OF CO-OPERATION AND DEVELOPMENT:

(1) The various Districts of Bophuthatswana have been described by proclamation before independence and the Status of Bophuthatswana Act, 1977 (Act 80 of 1977) describes the territories

of the territories which include those descriptions. The districts were also mentioned with independence in the Constitution of Bophuthatswana. The borders might be affected by the consolidation proposals of the Commission for Co-operation and Development.

(2) Yes

(3) No. Indications are that the town of Zeerust will not be affected by the proposals of the Commission for Co-operation and Development.

(4) Falls away

Questions standing over from Wednesday, 11 May 1983

~~3~~ 3 Hammond
 Pelagic fish
 *5. Mr. R. R. HUBBARD asked the Minister of Environment Affairs and Fisheries:

(1) Whether control measures have been instituted in respect of (a) hanging and (b) muskelfishing of various species of pelagic fish during the current pelagic fishing season; if not, why not; if so, what is the nature of the control measures instituted to date.

(2) whether such measures have been successful; if not, why not?

(3) whether any proceedings have been instituted against any persons for the above infractions during the current season; if so, (a) on what dates and (b) what effect?

The DEPUTY MINISTER OF ENVIRONMENT AFFAIRS AND FISHERIES:

(1) Yes. Surrendered to the fishing

Church must help workers commission told

7 MAY 1983
28

Pretoria Correspondent

Church ministers should address themselves to the problems of workers, particularly migrant workers, the Eloff Commission heard yesterday.

Dr Wolfram Kistner, director of the South African Council of Churches' division of justice and reconciliation, told the commission yesterday that ministers should be made aware of the needs of workers.

He was replying to a question during cross-examination as to why ministers should, as resolved by the SACC, attend labour workshops.

He was asked to elaborate on a statement by Bishop Desmond Tutu, general secretary of the SACC, that trade unions were the cutting edge of the liberation struggle.

"This can be interpreted as: trade unions are a very important movement in the liberation struggle," Dr Kistner said, adding that he agreed with the statement.

"Would it be correct to suggest the council is interested in trade unions because it realised it did not have enough

grassroots support of its own to make a contribution to change?" the chief investigating officer for the commission, Mr K P von Lieres, then asked.

The cross-examination of Dr Kistner was interrupted at this point by a brief argument between Mr Sidney Kentridge, appearing for the SACC, and Mr von Lieres when the former said it appeared Mr von Lieres was "putting the case found in the police memorandum" (previously submitted to the commission.).

"He is trying to put a particular interpretation," Mr Kentridge said.

Mr von Lieres replied: "In leading the witness, my learned friend has not assisted the commission one iota."

The icy exchange was followed by Mr von Lieres rephrasing the question: "What is your interest in the labour movement?" he asked.

"The church must be concerned with the experience of workers. It must see to it that every human being is treated as such, that every person is treated with dignity," Dr Kistner replied.

August 18/5/83
**McCann,
Russell**
**plead for
squatters**

28

Religion Reporter

THE leaders of the Anglican and Roman Catholic churches today appealed to the Government to stop the actions against people at KTC.

"Christian sensibilities are shocked by the treatment meted out by the authorities to the people at KTC," said the Most Rev Philip Russell, Anglican Archbishop of Cape Town, and Owen Cardinal McCann, Roman Catholic Archbishop of Cape Town, in a statement today.

"That those for whom there is no adequate accommodation should be prevented from erecting shelters to protect themselves against the harsh wintry conditions cannot, we believe, be justified in any humanitarian or Christian terms."

The archbishops made a three-point plea to the Government:

- To provide housing as a matter of utmost urgency.
- To accept self-help schemes as a reasonable way of dealing with the problem.
- To allow people to put up elementary structures to provide needed protection from the elements.

The Western Province Council of Churches today called on all clergymen concerned at the plight of the KTC people to attend a meeting at St Saviour's Church, Claremont, on Friday at noon.

● See page 9.

Aug 18/83 28
WPCC to co-ordinate relief programme for KTC

Staff Reporter

THE Western Province Council of Churches is to co-ordinate a relief programme for the KTC squatters.

The chairman of the council, Father Des Curren, said yesterday the

council was not making a public appeal because the response from concerned organisations had been adequate

He said, however, if people wished to give money, a relief fund would be started

Father Curren said blankets, food or clothing, should be sent to Shawco. Mr D Liversey could be contacted at 51 4871

People wishing to give money should contact Mrs Lesley Liddell of the

WPCC at 45 1139.

Father Curren said people would also be asked to write letters to Dr Piet Koornhof, the Minister of Co-operation and Development, expressing concern at the treatment of KTC people.

11/6/83 20/5/83
Squatters
bishop ready
to defy the law

Staff Reporter

AN ANGLICAN Bishop told an Athlone magistrate today he would be prepared to break the law of the country to follow the law of God where those laws conflicted.

Bishop Patrick Matolengwe, Bishop Suffragan of Cape Town, was giving evidence on behalf of Mr David Seswana, 28, a KTC squatter who was applying for bail pending his trial on charges of illegal squatting and failing to produce a reference book on demand.

Mr Seswana is one of 72 men and women arrested at the KTC site on Tuesday by officials of the Western Cape Administration Board.

TEST CASE

Mr Lee Bozalek (for Mr Seswana) indicated that his client's application for bail would be used as a test case in respect of other people facing similar charges.

Bishop Matolengwe told the court the Anglican Church would make church properties available to house the squatters temporarily until their trial.

If it was not possible to house them at St Cyprian's Church in Langa they would be housed at churches in white and

(Turn to Page 3, col 6)

11/6/83 20/5/83
Compassion comes first, Anglican bishop tells court

(Contd from Page 1)
coloured areas as had been done in the past.

Mr C A du Plessis (for the State) put it to Bishop Matolengwe that the church would be acting illegally if it accommodated the squatters with-

out obtaining permission to do so.

"If for my Christian duty I must ignore the Group Areas Act, I will do so. If someone is hungry I must feed him and if he is cold, clothe him. Compassion is the thing." Bishop Mato-

lengwe replied.

He said the church would apply for permission but it would respond to the needs of the squatters first.

Asked if that meant he was prepared to ignore the laws of the country he said: "If that is how

Christ wants me to respond to a particular situation I will do so."

The Chief Superintendent housing of the Western Cape Administration Board, Mr Paul Schelhase, told the court there was an agreement between churches in the

black townships and the board that the churches, which were all on property belonging to the board, would be used exclusively for church purposes.

Mr S K E Liebenberg was on the Bench.

(Proceeding)

Churches to be prosecuted

CAPE TIMES 21/5/83 (28)

Staff Reporter

CHURCHES which illegally provided temporary accommodation to the 76 squatters arrested at KTC on Monday, will be prosecuted for failing to obtain permits and contravening the Group Areas Act, an Athlone magistrate was told yesterday.

Mr Paul Schelhase, chief superintendent (housing) of the Western Cape Administration Board (WCAB), said this in evidence for the State during a bail application for Mr David Siswana, 28, one of the squatters.

'Test case'

Mr Schelhase told the court that there was an agreement between churches in the black townships and the Administration Board that the premises would be used for church purposes only.

Mr Siswana and the other 75 people, have

been charged with squatting illegally at the KTC camp, alternatively trespassing, and face a second charge of failing to produce reference documents on demand. They all appeared after Mr Siswana and have not yet been asked to plead.

Mr Lee Bozalek, for all the accused, told the court Mr Siswana's bail application would be a "test case" as the circumstances of most of the others were similar.

Bishop Patrick Matolengwe, Bishop Suffragan of Cape Town, was called by Mr Bozalek to give evidence. He said the church was prepared to provide the squatters with temporary accommodation during their trials. Tents would be put up on church premises in black, white and coloured areas.

Mr C H du Plessis, for the State, asked Bishop

Matolengwe if he knew that a permit was required to house the people on church premises and also wanted to know how Bishop Matolengwe would "get past" the Group Areas Act.

'Christian duty'

"I do not need a permit to fulfil my Christian duty and I am prepared to break the law in order to do so," he said.

The Rev Sidney Luckett, an Anglican priest and director of the Board of Social Responsibility, testified that several clergymen had told him that they were prepared to make their premises available to squatters.

Mr Du Plessis asked him if he was aware that permission was needed before he could help the squatters. Mr Luckett replied that he would be prepared to ignore the laws of the Republic to follow the laws of God.

Mr Du Plessis said "legals" had been accommodated in beer halls in Langa and that several "illegals" who had not been arrested during the swoop on the KTC camp, had disappeared.

He submitted that the others in custody would "also disappear" and would not stand trial if they were granted bail and the churches were refused permission to house them.

Mr Seswana's bail application will continue on Monday.

The other were remanded.

Mr S K E Liebenberg was the magistrate.

Saudi ban on pilgrims from SA

By Yussuf Nazeer

South African Muslims have been banned from entering Saudi Arabia.

The Saudi Government recently slapped a visa ban on South African Muslims travelling to that country on pilgrimages to Mecca.

The ban, which was greeted with shock by Muslim groups here, will affect several thousand pilgrims who were to go to Mecca this year. More than 200 Muslim pilgrims, who were to fly out of Jan Smuts Airport yesterday, had their flight cancelled as have another 500 booked to leave on June 5. More than 1 000 pilgrims were also booked to leave after the Muslim fast of Ramadan at the end of June.

The Islamic Council of South Africa

and the Central Islamic Trust telexed the Saudi Government asking it to reconsider its decision, but have had no reply. In the past, South African pilgrims flew to Jeddah airport where they were issued with visas.

A travel agent, Mr Hamid Chotia, said he received a telex last Tuesday from Saudi Airlines telling him not to book passengers on future flights for Haj and Umrah (pilgrimages to Mecca and Medina). Other travel agents were also notified.

The telex said: "No more Umrah and Haj visas will be issued on arrival at Jeddah until further notice. Please do not accept passengers from South Africa to Saudi Arabia."

Mr Chotia said: "Muslims are stunned by this Saudi action. Stopping

Muslims visiting the Islamic holy land will trigger world wide anger. We hope they will revoke their decision."

The Iranian ambassador to New Zealand, Mr Hojjatal-Islam Mohamed Sharif Mahdavi, who flew out of South Africa on Friday after a lecture tour here, said the ban was high-handed and justified the call by militant Muslims that the Saudi monarchy should relinquish its hold on the holy land.

Travel agents said pilgrims may be able to get visas by re-routing their flights to London but it would cost about R800 more.

It would also cut their 120-day excursion ticket to 90 days and the pilgrims needed about 150 days to complete their holy rites.

brews over office plan

t will residential uses. unci- "Why produce a devel- oment plan which is 1 West then overruled by the at of council? If this appli- should cation is approved, Park- n the town West will be up for grabs" she said

o Bird. Mrs Bird said Napier Park- Road, a narrow suburban said thoroughfare, already create carried 1 200 vehicles an could hour during peak periods test to and the creation of an of- by non- fice block would worsen

Jomet area. The town planning committee itself pointed out that the site formed an integral part of Parktown West which is a residential area and for that reason it could not support the application.

"Even if the management committee decision is approved we will oppose the application when it is heard by the Townships Board. We will fight this issue tooth and nail and have high hopes of succeeding because we know that two non-PFP councillors (Mr Koos Sadie and Mr Eddy Magid) who serve on the town planning committee are right behind the rate-payers," said Mrs Bird.

traffic hazards in the area. This, she said, was the fundamental reason for McAuley House objecting to the application as the safety of children attending the school would be further jeopardised.

According to a council report, the proposed office development on the site does not comply with the land use and transport strategy for the

Judgment on Rees distresses churches

Pretoria Correspondent

The South African Council of Churches said today that it was deeply distressed that its former general secretary, Mr John Rees, had been found guilty of defrauding the council.

"It is clear from the judgment that Mr Rees betrayed the complete trust which the SACC placed in him," the statement continued.

The present administration of the council sought to operate "openly and legally", the statement said.

"It is, therefore, malicious and deliberately misleading for the SABC to suggest that the judgment in respect of a former general secretary is applicable to the present officers and administration of the council."

This is believed to refer to an SABC "Comment" which followed news broadcasts last week.

The council affirmed its "full confidence and trust" in the leadership of the present general secretary, Bishop Desmond Tutu, and said that it intended to call an emergency meeting of the executive committee, together with church leaders, this week, to consider the implications of the judgment.

After a meeting of its executive committee on Saturday, the SAIRR declared that "regretfully" it found itself bound by the provisions of the Companies Act to accept Mr Rees's resignation.

Clampdown on forged licences

By Lawrie Bedford

A move is afoot to put and end to forged driving licences. The number of forgeries in circulation was put at 50 000 by the Minister of Transport, Mr Hendrik Schoeman, at the weekend.

Mr Schoeman said one man had been putting out about 100 a day.

"We must have licences which can be carried at all times: similar to those in America fixed to the steering wheel," he said.

Licences linked to computerised number plates, which are already being issued in the Transvaal, look like being introduced.

The Minister said a scheme by the National Road Safety Council and Council for Industrial and Scientific Research for new number plates in the Transvaal to be linked to traffic registers is to be introduced at the end of 1984.

The registers will record everything about the motorist, including any convictions.

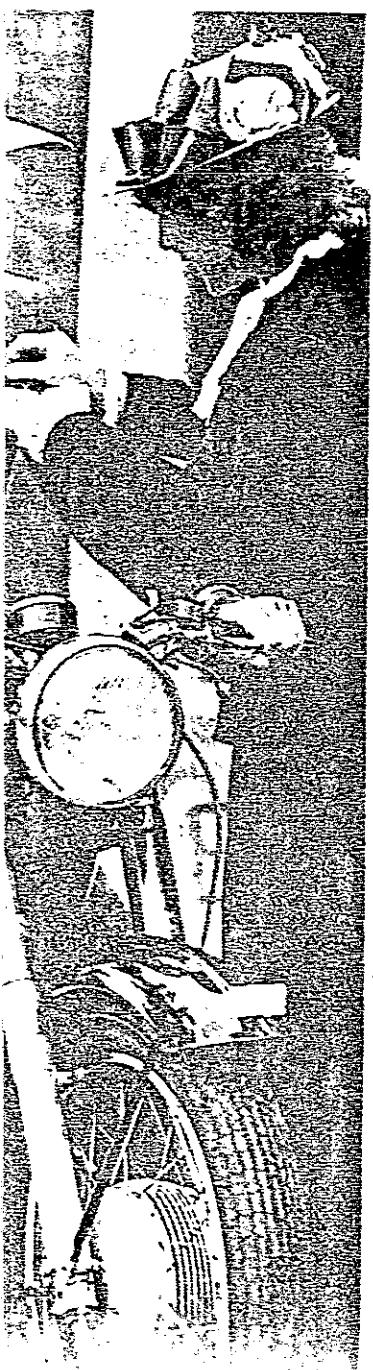
Mr Schoeman was speaking in Johannesburg at the launching of a campaign to improve the standard of motorcycling.

"I understand bikers have lately been feeling that the motorist is his enemy because he makes no effort to consider bikers as legitimate road users," he said.

The Minister launched the campaign at the Gold Mine Museum in Johannesburg after arriving on a 1952 350cc Matchless motorcycle.

The campaign, which is backed by nation-wide publicity, will include a rider-learner school to be established in Johannesburg soon and a code for better biking.

It has been initiated by the Association of Motorcycle Importers and Distributors (AMID) and is supported by the National Road Safety Council (NRSC) and the Ministry of Transport.



Man shot dead after car theft

There were 16 violent deaths in Soweto at the weekend, including a man being shot dead

Apostolic church not to integrate

By Carina le Grange

The biggest Afrikaans Pentecostal church — the Apostoliese Geloofsending (AGS — Apostolic Faith Mission) — has denied a report in a Sunday newspaper that it is to go multiracial.

The executive secretary of the church, Pastor Jannie le Roux, said that the report was not true and that the AGS had decided only that there were no Scriptural grounds to deny any person membership of any congregation on a racial basis.

"But this does not mean that we are pleading for integration. You cannot put people of different languages and customs together — it does not work," he said.

The 75-year-old church has a large following among Afrikaans-speaking people as well as a sizeable English-speaking membership. There are about 350 white and 1 000 black congregations as well as Indian and coloured congregations.

OPEN COLLEGE

The president of the church, Dr F P Moller, confirmed yesterday that a decision was taken "in principle" to open the AGS theological college in Auckland Park, Johannesburg, to Indian and coloured students.

"We are working in the direction of greater unity and it is in the light of this that we have, even in the past, at times welcomed Indian and coloured theological students at the white college," Dr Moller said.

He added that one reason for this was to upgrade the standard of training of Indian and coloured pastors.

The AGS has 471 ordained white pastors and 75 students at present at Auckland Park. The black church has 1 330 full-time pastors and mission workers, the coloured church 155 and the Indian church 42.

(28)

Issue of church paper is banned

Own Correspondent

KIMBERLEY — The March issue of Seek, the Kimberley-based Anglican newspaper which serves Southern Africa, has been banned, said Father Ivor Shapiro, the editor.

He said the issue contained a four-page feature about the church in Namibia. Father Shapiro said the feature consisted of accurate reporting and interpretation mainly of the feelings of Christian leaders in Namibia about their lives and work.

He said the relevant issue of the Government Gazette which he had inspected had not contained a notice stating that Seek had been banned.

TELEPHONED

"I first read about it in a Cape newspaper", he said. "I then telephoned the Directorate of Publications which informed me that the issue had in fact been banned.

"I then asked for reasons, and the spokesman said I would be informed of these in due course."

Father Shapiro said he awaited the reasons with interest. "But it is no good speculating about it until I do in fact receive a reply," he said.

"At this point no one has pointed out any inaccuracies in the feature or made any specific complaints about the coverage.

"Although a reader in a published letter described our Namibian feature as a 'stab in the back' for Christian military servicemen, Seek stands by the whole March issue. Every copy of the 13 000 printed has already been distributed."

China ⁽²⁵⁾

Lesotho ⁽²⁵⁾
R.M.
explains

26/5/83
By MIKE PITSO

MASERU. — Lesotho's Acting Prime Minister and Minister of Agriculture, Chief Peete Peete, says diplomatic relations between Communist China and Lesotho will be governed by the Vienna Convention of Diplomatic Relations.

He was addressing the National Assembly yesterday on the establishment of diplomatic relations between the two countries.

He said the move was taken after Lesotho had satisfied itself it was a purely diplomatic move that would not prejudice Lesotho's interests nor those of South Africa.

He said most of the borders between Lesotho and South Africa had been closed by the South African authorities on Tuesday about four hours before the normal closing time.

"If this was due to the establishing of diplomatic relations between Lesotho and China, this would mean that South Africa does not recognise Lesotho as an independent sovereign state."

Chief Peete Peete said: "We are not part of South Africa and we are an independent sovereign state and we cannot be manipulated like a bantustan."

He said Lesotho would like to have diplomatic relations with all the member states of the Security Council.

Black bishop storm in ostrich town

~~29/5/83~~

29/5/83

S. Times

29

By SYLVIA VOLLENHOVEN

A BLACK bishop has been appointed to Oudtshoorn, plunging one of South Africa's most conservative towns into another race row.

A clash is looming between the new Roman Catholic bishop, who is coloured, and a Nationalist politician representing the ostrich town.

Under the Group Areas law, the prelate will need a special permit to live in his official residence because it is in a white suburb.

Monsignor Edward Adams, who was appointed by the Vatican, said yesterday: "We will never apply for this permit."

But the National Party MPC for the area, Mr S M "Seppie" Greeff, insists that the bishop will have to get special government permission to live in his house in St Saviour's Street.

"You know what the law of the land is. The laws tell us what to do. This is just a very ordinary problem which happens everywhere," said Mr Greeff.

"He will have to apply for a permit."

Second

Monsignor Adams — South Africa's second black Catholic bishop — has been based at Cape Town's St Mary's Cathedral and has lived in a white area without a permit for a few years.

He plans to move into the Oudtshoorn residence after his official ordination next month.

"A bishop is a bishop for his people and that's that. The church will never apply for this permit," he said.

"They will just tell me to stay where I have to stay and that's all."

"If they insist, the Catholic Church will let the world know about this."

Meanwhile, the church's only other black bishop, Monsignor P Buthelezi, lives quite happily in the heart of Bloemfontein — without a permit.

"In a case like this, I think the cardinal will just negotiate straight with the Government," a church spokesman said, adding: "We all know what that Oudtshoorn Town



MONSIGNOR ADAMS
Won't apply for permit

Council is like, but the Government will override them, because they won't want this kind of embarrassment."

Monsignor Adams will replace Bishop Manfred Gottshalk, who died in Rome last year.

Monsignor Adams was born in Retreat in 1933. He was ordained to the priesthood by the Pope in St Peter's Basilica in Rome.

He now lives in Cape Town's Gardens constituency.

The PFP MPC for Gardens, Mrs Di Bishop, said she was shocked that Oudtshoorn would insist on a Group Areas permit.

Although Monsignor Adams will be based in Oudtshoorn, his diocese will cover 112 000sq/km and include towns as far afield as Mossel Bay, George, Worcester, Ceres and Carnarvon.

Students

Oudtshoorn's latest row is another in a series of incidents in the past few months that have included:

- Police being called because a group of 66 students, from all over the world, were found swimming in the public baths on a Sunday.

- The church council of the NGK's Oudtshoorn North congregation banning a group of coloured mourners from their former employer's funeral in the white church.

- The town council refusing permission for coloured children to use an empty white Roman Catholic school. Their own school was hopelessly overcrowded.

- An Indian businessman and his party being asked to leave the Cango Caves restaurant because it was exclusively for whites at the time.

Bishop 'will not seek permit'

Staff Reporter 28

BISHOP Edward Adams, coloured Catholic bishop-elect of Oudtshoorn, says he will not apply for a permit to live in his official house in a white area in Oudtshoorn unless his superiors insist on it.

"However, my church does not support apartheid in any form and I think it is unlikely that anyone will apply for a permit on my behalf," Bishop Adams said today.

"I go to Oudtshoorn as my duty and will live in the house my church sets aside for me, whether it be in a black, white or pink area."

However, the Deputy Minister of Internal Affairs, Mr Piet Badenhorst, who is also MP for Oudtshoorn, told the Argus Political Correspondent that Bishop Adams will have to apply for a permit to the Department of Community Development.

LEGAL

Mr Badenhorst said he did not have anything against Bishop Adams living in the rectory in St Saviour's Street in the town, but said he considered that there were legal requirements that had to be fulfilled.

Turn to Page 3, col 1

No permit, says bishop

(Continued from Page 1)

He did not expect a problem about issuing a permit. This would depend on such factors as the recommendation of the local authority.

Bishop Adams said that in spite of all the publicity over his appointment to a place known for its rigid enforcement of apartheid, he was "not nervous" and "keen to meet the challenge".

"Perhaps it is because of people's attitudes that I must go there.

IGNORANT

"Often people harbour prejudices because they are ignorant and suspicious. Maybe when I get there some people will get to know me and overcome these prejudices."

Bishop Adams will be in charge of a diocese of 113 000 sq km and will serve 12 000 Catholics, most of whom are black.

"I'm not really worried about anything. I believe a person can stay in any area for a period of up to 72 hours," he said.

"As you can see, I have a large area to cover and will probably be on the move a lot — probably every 72 hours."

Bishop 'must get permit'

Chief Reporter

MINISTERIAL insistence that the Coloured Catholic bishop-elect of Oudtshoorn apply for a permit to live in the official house that goes with the job in a "white" part of the town, follows a series of incidents that have spotlighted South Africa's ostrich centre as a bastion of apartheid in the Cape.

The Deputy Minister of Internal Affairs, Mr Piet Badenhorst, who is also MP for Oudtshoorn, told the Cape Times yesterday that the Rt Rev Edward Adams would have to comply with the legal requirement of applying to the Department of Community Development for a permit to live in a white area.

"This is the law of the land and the bishop will have to comply with it. I am not prepared to make an exception to the provisions of the Act (the Group Areas Act) in this case."

On the other hand, Bishop Adams has said that on principle he will not apply for such a permit, and that he will live in the house, in St Saviour's Street, Oudtshoorn, set aside for him by his church — "whether it be in a black, white or pink residential area".

The vicar-general of the Oudtshoorn diocese, Father Bartoldus, was not available to comment yesterday.

These are some of the other apartheid incidents that have brought Oudtshoorn into the spotlight.

● In December, a Day of Goodwill visit to Oudtshoorn was marred for two Indian tourists and their South African host when the manager-ess of the Cango Caves tried to evict them from the premises — the same premises where a member of the President's Council, Mr Lofty Adams, had experienced similar humiliation the year before.

An emergency meeting of the Oudtshoorn Town Council, attended by the Administrator of the Cape, Mr Gene Louw, followed the more recent incident and a mayoral statement was issued afterwards, stating that the council had decided to open facilities at the Cango Caves to all races.

● Soon after, another race row was caused by the town council's refusal to allow coloured pupils to use a vacant Roman Catholic school in the white area of Oudtshoorn, in spite of an acute classroom-shortage in coloured schools in the area.

● In March, 20 coloured people were refused permission by the council of the Nederduitse Gereformeerde Kerk in Oudtshoorn North to attend the funeral of their white farm-boss, Mr Sidney Berry.

The minister of the church, the Rev W F Liebenberg, said his church council had taken a decision not to allow coloured people into the church.

● Leading article, page 8

58
E. Paul
31/5/83

Sanlam bid for Premier nipped in bud

Post Correspondent

JOHANNESBURG — The business consortium which engineered the multi-million rand takeover of the Premier Milling Group last week beat the massive Sanlam insurance group to the ticker tape.

The South African consortium — Tony Bloom, chairman of Premier, Donny Gordon and Michael Rapp of Liberty Life and Gordon Waddell of JCI — put together what is considered the biggest cash-for-shares deal in South African business history.

Technically the deal with Premier's British mother company, Associated British Foods, who have held a 52% stake in Premier for 20 years, has not been completed.

But in the light of last week's announcement, it seems unlikely Sanlam will make a counter bid.

Sanlam's chase for control of Premier, a company in which they have a minority shareholding, could not be confirmed.

Mr Bloom would only say "no comment" today.

But it is reported that Sanlam held discussions with the British holding company some weeks back. The thinking behind this would be a merger of Premier's food interests with Sanlam's R700 million-a-year food conglomerate, Fedfood.

It is unlikely they would offer the R25 a share — amounting to some R650 million — now necessary to better the offer made by the consortium.

House for bishop 'not affair of council'

Staff Reporter

2/9/83

Mr. OUDTSHOORN, the ostrich town, raised its head today to deny its latest racial incident showed the town was verkramp.

Mr. Arnold de Jager, the Mayor of Oudtshoorn, said the issue of the coloured Catholic bishop-elect, Bishop Edward Adams, living in a white group area, was a matter for the Department of Community Development and not for the town council.

Bishop Adams has refused to apply for a permit to live in his official house in the town unless his superiors insist on it.

"NOT BACKWARD"

"Oudtshoorn is not a backward town. It has a considerable international character because of its importance to tourism." Mr. de Jager said, speaking from a five-star hotel in Cape Town today.

He said the main examples of apartheid surviving in the town were the "extra" editions of newspapers for coloured people.

The Press had published a number of untruths which were responsible for the town's undeserved verkrampete image, he said.

PRESS

"I do not think we get a fair deal from the Press. For example they once reported that the town council decided coloured people were not allowed at white funerals. This is untrue as it has nothing to do with us," he said.

However, he could not deny that certain incidents such as the barring of coloured people from a white funeral had occurred.

He also pointed out that the facilities at the Cango Caves were now fully international and open to all races.

"We had problems with the cave issue, but these have been solved," he said.

Facilities at the caves, which are controlled by the town council, were opened to all races after a controversy.

Oudtshoorn bishop ^{AKGUS} ^{2/6/83} 'can stay in white area'

By TOS WENTZEL
Political Correspondent
THE coloured Roman Catholic bishop-elect of Oudtshoorn will be allowed to stay in his official residence in a white part of the town.

The Minister of Community Development, Mr S F Kotze, announced this today.

He said he and Bishop Edward Adams had been in touch.

A mutually satisfactory arrangement had been found in terms of which he was giving the bishop permission to live in the official residence of his church in the town.

Mr Kotze would not give details of the arrangement.

When asked if a permit was being issued, the Minister said this was not being done.

Earlier this week Bishop Edwards said he would not apply for a permit to live in a white area.

The Deputy Minister of Internal Affairs, Mr Piet Badenhorst, who is also MP for Oudtshoorn, in turn insisted that he would have to.

In terms of existing legislation, the Minister has power to grant exceptions without resorting to the permit system.

In spite of Oudtshoorn's verkramppte reputation, the Government clearly decided to move swiftly to resolve the matter and to get a potentially embarrassing situation out of the way.

Bishop Adams said today he and the Minister of Community Development, Mr Pen Kotze, had "reached an amicable agreement" but refused to explain what form the agreement took.

"I really cannot say because I promised not to comment. Anyway I'm quite happy with the situation," Bishop Adams added.

● See Page 3.



THE HOUSE in Oudtshoorn where Bishop Adams lives.

PFP will not probe spy plane shooting

126W 3/6/83 28

Political Correspondent

THE Opposition has abandoned plans to probe the shooting down of a South African Defence Force remote-controlled reconnaissance plane over Maputo this week.

The Progressive Federal Party's main spokesman on defence, Mr Philip Myburgh, MP, said today he had decided not to put questions on the matter in Parliament because it never was his intention to get the Government to expose information-gathering methods.

He did not want to embarrass the SADF in a matter that could in the end be harmful to the safety of the State.



Mr Philip Myburgh

SPECULATION

He again, however, criticised the way in which press inquiries had been "fobbed off". This affected the public and could lead to wild speculation which could be harmful to South Africa.

While the PFP believed the SADF as such should be kept out of politics it would take a strong line on the Minister of Defence's position as head of the department.

In this matter Mr Magnus Malan should have taken the lead in dealing with the matter.

MISSION

Meanwhile it is now generally acknowledged in military circles that the drone shot down over Maputo was on an information-gathering mission for the army.

So far the defence force has only issued terse "no comment" statements while the air force has denied that it was one of its planes.

Last night Mr Malan said it would be irresponsible to disclose details of intelligence-gathering information.

According to one report today the drone sent back pictures and information to its home base in South Africa before it was shot down.

Escom official in charge if Koeberg erupts

Provincial Staff

ESCOM'S energy controller at Koeberg would give the instructions for shielding, re-locating or evacuating the public if there were to be a nuclear disaster.

Mr Hernus Kriel, MEC in charge of civil defence, said this decision was made in December and sanctioned by the Administrator, Mr Gene Louw, on May 25.

He told the Provincial Council yesterday that if a disaster were confined to the Cape Divisional Council area, the council's chief of civil defence would be in charge.

But if there were a "regional disaster", the agreement was that the chief of civil defence of Cape Town City Council would be in charge.

PROPHYLAXIS

However, he would act in terms of instructions issued by Escom's energy controller at Koeberg. These included instructions on informing the public, shielding them, re-locations or evacuations, or anti-nuclear prophylaxis.

"Koeberg is responsible for any claims in regard to any damage it may cause," said Mr Kriel.

This was why its controller would give instructions to the chief of civil defence.

The opposition asked about an offer by Cape Town of its communications centre to the Cape Divisional Council, which has been turned down. Mr Kriel said it was necessary for the Divisional Council to operate its own communications centre.

For this reason, the province had given the Divisional Council R100 000 to expand its Wale Street centre, which was already used in the day-to-day control

Request for open beach

Provincial Staff

THE Provincial Administration is to reconsider a request from the Cape Divisional Council to open an additional part of Hout Bay beach to coloureds.

Mr Herbert Hirsch (PFP, Sea Point), leader of the Opposition, told the Provincial Council there was no reason for the Province to refuse the Divisional Council's request.

Mr Hernus Kriel, MEC in charge of local government, said facts were being assembled, and when he had these he would negotiate with the Cape Divisional Council "to sort out the problem".

'Admit men to college'

Provincial Staff

THE Cape Town Teachers' Training College in Mowbray should open to men as well as women, says Mr Jan van Eck (PFP Groote Schuur).

In the Provincial Council yesterday, Mr van Eck said English-speaking men wanting to become primary school teachers had to go to Port Elizabeth or Graaff-Reinet. From 1985, Paarl would replace Graaff-Reinet.

Cape Town, having the largest concentration of English-speaking people in the province, should surely have this

R76 000 theft alleged

Court Reporter

A FORMER Parow book-keeper made false entries to steal more than R76 000 from her employers, a Cape Town Regional Court magistrate was told.

Mr G van Dyk, a chartered accountant, said this in evidence yesterday at the trial of Mrs Hesper Jacoba le Grange, 46, of Vrijzee, who has pleaded not guilty to theft.

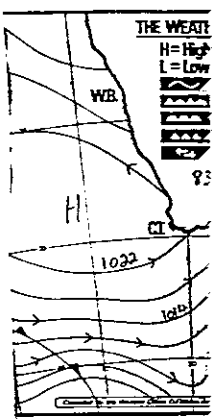
The State alleges that between June 26, 1978, and September 30, 1981, Mrs le Grange stole R76 025,77 from Moby Dick Motors (Pty) Ltd.

Mr Johannes Dirk Jacobus Visser, a co-director and manager of Moby Dick Motors, told the court that when he had confronted Mrs le Grange she had admitted stealing money.

The hearing was postponed to August 5. Bail was extended.

Mr P J le Roux was on the Bench. Mr G P Jordaan appeared for the State and Mr J J Botha for Mrs le Grange.

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UNIVERSITY OF CAPE TOWN EXAM

The coloured bishop's arrival is one of the town's main talking points

By PHILIP VAN DER MERWE
Weekend Argus Reporter

OUTDTSHOORN'S first coloured bishop will not be the first coloured clergyman to live openly in the "white" centre of the town.

A coloured Catholic priest, Father WT Abrahams, has been living in the Palatine presbytery behind St Saviour's Cathedral for about three years without, it would seem, the neighbours noticing, let alone objecting.

As far as could be established in Oudtshoorn yesterday, Father Abrahams — who runs the church of St Nicholas in the coloured Bridgton township just outside Oudtshoorn — has never applied for a permit to live in the presbytery in "white" St Saviour's Street, just a stone's throw away from the official bishop's residence.

Spot survey

Father Abrahams refused to comment when approached, and none of the other residents of St Saviour's Street interviewed in a spot survey said they had noticed — or objected to — his presence.

The Minister of Community Development, Mr S F Kotze, announced yesterday that Monsignor Edward Adams — designated Bishop of Oudtshoorn by the Pope — would be allowed to move into

his future official residence at 34 St Saviour's Street. An "agreement" had been reached.

Meanwhile, the bishop's imminent arrival has become one of the main talking points in Oudtshoorn, best known for its ostriches, Cango Caves and rigid enforcement of "old-style" apartheid.

Sharp divisions

And the spot survey of St Saviour's Street's residents showed sharp divisions. Two were strongly opposed to having a coloured neighbour, while a surprising majority of those interviewed — all Afrikaans-speaking — said it would not bother them.

Mrs M Coetzee — who inherited the house she has lived in for 42 years from her parents — said she was appalled.

"It will cause a whole influx of coloured people into the area, coming to visit him. I don't want coloured people coming and going over the road from me," she said.

And one of the bishop's future next-door neighbours, Mr W H Johnson, 73, a Railways pensioner, said he had no wish to live in the "location" and could not understand why a coloured man should live in a "white" area.

Mr Johnson, a member of the Ned Geref Kerk, said he feared a repetition of "what has happened in Holland and England, where the whites have had to move out once they have allowed non-whites to move in".

But his wife, Mrs Dorah Johnson, said although she was "worried, as a white person, about the future", as a devout Christian she could not really object to Mgr Adams's arrival.

She added that although she had found the Catholics very good, kindly and quiet-living neighbours in the 20 years she had lived in her house, she was worried that "it might be the thin edge of the wedge".

Mr and Mrs G A Cooper, aged 71 and 67 respectively, said they had no objection. Both had lived in Oudtshoorn their whole lives.

Don't mind

Mrs A Swart, 68, said she had no objection, "as long as it doesn't mean a whole crowd of coloured people moving in over the road".

Miss Christa Terblanche, 21, a beautician who lives and works in St Saviour's Street, said: "If he feels OK about moving in then I don't mind. But it will be difficult for him because the people here are very conservative. The

older people like my parents certainly would not like it. They just don't understand. They still believe that every person has his own place."

Meanwhile, the Anglican Diocese of George, which includes Oudtshoorn, has sent a telegram to Mgr Adams congratulating him on his appointment and welcoming him to the area.

The Venerable Arthur Beddy, rector of St Jude's Anglican church, said he did not think Mgr Adams would experience any real difficulties living in "white" Oudtshoorn.

Special function

This view was echoed by the Rev Gerald de Klerk, chairman of the Outeniqua Regional Circuit of the United Congregational Church and of the Oudtshoorn Ministers' Fraternal, a non-denominational body, who added that his congregation would welcome the new bishop "with open arms" and would try to arrange a special function to make him feel at home.

"Some people in the town may look at the bishop strangely at first, but after a few months they will accept him," Mr de Klerk said.

Catholic sources in Oudtshoorn said Mgr Adams was expected to take up his appointment early next month, after his investiture. He was due to visit the area next weekend.

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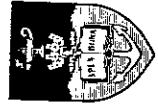
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Battling bishop wins a fight over housing

5/6/83 28 S. Express

By BARRY STREEK

"A BISHOP is a bishop for all his people," said the new Roman Catholic Bishop of Oudtshoorn this week after the Government backed down from demanding he get a permit to live in his official residence.

The Rt Rev Edward Adams, a coloured, won his first battle in the conservative town this week in one of the most extraordinary church-State confrontations in South Africa — he refused to apply for a Group Areas permit to live in the bishop's house.

"We will never apply for a permit. A bishop is a bishop for all his people and that's that.

"The church will never apply for a permit," he said before the Government backed down.

The local MP, Mr Piet Badenhorst, a former dominee and now Deputy Minister of Internal Affairs, said the Rt Rev Adams would have to apply for a permit to live in the bishop's official residence in St Saviour's Street.

Within days, the Government changed its mind and granted him permission to stay in the house without him applying for a permit.

Because of its head-in-the-

A GROUP AREAS PERMIT? NEVER, HE SAYS

sand attitude to maintaining racial segregation, Oudtshoorn has been at the centre of controversy a number of times this year.

The Rt Rev Adams, 50, had never visited Oudtshoorn before, other than to drive through the town. But the former blacksmith who trained as a secular priest in Rome is not particularly concerned about white reaction to his arrival.

"People will treat you as a person once they get to know you," he said this week.

In Cape Town, where his former Gardens parish is overwhelmingly white, he had not experienced any racial incidents during his 13 months there. "They just accept you as a priest — this is a beautiful thing."

Although he had experienced prejudice against Catholics, he did not expect Oudtshoorn to be very different. "You'd be surprised.

Sometimes those people are far more open than you'd expect."

The Rt Rev Adams made it clear that as far as the permit was concerned, he would not compromise: as bishop of the 112 000-km diocese with about 13 000 Catholics he had been appointed to represent all the people under his care and he would stay in the bishop's house.

While the immediate issue of his residence in the bishop's house has been resolved, both his appointment and the reaction to it is indicative of the growing tensions between the church and Government in South Africa.

Recently, a number of churches, including the Catholic church, have stated publicly that they will marry people in contravention of the Mixed Marriages Act, which prevents people of different colours marrying legally.

The Rt Rev Adams said although he was classified coloured he could marry white couples — and had done so.

He could not, however, legally marry racially mixed couples. He himself had faced such a situation before, although not at the cathedral.

"They have to know the consequences. We have to

explain the whole situation to them.

"When you explain the legal consequences, they usually just decide that it is not worth the hassle. I presume they then just decide to live together. It is a very sad thing. So sad.

"You have to tell them that in the eyes of the State they are not legally married.

"You also have to tell them the moral point of view as far as we are concerned," he said.

It is this very situation which emphasises the dilemma of the Christian church in South Africa: to what extent can the church obey the laws of the land when these are in conflict with the teachings of the Bible?



● Bishop Edward Adams — he need not apply for a Group Areas permit.

Church conflict erupts on Rees

7/6/53
Religion Reporter

A row is brewing in the Methodist Church after a former general secretary of the SA Council of Churches, John Rees, gave testimony to a Johannesburg congregation at the weekend.

Rees was recently convicted on charges relating to SACC funds.

The fact that Rees was invited to give his testimony led other Methodists to ask whether any disciplinary steps would be taken against him as a church member or lay preacher by the Johannesburg Central Hall Methodist Church — the congregation to which he belongs.

But the Central Hall church council has decided not to take any disciplinary steps against Rees. During the sermon on Sunday at the Coronationville Methodist Church he thanked the Rev Peter Storey, of Central Hall, the Rev Cecil Begbie, of Coronationville, and their congregations for their support during the trial.

VALUED MEMBER

The resolution of the Central Methodist Church said: "Having heard the pain and sorrow with which John Rees sees the effect of his trial and conviction upon the church that he loves so deeply, we believe that in the body of Christ we are called to share one another's pain. We therefore affirm that he will remain a valued member of this congregation. We commit ourselves to continuing to minister to one another in the days that lie ahead."

Rees told the congregation he and his family had received over 4 000 letters of support from all over the country in the past weeks.

Rees was fined R30 000 (or 10 years' imprisonment conditionally suspended for five years) for misappropriation of SACC funds amounting to almost R300 000.

Some Methodist Church leaders have expressed full support for Rees.

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CPK & TIMS
10/16/83
28
**families
ask for
bodies**

Own Correspondent

JOHANNESBURG. — Families of the three African National Congress men hanged in Pretoria yesterday declined an offer of a prison funeral and asked for the bodies to be returned to them.

Lawyers for the families said last night that they were still not certain whether the men had been buried or whether the bodies would be released.

The Commissioner of Prisons has the power to make the decision.

The three were Simon Mogoerane, Jerry Mosololi and Marcus Motaung.

The offer of a Prisons Service burial was made during the families' last visit to their sons Wednesday. All three families declined, saying they wanted to bury their sons in the traditional way.

Yesterday, the lawyers sent a telegram to the Commissioner of Prisons asking for the bodies, and another to the Prisons Service asking for access to the graves if they had already been buried.

Prison vigil

A small crowd of local and international journalists kept a vigil outside the Pretoria Central Prison yesterday morning as the men were hanged.

Armed police in camouflage uniform patrolled the surrounding streets and stood guard on all the corners.

They prevented the journalists from approaching the prison.

At least 200 people — including parents of the three — attended an emotional prayer meeting at the headquarters of the South African Council of Churches in central Johannesburg.

The crowd, wearing black armbands and chanting "Long live the Freedom Charter", heard the SACC general-secretary, Bishop Desmond Tutu, pay tribute to the men.

Parents of two of the men — Mosololi and Moegerane — will speak at a TIC mass meeting at the Jiswa Centre in Lenasia on Sunday at 2pm.

The Anglican Dean of Johannesburg, the Very Rev M E Castle, announced that a Requiem Mass would be held in St Mary's Cathedral on Saturday at noon.

Cops keep watch on St Mary's

BAN ANGERS CHURCHMEN

THERE was a high concentration of both the Security Police and high ranking uniformed policemen with two-way radios and cameras at the St Mary's Cathedral, Johannesburg, where a prayer meeting for the dead ANC men was called off after it was banned.

"The church has to decide whether to obey God or man," agreed churchmen. The security police mingled and watched people arrive at the St Mary's Cathedral where the Dean of Johannesburg, Father Merwyn Castle was to have conducted a requiem mass.

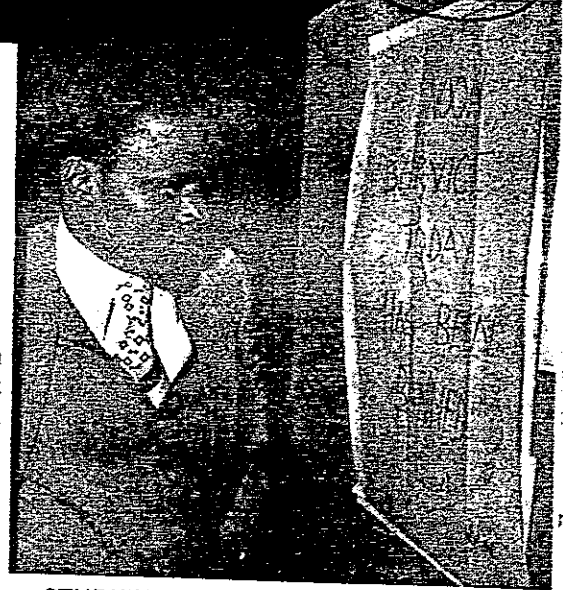
Scores of mourners expressed disappointment when they learnt on their arrival that the service had been banned by the Acting Chief Magistrate of Johannesburg in terms of the Internal Security Act of 1982.

Father Castle told The SOWETAN that two high ranking security police, Colonel Malan and Captain van Wyk had brought the order, signed by Mr J P M Duvenage, the Acting Chief Magistrate of Johannesburg to his office late on Friday. The order banned any service or protest meeting held in Johannesburg for the men between 6 am on Saturday and 6 am today.

The banning of the requiem mass and a commemoration service at the Jiswa hall in Lenasia was strongly condemned by church, community and political leaders.

By MONO BADELA

of the strong reaction in black communities against the hangings and refused to allow the expression of these feelings."



STUDYING NOTICE: Rev Frank Chikane.

"I do not think any Christian would condone violence for the sake of violence. Sometimes you are driven to a point where there is no alternative," said Father Castle.

The Rev Frank Chikane said: "I am deeply shocked that we are stopped from praying. To me, this is a direct assault on the church. The church has no alternative but to listen to God rather than man."

Mr Chikane said reactions such as banning church services and meetings embittered people more and convinced the oppressed masses that there was no peaceful alternative for bringing about change in South Africa.

A spokesman for the Transvaal Indian Congress (TIC), whose planned commemoration service for the three hanged ANC men scheduled for Jiswa Centre yesterday was also banned, said: "The government knows

18/6/83
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28

Church council rejects new bill

THE Government's new constitutional Bill was being forced upon the people of South Africa without the consent of the majority, the Diocesan Council of Church of the Province of South Africa in Cape Town has said.

The council has unanimously resolved to reject and resist the new constitution.

In a statement, they called on all their members to reject the bill which would "entrench racial oppression".

Their resolution said that:

"South Africa is one country, one people. The country belongs to all who live in it and to those who will come after them.

RIGHT

"All people have the right to share in the country's wealth and resources. These should be husbanded, developed and used to serve the common good of society.

"All people have the right to share in making the decisions that affect their lives in the governing of the country."

The council said that, "in accordance with

these beliefs, we therefore call on our people to reject the Constitution Bill, because the proposals contained therein:

- "Lead to greater separation and division of the people of South Africa, denying the complete work of Christ.

- "Are being forced on the people of South Africa without the consent of the majority.

- "Entrench racial oppression and strengthen the apartheid state. Therefore we, re-emphasising our commitment to unity in the Gospel, resolve to reject and resist the Constitution Bill."

Church letters support Tutu

Own Correspondent

LONDON. — Three letters from groups of leading clergymen and academics have been sent to the South African Ambassador in London this week — protesting at the travel restrictions placed on Bishop Desmond Tutu.

Bishop Tutu, the general-secretary of the South African Council of Churches (SACC), was invited to London recently by the dean of King's College and by the dean of St Paul's Cathedral, but the South African Government refused him travel documents.

Thirty bishops and priests, signed a letter to the South African Ambassador, written on their behalf by the dean of King's College, the Rev Richard Harries, expressing their "considerable disquiet".

"We consider that this unwarranted restriction on Bishop Tutu is a violation of the tradition of academic freedom stretching over many centuries, which encourages teachers ... to take part in free speech and reasoned argument," the letter said.

"It is also a direct denial of the values of Christian civilization which South Africa claims to uphold."

Lord Coggan, Lord Ramsey, Bishop Gerald Ellison, the Bishop of Chelmsford and Bishop Ambrose Weekes are among the signatories, with a number of cathedral deans and distinguished theologians.

A similar letter has been sent by the principal of King's College, Lord Cameron, and the vice-principal, Professor S R Sutherland.

The third letter was written by the Dean of St Paul's, the Very Rev Alan Webster, on behalf of the dean and chapter.

1965 FLASHBACK

"As long as I am Prime Minister, I will not allow into Maseru a single embassy of any communist country"

Red face of an arch-survivalist

LESOTHO'S Prime Minister, Chief Leabua Jonathan, is now a caricature of everything he ever despised in his political opponents. That is the impression in the tiny mountain kingdom as his beleaguered government takes a battering from the local religious Press.

The reason for the ire of the normally docile church Press — most significantly, the Roman Catholic mouthpiece, Moeletsi oa Basotho — is Chief Jonathan's shock decision to establish diplomatic ties with communist countries, including the Soviet Union and Red China.

The newspaper is apparently notching up record sales since it started its strong attacks in the wake of Chief Jonathan's decision to adopt a conciliatory approach to the communists.

None of the attacks has been as effective as a supplement published last week by Moeletsi oa Basotho, quoting Chief Jonathan extensively — but from speeches he made rationalising his cosy relations with Pretoria in the days when he was being scorned with the ultimate African political insult of being a South African stooge.

Contrasting his friendly pragmatic approach in the past with the anti-Pretoria rhetoric of the present, the newspaper also published a Smithian never-in-my-lifetime quote from 1965: "As long as I (Chief Leabua) am Prime Minister, I will not allow into Maseru a single embassy of any communist country."

Scepticism

The new Soviet ambassador to Lesotho, Mr Yuri Sepeliov, has now presented his credentials to King Moshoe-shoe II, and the Taiwanese diplomats have made way for Peking.

But although the credibility of Lesotho's government has hit rock bottom, none of its low-profile opponents underestimates Chief Jonathan, the arch-survivalist.

There is thus a great deal of scepticism in Maseru about proposals for a general election, and the chances of it healing the nation's political sores.

These have been an acute embarrassment to Basothos ever since Chief Jonathan abrogated the 1970 poll when he was on the verge of losing it to arch-rival Mr Ntsu Mokhehle.

But Mr Mokhehle is now in



NEWS ANALYSIS

by DAVID FORRET

exile and leading the Lesotho Liberation Army — military wing of his Basutoland Congress Party (BCP) — which launches sporadic attacks on military, economic and political targets, including leading officials of Jonathan's ruling Basutoland National Party (NP).

The violence that ostensibly led to the abrogation of the 1970 election is still taking place in the mountains and foothills of Lesotho, and the Maseru authorities have



Mr E SEKHONYANA
Reassuring Pretoria

recently had their position further weakened by instability caused by confrontation with Pretoria over its ANC links.

And now the ties with Russia and China are threatening to alienate the staunchly anti-communist and influential Roman Catholic Church — representing about 40 percent of the 1.2-million Basotho nation — whose parishioners have been a traditional constituency for Jonathan's BNP.

Leselinyana la Lesotho, mouthpiece of the second biggest church, the Lesotho Evangelical Church, has also

been outspoken in its criticism of the government.

The possible erosion of government support would be academic if it were not for that Lesotho's Interim National Assembly is deliberating a Bill which will pave the way for the first election in 13 years.

One senior Cabinet Minister, Mr C D Molapo, has already resigned over the Red diplomatic rumpus, and there are rumours that he might stage a political comeback by forming a conservative party that will appeal to the nation's Catholics.

This week the former Foreign Minister refused to discuss his future plans, beyond saying that he was going back into legal practice.

Disastrous

But the real shadow over Maseru is being cast by Mr Mokhehle, the man Chief Jonathan fears most and without whom there can be no chance of internal harmony.

An election could be meaningless unless Mr Mokhehle leaves his hide-out — rumoured to be in South Africa — and returns to take part in the political process.

However, this is not being made easy for him, despite Chief Jonathan's recent assurance that Mr Mokhehle can come back to the mountains. In terms of the government's amnesty, repentant dissidents must apply for a pardon and confess to their offences.

Although it is not in the nature of politicians ever to say they are sorry, Mr Mok-



Mr NTSU MOKHEHLE
Exiled LLA leader

hehle would obviously feel he is committing political suicide by admitting his faults to his opponents.

Many of his supporters believe he would be taking the same disastrous course if he exercised the other option offered by the government — to come back without applying for amnesty.

The Lesotho government has constantly claimed that Mr Mokhehle's socialist BCP is supported by Pretoria, and is allowed to operate from South Africa and its independent homelands.

The expediency in Southern African politics produces strange bedfellows, and the same dictum is generally believed to be behind the supposed South African backing of the BCP and Lesotho's decision to establish ties with communist countries "My enemy's enemy is my friend."

However, Lesotho's Foreign Minister, Mr Evaristus Sekhonyana, has been at pains to reassure Pretoria and conservative Christians in Lesotho about the imminent arrival of communist diplomats — "the big boys", as Chief Jonathan now calls them — in Maseru.

Abhorrent

Mr Sekhonyana, who has initiated contact with Pretoria says it is a "simplistic and unfair equation" to believe there has been a swing to communism because of the government's new friends.

The atheistic philosophy of communism is still abhor-

rent to the Basotho people, and Lesotho's geographical position makes it unlikely that it can take advantage of any military aid offered by communist countries.

The move, he says, was motivated mainly by diplomatic considerations: "It's in Lesotho's self-interest to have a good rapport with all members of the United Nations Security Council."

The government is clearly concerned by the "Red diplomatic rumpus" but Mr Charles Mofele, opposition leader of the small United Democratic Party, was shouted down in Parliament this week as he continued his crusade against Maseru's shift away from South Africa.

Mr Mofele stands by his belief that the average Mosotho wants good neighbourly relations with South Africa simply because his economic wellbeing and safety depend on it.

"I don't say we must go crawling on our bellies to South Africa, but we must be realistic ... there must be peaceful co-existence."

Threat

Some political observers in Maseru believe that Mr Mofele, perhaps more than other opposition politicians, might stand to gain some support in the absence of Mr Mokhehle's participation in an election.

But he, like Mr Mokhehle, and many others who are not prepared to be quoted, are sceptical about the prospects of a "free and fair election" being held in Lesotho.

The government has rejected calls for the forthcoming poll — perhaps within a year — to be conducted under international supervision.

And there are allegations that the ruling BNP has already sent its "constituency co-ordinators" into the field to threaten and intimidate the rural folk.

Young men in Maseru talk in conspiratorial whispers of "koeeko" (pronounced kovoko), which they explain with nervous laughter as they look about them, is like the bogeyman that makes you disappear without trace.

Priest makes call on church to give its support to ideals set out in Freedom Charter

By SAM MABE

A ROMAN Catholic priest, Father Chris Langenhoven, yesterday called on the church to stop speaking the language of morality and ideals, but to address itself to the Freedom Charter, which he said gave historical flesh and content to the liberation struggle.

He was speaking at his church in Phiri, Soweto, where a service to commemorate the 28th anniversary of the Freedom Charter was held. He said the church had

spoken very vaguely about a number of burning issues in the lives of many people in South Africa.

DEMANDS

One speaker, who would not be named, said the Freedom Charter was not a communist document as had been claimed by the Government. He said if demands for housing, education and democracy as were enshrined in the

Charter made one a communist, then all peace-loving people in South Africa were communists.

Mr Elliot Shabangu, who said he was a participant at the meeting where the document was adopted in 1955, told of the Defiance Campaigns of the early 1950s and the stay-at-home strikes called by the banned ANC, which set the stage for the drafting and adoption of

the Freedom Charter.

He added that the first anniversary of the Freedom Charter was commemorated by about 1 000 people at the same ground where it was adopted in Klip town. During the second anniversary, about 75 percent of the workforce in Johannesburg did not go to work.

"The Freedom Charter will one day triumph over apartheid because the Charter stands for democracy. Apartheid on the other hand, killed Mogoerane, Mosololi

and Motaung," he said. Mrs Gretta Ncapayi, executive member of the Federation of South African Women (Fedsaw), said South Africa was a big country that could accommodate all her inhabitants and had all the wealth to enable everybody to get enough food.

She described the Freedom Charter as a harmless document which the Government should have seen as another way of advocating dialogue, rather than

to have jailed some of the people who adopted it.

She said police action against advocates of justice had forced many youths to opt for violent methods of bringing about change in South Africa.

Pamphlets containing extracts from the Freedom Charter were distributed at the meeting. Security police in two cars kept a close watch at the meeting and took photographs of delegates attending the meeting.

NORMAL END OF JOB. 41 CONTROL C. 0 ERRORS MET. (SRSS GENERATED)

41. FINISH

REQUIRED. 1.55 SECONDS. COMPUTE OPERATIONS. ENCODE VALUES + LAG VARIABLES. DEFORMATIONS. DRD WORDS.

ST AGRICULTURE 1955-1976



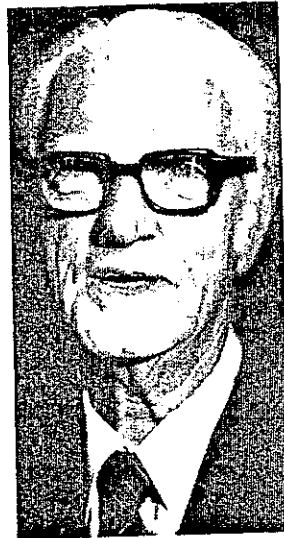
Mr S ZAMISA
... even Church
is political



Mr H VAN DYK
... politics causes
unhappiness



Mrs E SANDERSON
... loving neighbour
is not political



Mr B BALCHIN
... Church came
before politics



Mr M MULLER
... I love
my neighbour



Mr R BRESSLER
... heart must
change first

By LESLEY LAMBERT
CAN politics be divorced
from religion?

This question was put to
a cross-section of Port Eliza-
beth people, clergyman
and laity, after a Neder-
dultse Gereformeerde
Kerk dominee was
criticised for allegedly
"using the pulpit to preach
politics".

He defended his position
by saying he was not
preaching politics but the
Gospel which, because of
its fundamental principles
of love and caring, could
not accept racial discrimi-
nation.

Father Alfredo, of the
San Francesco Catholic
Church in Charlo, said reli-
gious statements which
dealt with basic human
needs often appeared poli-
tical in the context of the
country in which they were
made.

Mixing politics, religion: varied opinions in PE

28 S Post 27/6/83

"I can make a statement
according to the Gospel
which will seem political in
South Africa but not in
Italy because of their dif-
fering policies," he said.

Reverend Bob Orr, of the
Hill Presbyterian Church,
based his belief — that poli-
tics could not be separated
from religion — on the
scriptures.

"While the Church can
never give its formal sup-
port to a political party, it
has a responsibility to
serve the nation by spelling
out the great principles of
justice, peace, harmony

and reconciliation," he said.

Reverend Mike Crockett,
of the Summerstrand Bap-
tist Church, said the two
could not be separated "be-
cause Christianity is a way
of life in which all aspects
are vitally integrated whe-
ther they be political or
not".

Reverend Albert Gra-
ham, a retired Methodist
minister, said politics was
inescapably woven into the
fabric of life.

He said the Church was
at the heart of the world
and because the Gospel
said people should love God

and their neighbours they
would inevitably become
involved with the needs of
others.

A street survey showed
that most people felt poli-
tics should "be left to the
politicians".

However, Mrs Merryl
Leverington, a Port Eliza-
beth housewife, said: "Ide-
ally, man's laws should be
God's laws — I'm referring
to things like equality and
justice — and that's why I
feel the two cannot be sepa-
rated."

And Mr Sakhiwo Zamisa,
a works study technician at

a motor assembly plant,
said he did not think the two
could be separated because
"everything, even the
Church is political.

"People who go to church
are governed by certain
policies and it's difficult to
ignore and divorce them-
selves from these policies
just because they are in
church".

Mr H van Dyk, a supervi-
sor at a block of flats, said
"bringing politics into the
church is wrong. It only
causes unhappiness and re-
sentment".

Mrs Ella Sanderson, a

housewife who said she was
a born-again Christian,
said: "I think that when a
man goes into a pulpit, he
should speak about God.
Then what you hear will
come out in your attitude.

"I don't regard loving
your neighbour as politi-
cal," she said.

Freelance photographer
Mr Ray Bressler, said:
"You can't change the sys-
tem unless you change the
heart of man."

Mr Bernard Balchin, an
estate agent, said: "Church
matters came before poli-
tics and I don't see any
reason why politics should
enter into religion."

He posed the question:
"How can a man-made is-
sue compete with a God-
made issue?"

Mr Mario Muller, a local
artist and potter, said: "I do
love my neighbour but
that's a personal thing."

Namibia reports: Police investigating

Own Correspondent

JOHANNESBURG. — Police are investigating charges against the editor of the Rand Daily Mail, Mr Rex Gibson, in

connection with statements by Archbishop Denis Hurley alleging atrocities by security forces in Namibia.

The police also indicated they were investi-

gating charges against the Sowetan, the Citizen, the Burger and Sapa.

Archbishop Hurley, chairman of the SA Catholic Bishops' Conference, which published a report on South Africa's presence in Namibia, said yesterday that he stood by his statements and would stand by Mr Gibson.

Two members of the Jeppe CID, Captain G I du Preez and Detective Warrant-Officer A J Engelbrecht, called on Mr Gibson in his office at the Rand Daily Mail yesterday to inform him of the investigation and to ask him to make a statement.

They said they were investigating charges under Section 27(b) of the Police Act of 1958, which makes it illegal to make statements about the police without reasonable grounds for believing them to be true.

They referred to a report in the Mail on February 4 this year which quoted the allegations made at a press conference given by Archbishop Hurley.

Mr Gibson declined to make a statement to the police.

● This follows a number of recent incidents involving newspapers and the courts. Mr Gibson and four other editors were recently found guilty under the Official Secrets Act for reports related to the Seychelles coup attempt in 1982.

ALAN PATON examines the question a man-in-the-street asked the Catholic leader

S Archbishop Hurley a Christian?

You must admit this is a very interesting question. It was asked of the archbishop by a man (so I interpret the photograph) of medium height and middle age, with a good head of greying hair, an open-necked shirt, and grey or whitish flannels. I shall call him Mr Checkshirt.

Why did Mr Checkshirt suppose the archbishop might not be a Christian? The external evidence was hardly convincing. The archbishop was in a public street, he was holding a poster, he was not preaching or expounding (not verbally) and he was wearing the clothes of a priest.

None of these actions is in itself unChristian. There is no evidence that the archbishop was using bad language or that a copy of The Tropic of Capricorn was peeping out of his pocket, or that he had been fiddling his water-meter readings.

What then had I missed?

I go round the scene again...

Yes, I was careless. There is further evidence. The poster has words on it. It says "Remove Apartheid not People."

Did those words offend Mr Checkshirt?

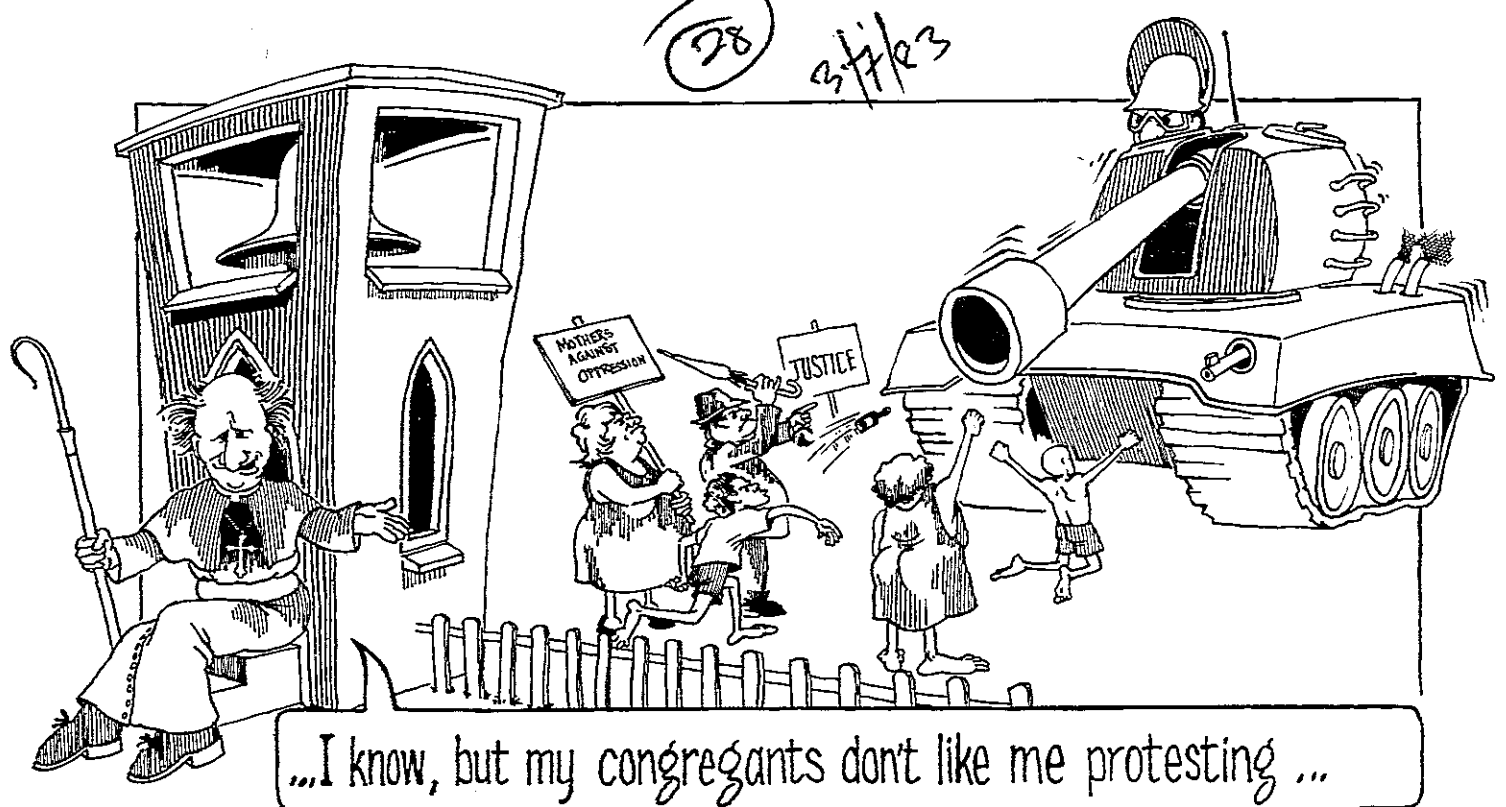
I have other evidence that the words were found offensive, though it did not concern Mr Checkshirt. It concerns another gentleman, whose appearance I unfortunately cannot describe, who said to the archbishop "so you're the kaffir-lover".

Thirty-five years ago Geoffrey Clayton, Anglican Archbishop of Cape Town, said of the word kafferboetie: "It has been left to professed Christians in this country to use the word which described one who treats another man as a brother as a term of contempt. I should like to hear St Paul's comment on that. And I don't think it is difficult to imagine Christ's comment on it".

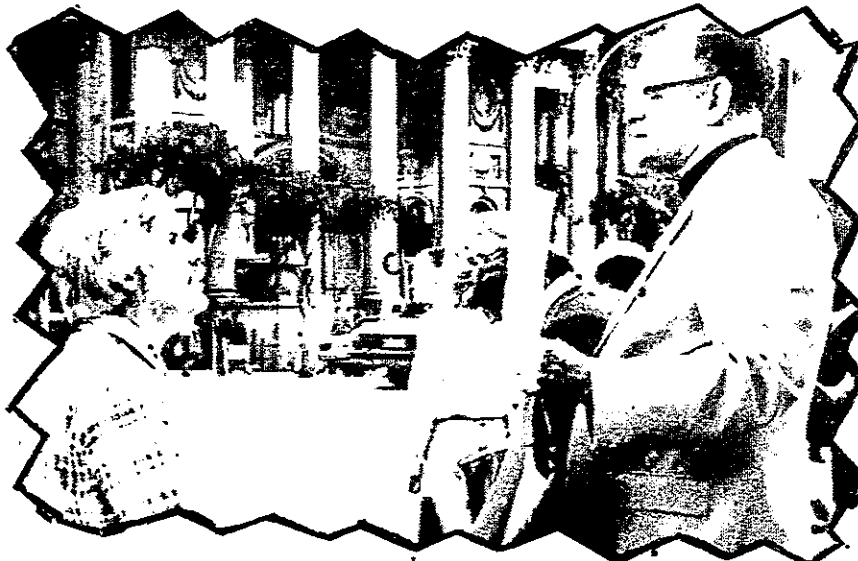
So far as I know, Mr Checkshirt did not use such a word. But he said to the archbishop "you should be behind a pulpit, not a poster".

It is a very interesting view — held by a considerable number of Christians in South Africa, of whom the majority (very large I think) would be white — that the proper place for a minister is in the pulpit. Such people might concede the sick-room, the hospital, the wedding reception, the church fete, but not the street corner, and espe-

Is Archbishop Hurley a Christian?



FLASHBACK ... Mr Checkshirt asks Archbishop Hurley if he's a Christian. The archbishop was taking part in a Black Sash demonstration in Durban's Farewell Square in front of the City Hall last Saturday. Waterbombs were thrown at the protesters and placards were torn up as demonstrators were abused and harassed



cially not with a poster. Archbishop Hurley thinks Mr Checkshirt was a religious fundamentalist who felt the archbishop should be preaching the Gospel and not politics.

With deference to the archbishop, I say the man need not have been a fundamentalist at all, he could well have been a Methodist or an Anglican or a Catholic. We all have these strange adherents

who hold the incredible belief that the Gospel can be separated from politics, that the affairs of the state, that the affairs of the pulpit have nothing to do with the affairs of the street.

Jesus preached in the synagogues and he visited sickrooms and attending wedding receptions but he also spent a great deal of time talking in the streets, not about abstract religion, but about

the relevance of religion to life.

On one occasion, instead of going into the pulpit, he took a whip in his hand and began to drive the money-changers from the temple. He condemned the scribes and pharisees for devouring widows' houses. He passed the most severe of all his judgments on the man who would hurt a little child, something which I have no doubt

was in the minds of those who held posters in the streets.

Why does it make Mr Checkshirt so angry when he sees the archbishop and others in the streets, holding posters saying *Remove Apartheid, not People?*

It is not primarily because he thinks they should be in the pulpits or the churches, preaching and praying and singing and hearing the

Word. It is not primarily because of that at all. It is because they are challenging Mr Checkshirt's society, they are threatening the foundations of his security. The man who said "so you're the kaffir lover" lays bare the nature of his religion, if he has one.

The struggle in the human breast between the desire for justice and the desire for survival is as old as man himself. Mr PW Botha's new constitutional dispensation — whether we like it or not — is a proof that the struggle persists.

But Mr Checkshirt's solution of the problem is morally quite unacceptable. His solution is to praise justice in the pulpit and to enjoy security in West Street. It can't be done, not for long, and then only if you have lots of guns.

I don't know whether Mr Checkshirt will ever read this and I don't suppose it will change his heart if he does but I shall assume that he knows those classic words: *When you*

spread out your hands, I will hide my eyes from you. When you make many prayers, I will not hear. Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before my eyes. Cease to do evil. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

I shall also assume he has never dreamt of applying those words to the cruelties of apartheid, of the bulldozing of the pitiful shelters of the poor and the oppressed.

When I think of Mr Checkshirt I am faced with the nasty choice of condemning him or forgiving him. But when I think of the other fellow, the one who called the archbishop a kaffir-lover, I find my heart is turned to stone. I am therefore in spiritual danger, and shall have to go to the archbishop for pastoral advice. I shan't mind if he is carrying a poster.

28 3/7/83

28 S. Wilson 3/7/83

Church must look further'

Education Reporter

CHURCHES had to recover their partisanship and realize that the Gospels did not transcend taking sides. Mr Tom Waspe, a Transvaal theological researcher, told delegates to the Nusas conference in Cape Town yesterday.

Delivering a paper on the role of the church in South Africa, Mr Waspe said that while churches had spoken out against apartheid and racism, they had to look further.

Churches had to acknowledge that in their present structure, they were not "communities" which transcended class interests. Their memberships cut across class lines but the class divisions of society were carried through into church bureaucracies.

State apparatus

Churches functioned primarily as ideological apparatus of the state in that they participated in reproducing the structures which maintained the status quo.

They educated people into "correct" behaviour in relations between, for example, bosses and workers, and educated them to be part of the class structure of the society. They participated in reproducing attitudes of domination and submission, said Mr Waspe.

However, churches were also increasingly in conflict with the state. Up to now, this had primarily been through their rejection of apartheid.



Colonel Gaddafi . . . ultimate aim to destabilise Sudan and Egypt?

Fears growing over Libya's threat in Chad

CAIRO — Libya's renewed involvement in Chad has heightened fears in North Africa that Colonel Muammar Gaddafi's ultimate objective is to penetrate and destabilise the southern regions of Egypt and Sudan.

President Hosni Mubarak of Egypt and President Gaafar Nimieri of Sudan met here last week to review the deteriorating situation in Chad. They agreed to "consider necessary measures", to help the government of President Hissen Habre turn back the Libyan-backed rebels.

The rebels began their offensive in late June. France, which had signed a security agreement with the Chad Government in 1979, has been air-

lifting weapons into N'Djamena, the capital of Chad.

The occupation of Chad could give Mr Gaddafi convenient access routes for infiltrating guerillas into the territory of his two pro-Western neighbours, Egypt and Sudan.

Ironically, Libya, Egypt and Sudan had planned in 1970 to merge into what was to have been called the Federation of Arab Republics, but the plan fell through in 1974.

Since then, both former allies have frequently accused Libya of trying to destabilise them. In May, troops loyal to President Nimieri put down an army mutiny in southern Sudan that he said was inspired by Libya. And in June, a guerilla

group called the Southern Sudan Liberation Front kidnapped five Westerners in the Boma National Park.

The guerillas have said they would kill all five if their demands were not met soon.

Libya's intervention in Chad goes back to 1975 when Libya forcibly annexed a 100 km-wide strip in Northern Chad.

The Aouzou Strip, as it is known, is rich in uranium and magnesium. In 1980, Libyan troops captured N'Djamena.

Western diplomats here point out that Colonel Gaddafi withdrew his forces from Chad in 1981 apparently only because he was scheduled to become chairman of the Organisation of African Unity. — Los Angeles Times News Service.

Nat lapdog turns on the hand that feeds it

SoyA Staw

6/7/83

Political Staff

Once a staunchly Nationalist organisation, the South African Bureau of Racial Affairs has bitten the hand that feeds it.

Sabra's revolt against the Government's constitutional proposals is likely to result in the cancellation of its R70 000 annual government grant.

Professor Carel Boshoff, Sabra's chairman, said the grant was made to enable the bureau to study race relations "scientifically". But the Government does not believe that

The resignation of Professor Carel Boshoff as leader of the Broederbond so that he could remain chairman of Sabra has brought to a head the differences between the bureau and the Government. In its commitment to the Verwoerdian concept of apartheid the bureau may well have lost its annual grant — and also started a split in the Broederbond.



Mr Carel Boshoff . . . true to Verwoerdian concept.

it was disclosed that the black administration boards made financial contributions to Sabra. This was then stopped.

At one stage the bureau was even involved with the Orar jewellers movement which mooted the ideal of a white "homeland" on the banks of the Orange River.

Last year Sabra said it would continue to be a research bureau and would concentrate on the Government's decentralisation plan and support for the national and independent black states.

The latest story

Christian leaders to meet soon on anti-apartheid crusade

Church bid on race

ARGUS 8/7/83 28



By BRIAN STUART, Religion Reporter
A TOP-LEVEL meeting of Church leaders is to be held soon amid speculation of a Christian convention to seek a peaceful end to apartheid.

Archbishop Denis Hurley of Durban, president of the Southern African Catholic Bishops Conference, has proposed a "large-scale conference" of churches in South Africa for 1986 aimed at uniting Christians in seeking a peaceful, non-racial future for South Africa.

More rain, cold on way

Staff Reporter
WINTER woollies and umbrellas may be needed again this weekend if a cold front lying south-west of the country moves over the Peninsula.

A spokesman for the weather office at D F Malan said it was difficult to predict when the front would arrive. It seemed to be moving faster than usual.

A cold front which was lying south-west of the country brought rain to the areas. Early today

Major churches, including Anglican, Catholic and Methodist churches, have called on the Government to initiate a "national convention" of all races to work out a new political dispensation for South Africa.

"But I cannot see the Government doing that," says Archbishop Hurley.

"Apartheid is a grievous problem for Christians, and by and large there is no common approach to the problem."

Due to meet

"And when peace is broken or threatened by injustice, the Christian has a responsibility to work for peace."

Church leaders, including Archbishop Hurley (Catholic), Archbishop Philip Russell (Anglican), Dr Khoza Mgojo (Methodist)



Archbishop Hurley



Archbishop

Two hour battle save crew of yacht

Shipping Editor
FIVE weary crew members of the yacht Tramp arrived wet and shivering in Durban late last night after a three-day ordeal off the Natal coast.

The 12-metre yacht, which was being towed to Durban by the anti-pollution vessel Kuswag 5 after losing its rudder off Port St Johns, has been abandoned and is adrift in rough seas off the Natal coast.

the crew of fi yacht.

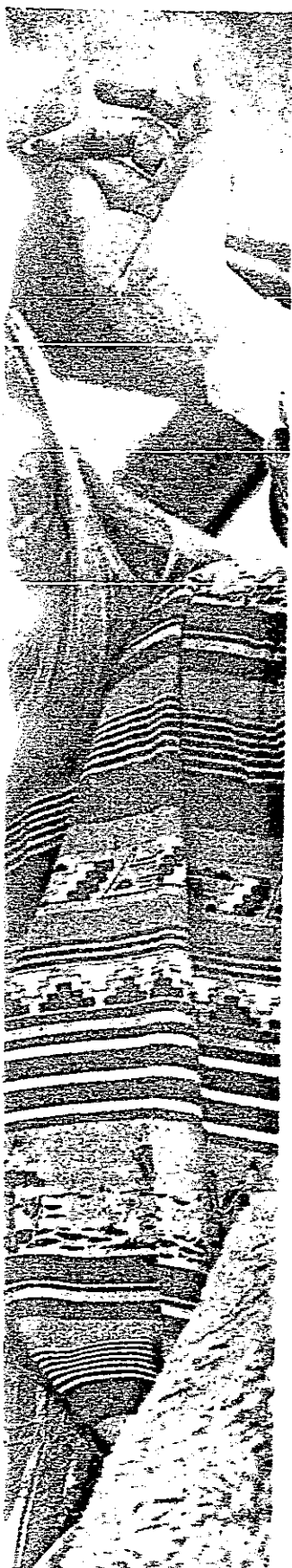
Shortly after transferred, the to the Kuswag Durban port sta day that the y now about 15 n the coast and miles off-shore in the busy shi approaches to the

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A cold front which was lying south-west of the country brought rain to many areas. Early today the front was well on its way to Port Elizabeth.

FRONT MOVED

The spokesman said he expected fine weather today and most of tomorrow, but Cape residents could receive a cold and rainy Sunday if the front moved.

Last night 19 mm of rain was measured at Newlands, 13.5 mm at the Dutoitskloof weather station and 7.3 mm at the DF Malan weather station.

Vredendal received 0.3 mm, Cape Columbine 1.7 mm, Cape Point 2.4 mm, Cape Agulhas 1 mm, Caledon 3.2 mm, Darling 2.6 mm, Paarl 10.5 mm, Stellenbosch 8.9 mm and Atlantis 3 mm.

OVERFLOWS

Thanks to yesterday's

Major churches, including Anglican, Catholic and Methodist churches, have called on the Government to initiate a "national convention" of all races to work out a new political dispensation for South Africa.

"But I cannot see the Government doing that," says Archbishop Hurley.

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Due to meet

"And when peace is broken or threatened by injustice, the Christian has a responsibility to work for peace."

Church leaders, including Archbishop Hurley (Catholic), Archbishop Philip Russell (Anglican), Dr Khoza Mgojo (Methodist) and Bishop Desmond Tutu (SACC), are due to meet in South Africa as soon as possible after the World Council of Churches conference in Vancouver, Canada, from July 24 to August 10.

Among those attending the WCC conference will be Archbishop Russell, Bishop Tutu and Dr Allan Boesak, president of the World Alliance of Reformed Churches.

Archbishop Hurley said he hoped to discuss proposals for a 1986 conference at the South African church leaders' meeting.

"Of course, the proposals must have the support of church leaders before any organisation can take place.

"And the conference must be only part of an action which must take



Archbishop Hurley



Archbishop Russell

Two hour battle to save crew of yacht

Shipping Editor

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The 12-metre yacht, which was being towed to Durban by the anti-pollution vessel Kuswag 5 after losing its rudder off Port St Johns, has been abandoned and is adrift in rough seas off the Natal south coast.

A Durban-based NSRI craft and harbour pilot launch were called out last night to rescue the crew from the sloop after it started shipping water and was feared to be sinking.

The deep-sea rescue vessel Captain Bell, after a rendezvous with the Kuswag 5 and Tramp, which was in tow about seven miles south of the harbour, battled for more than two hours to take

the crew of five off the yacht.

Shortly after the crew transferred, the tow line to the Kuswag 5 parted. Durban port staff said today that the yacht was now about 15 miles down the coast and about five miles off-shore — right in the busy shipping approaches to the harbour.

A navigational warning has been sent out, but it was not known today whether or not any salvage bid is to be made.

The Tramp left Durban five weeks ago for the Comore Islands.

The luxury cruising craft was being sailed by its owners Mr and Mrs Ray Lombard of Durban and four crew — Mr K P Anderson of Durban, Mr L E Lategan of Vryheid, Mr Eduard Betsy of Durban and Mr N Heinrichs of Bridgewater in the United States.

THE GREATEST WINTER

SALE in the history of ...

VENUS OF KENILWORTH

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Archbishop Hurley said he hoped to discuss proposals for a 1986 conference at the South African church leaders' meeting.

"Of course, the proposals must have the support of church leaders before any organisation can take place.

"And the conference must be only part of an action which must take place from grass-roots level to the leadership positions."

Consultation

His proposals are:

- That consultation within participating churches in preparation for the 1986 conference should begin as soon as possible in 1984.

- That churches, and possibly other church organisations, should be invited to take part on the basis of a decision by their leadership, who would assume overall responsibility for the conference.

- That the South African Council of Churches should provide executive and secretarial services, with finance provided by participating churches with the help if necessary of sympathetic funding agencies.

Archbishop Russell of Cape Town, Metropolitan of the Church of the Province of Southern Africa (Anglican), said in an interview he supported the move by Archbishop Hurley.

"No change"

"Any possibility of drawing Christians closer together can only be in accord with the mind of our Lord."

Asked whether the Government's constitutional proposals made any difference to the Church view that South Africa was in a crisis situation, Archbishop Russell said: "There has been no significant change.

"In so far as we see apartheid as a heresy, the policy is contrary to the will of God and it demands Church action."

Archbishop Russell also emphasised the need for wide Christian involvement — "not just meetings of leaders or conferences passing resolutions".

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THIS week's R10 000 Bonus Bond bonanza prize has been won by the holder of certificate number 1909274717, bought at the Nelspruit Post Office.

THE GREATEST WINTER SALE in the history of ...

VENUS OF KENILWORTH

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★ WE LEAD — OTHERS TRY TO FOLLOW

LADIES' WEAR	
Frisly blouses galore! A new shipment just arrived. Beautiful silk and georgette, frilly and tie blouses. Don't dare miss this offer!	6⁹⁹
Linen and polyester fully tailored jackets. Swiss styled — never to be repeated!	14⁹⁹
Flannel check and plain pleated skirts in many beautiful colours. Ideal to match with our blouses	7⁹⁹
Houndstooth check winter tweed suits with frilly collar. In beige, black and grey	14⁹⁹
Corduroy jeans by Ronald Sassoon. In red/pink/green.	5⁹⁹
Bally of Switzerland, fully tailored, all wool suits	59⁹⁹
Corduroy zip-up tops by Hi Jack	5⁹⁹
Bally of Switzerland, fully tailored, all wool jackets	39⁹⁹
Knitwear Special! Jerseys, cardigans and cowlnecks in wool and acrylics. Now reduced to:	7⁹⁹
Flannel Viyella jumpsuits by Clowns	16⁹⁹
All wool fully tailored black jackets	14⁹⁹
Knitted winter dresses in plain and frilly collar styles. Hurry while stocks last	9⁹⁹
MEN'S WEAR	
JUST UNPACKED! A new consignment of 3 piece suits in wool and wool/Trevira fabrics. Italian styled	89⁹⁹ / 99⁹⁹
Mens' long sleeved checked shirts. Export quality	7⁹⁹
Mens' padded chintz, reversible jackets. Export quality	39⁹⁹

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South Africa will be treated as a "special case" at the international conference of the World Council of Churches which begins in Vancouver on July 24. The Star's Religion Reporter, CARINA LE GRANGE, who will be there, reports.

SA under scrutiny at WCC conference

"A long canvas tent for daily worship services — with one wall open to the world. A cluster of carved poles topped by winged figures — the art of the indigenous Canadians of this northwest corner of the continent. And below, on three sides, lies the Pacific Ocean, which the superpowers threaten to turn into a nuclear basin in the 1980's."

With these projected images the director of communications for the World Council of Churches (WCC) evokes what is, for him, the essence of the coming sixth international conference of the most controversial non-denominational religious body in the world.

For Mr John Bluck, these images present the Vancouver conference of the WCC as:

- Open to the world.
- Aware of the variety of its resources.
- Facing death — which is necessary if life is to be affirmed.

And he believes that at the centre of it all lies the ecumenical movement and church unity, if Vancouver is to take its place alongside the five earlier conferences held every seven years over the past 42 years at Amsterdam, Evanston, New Delhi, Uppsala and Nairobi.

The experiences of labourers on tin mines in Bolivia; the poverty and violence in Uganda; the siege of West Beirut and war in Lebanon; the threat of nuclear war and the effects of nuclear radiation; the threat to our natural environment: all this and more will be put to the conference delegates for consideration.

South Africa is expected to feature prominently — "it is a special case, its shadow hangs over all", an expert said recently.

Although no confirmation could be ob-



Dr Phillip Potter, WCC head whose successor will be named in Vancouver.

tained on rumours that there will be a "South Africa Day", reports and papers concerning South Africa are planned to be delivered within the same time-slot.

Also of special importance for South African churches will be the emphasis on church unity — a movement gathering force in South Africa and around the world at present, for "what divides our churches also divides our communities", a WCC official has said.

But even on this important issue, the "open" agenda — it is very loosely structured so that it will provide space for even the most unexpected development — will not be stressed at the expense of other issues.

"To play off social action against evangelism or unity, or the political against the spiritual, is a game more dangerous and distorting than ever before. Such either/or

choices do not work, and Vancouver's skill with conjunctions will be the acid test of our ecumenical grammar," Mr Bluck said.

Vancouver has been a long time in the making.

Professionalism can know no bounds if a conference is to prepare for 4 000 delegates as is expected at Vancouver. By the time the assembly begins on July 24, 70 teams of delegates and staff from the WCC headquarters in Geneva will have visited every country in which there are member churches.

Apart from the official agenda — which allows for substantial parts of each day and every one of the three Sundays to be devoted to worship and Bible study — an almost exhausting public programme has been devised.

Concerts, coffee houses, a film festival, forums, artistic events, tours of the vicinity, exhibitions, displays and plays, as well as continuous live television coverage of the conference have been organised by Vancouver residents and organisers.

The opening day's celebration will be attended by an expected 15 000 people and the 90-minute service will feature music, liturgical bands, light and symbolic plays.

Music, dance, mime and drama, spoken and sung responses from Assembly participants and audio-visual effects will also be incorporated into the official programme. Speakers will include a Buddhist, a Hindu, a Muslim and a Rabbi from the Jewish faith.

Canadian churches are presenting a staged performance involving actors, musicians, dancers and audio-visuals around the theme: Jesus Christ as the light of the world as seen in the events of Canadian history.

28
No passport for Tutu

W/E-AGGWS 16/7/83

JOHANNESBURG. — Yesterday that the bishop Bishop Desmond Tutu, had not applied again the general-secretary of after receiving an undated refusal for a passport from the Department of Internal Affairs earlier in the week.

the South African Council of Churches. will probably not be able to make a planned visit to the United States next week as his application for a passport has been refused for the sixth time.

His secretary said yes-

Bishop Tutu was due to deliver two lectures on life in South Africa — Sapa.



Bishop Tutu

Barred woman allowed in S Africa for seven days

W/E ARGUS 16/7/83 28
Weekend Argus
Reporter

MRS Kathy Lockett, wife of the chairman of the Anglican Board of Social Responsibility, the Rev Syd Lockett, has been allowed to enter South Africa for seven days.

Last night Mrs Lockett was refused re-entry when she arrived at Jan Smuts Airport after a holiday in Zimbabwe.

A passport control official said she had not satisfied visa requirements.

Mrs Lockett, a Briton who has been living in Cape Town for several years, and her husband,



Mrs Kathy
Lockett

spent the night at Jan Smuts Airport transit hotel.

Today Mrs Lockett was allowed to leave the hotel after being given

permission to spend seven days in South Africa.

Speaking from Johannesburg, Mr Lockett said: "We'll use the time to try to clear things up with the Department of Internal Affairs in Cape Town."

"We have been trying to get permanent residence for Kathy for some time, but in order to get it she has to have a valid temporary residence permit and a valid work permit."

Although no official reason was given, it was widely believed that Mrs Lockett's role in helping Nyanga squatters led to the initial refusal to renew her permit.



Mrs Kathy Lockett and her husband, the Rev Syd Lockett, outside their Bishops-court home yesterday.

Mrs Lockett *Cape Times 19/7/83* in new bid to *28* remain in SA

Staff Reporter

MRS KATHY Lockett, the Cape Town teacher who was allowed to enter South Africa for seven days after being refused re-entry last Friday, will be trying again today to gain the right to stay in the country she has come to regard as home.

Mrs Lockett, wife of the Rev Syd Lockett, chairman of the Anglican Board of Social Responsibility, has been trying unsuccessfully since the beginning of 1981 to gain permanent residence.

She has never been told why her applications have been unsuccessful, but believes it could be because of her husband's work in the townships, where he ministers to the people of Crossroads and the surrounding squatter communities.

Mrs Lockett, a Briton, was refused re-entry when she arrived at Jan Smuts Airport after a holiday in Zimbabwe. After spending the night in the airport's transit hotel she was granted permission to spend seven days in South Africa.

Today she will be going to the Department of Internal Affairs to see if her stay in the country will be extended.

"We're not too pessimistic," Mr Lockett said yesterday. "In fact, we're not sure if the whole situation is not an administrative bungle."

Mrs Lockett, who has been living in Cape Town since August 1980, first applied for permanent residence in 1981.

A few months later, during the Nyanga squatter crisis, she was questioned by the security police after catching a bus from Transkei to Cape Town along with returning squatters who had been deported.

Mr Lockett said: "In January 1982 she was told her application for residence had been refused and she had to leave the country by the end of February."

The decision was reversed by Mr Chris Heunis, then Minister of Internal Affairs, who granted her a year's temporary permit on condition she "behaved herself".

The permit expired this year and has not been renewed.

Cape Times 20/7/83

Temporary permit for Mrs Lockett

Staff Reporter

MRS KATHY LUCKETT, the Cape Town teacher who has applied unsuccessfully for permanent residence in South Africa since the beginning of 1981, has been granted a temporary permit to remain in the country for a month.

Mrs Lockett, who was initially refused re-entry to South Africa at the weekend after spending a holiday in Zimbabwe, entered the country on a seven-day visa.

She is the wife of the Rev Syd Lockett, chairman of the Anglican Board of Social Responsibility, who is widely known for his ministering work among the squatter communities of the Peninsula.

Mrs Lockett went to the Department of Internal Affairs yesterday and was told that "Pretoria had not made up their minds" whether she should be allowed to stay.

Mrs Lockett was granted a month's permit and told to keep applying to Pretoria.

level price

Synod may protest against removals

~~27~~ (28)
E. Post
22/7/83



Planes diverted as shells rain down on Beirut airport

BEIRUT — One person was killed and several were wounded when the international airport came under heavy shellfire from unknown positions today, Beirut Radio reported.

Witnesses said that by the time the bombardment stopped at noon at least 13 cars parked at the airport had been burnt out.

The airport was closed to traffic and incoming planes were diverted to Larnaca Airport in Cyprus and elsewhere, officials said.

One US Marine suffered a superficial wound from flying shrapnel.

The Marines are dug in around the airport perimeter and in exposed positions next to the runways.

The control tower was abandoned as staff fled for

shelter as shells hit areas near the tower and landed around the main runways.

The Public Works Minister, Mr Pierre Khoury, said there had been some damage to the terminal.

Airport sources estimated the number of wounded at seven.

Ambulances and fire engines rushed from central Beirut to the airport.

The Lebanese Army and men of the four-country multinational peace-keeping force were on full alert in the area, which is in the American zone.

The new violence followed heavy overnight shelling in which two people were killed and two wounded in mainly Christian areas of Beirut.

● See Page 5

Post Reporter

FIVE new proposals came up at the Synod of the Port Elizabeth Diocese of the Church of the Province of Southern Africa (CPSA) today.

It was proposed that the synod write a letter to the Department of Community Development in reaction to the recent removal of people from Willowdene to Bethelsdorp and that a Press release be issued.

Resettlement, one of the most urgent issues facing the CPSA, will be discussed later in the session in the Justice and Reconciliation Committee Report.

In two separate motions, it was proposed that the synod rejects the President's Council proposals and the Universities "Quota" Bill.

It was proposed that churches refrain from renting their property for discriminatory economic practice.

It was proposed that the synod recommends that a revised approach be taken to ministry and tuition at CPSA theological colleges.

Two clergymen of the Order of Ethiopia, the Rev Sydney Qengqa and the Rev Ephraim Ntshebe, were ex-communicated and had their licences removed "because they had closed their ears to the voice of God and rebelled in a very ugly and completely pagan manner" against the first elected bishop of the order, Dr Siggibo Dwane.

This was disclosed last night by the Anglican Bishop of Port Elizabeth, the Right Rev Bruce Evans, in his Charge to the synod.

The Order of Ethiopia is part of the Church of the Province of Southern Africa.

Bishop Evans said it was lamentable that certain clergy and one or two congregations of the order had rebelled against their bishop and such had been the sinfulness of their behaviour that he had had to ex-communicate the two clergy and remove their licences.

The installation of Bishop Dwane at St Matthew's Church in Grahamstown on May 8 was delayed for more than two hours after demonstrators had thrown stones at the crowd which had gathered for the ceremony.

Mr Qengqa and Mr Ntshebe were ex-communicated, along with a Cape Town clergyman of the order, the Rev Donaldson Mquqa.

Bishop Evans said all Christians had a responsibility to live in the world in such a way that they would affect the society in which they lived.

He said it was heartening that the Provincial Synod, the highest body in the Church of the Province of Southern Africa, had declared apartheid to be a heresy.

"Not that the Government is interested in what the Church has to say! This can be seen in the proposed new constitution.

"One of the main objectives seems to be to entrench apartheid in the life of the nation while excluding 70% of the population."

He added that the new constitution would virtually make the country a one-party state.

It could only be hoped that the white, Indian and coloured communities would reject the Government's constitutional proposals.

members
139
outside
22/7/83
claim

R8,3m growth plan for U'hage industry

(45) E. Post
22/7/83

Post Reporter
THE Uitenhage Town Council has given the go-ahead for the development of Jagtvlakte, Uitenhage's heavy industrial area, at a cost of R8.3 million.

Move on agents

PRETORIA — A steering committee had been formed to help establish a utility company to promote the training and establish-

BLACK BISHOP *C. Herald* CONSECRATED

23/7/83 (28)
THE first black Bishop of the Roman Catholic Diocese in Oudtshoorn, Monsignor Edward Adams, was consecrated in the Oudtshoorn Catholic Cathedral in a three-hour ceremony over the

weekend. The ceremony was performed by Cardinal Owen McCann, the Archbishop of Cape Town.

Bishop Adams, 50, was the centre of a controversy recently when government officials demanded that he obtain a permit to live in his official residence which was in Oudtshoorn's white area.

This the Bishop and the church refused to do and the Government relented and gave Bishop Adams permission to live in the manse without having to apply for a permit.

Bishop Adams, 50, was born in Retreat in Cape Town. He studied theology and philosophy in Rome and was ordained to the priesthood by the Pope in St Peter's Basilica.

WCC defends grants

Sowetan

28
25/7/83

Church body denies funds buy arms

GENEVA — The World Council of Churches (WCC), in a lengthy defence of its grants to liberation movements in southern Africa and elsewhere, has rejected any idea of the money being used to buy weapons.

A 2 000-word article in One World, a WCC monthly magazine, concedes that the special fund of its "Programme to Combat Racism" (PCR) makes grants "without control of the manner in which they are spent".

But Mr Marlin van Eldern, the editor of the magazine and author of the article, insists that "the absence of control does not mean that the WCC does not know how its money is spent".

Among the arguments made by PCR director

Anwar Barkat of Pakistan are:

- "Besides being visited by PCR staff and commissioners, organisations receiving PCR support regularly inform us about their activities (and) we know their leadership, often on a first-hand basis.

- "If we believe that anyone is misusing our funds, we have complete freedom not to give them any more.

- "No organisation has ever asked the WCC for money to buy arms. They have enough arms provided to them by the big, powerful nations, who have their own interests and who are willing openly to support not only marxist guerillas but also anti-marxist forces in Afghanistan and reactionary guerillas in Central America."

- The argument that WCC grants free other

money to buy weapons "is a misunderstanding prevalent in countries who once used arms to liberate themselves and so think everybody else needs only weapons to liberate themselves."

- WCC grants "are so puny" that "we don't have any fear that they'll use this for buying guns."

Availability of special fund money, Mr Barkat told Mr Van Eldern, "is regulated by special criteria (which) require that the money be used for humanitarian purposes.

"The PCR is based on the creed that 'racism is a sin, a heresy.'

"Not one single group has ever said to us that it wants to overthrow the government, except in the case of those living under racist, apartheid regimes in southern Africa where blacks are allowed no rights except the right to be robbed and plundered and killed in their homelands", the article declared.

The article revealed that "the sources of much anti-PCR sentiment in the media... is not surprisingly the South African Government."

Mr Barkat told the WCC magazine that "South African sources"

allegedly spread a story recently that the WCC was "backing away from involvement in the struggle against racism in southern Africa."

"In fact", he stated, "so long as racial injustice and the end of apartheid are the number one priorities of the WCC's member churches and associated councils in Africa, we cannot give up our support of that struggle."

\$A takes the front seat at WCC General Assembly

SA-2
28
26/1/83

By Carina le Grange,
Religion Reporter

VANCOUVER — The sixth General Assembly of the World Council of Churches opened here with a holy communion service hosted by the Canadian churches and attended by about 15 000 people.

The first person named to the 800 media delegates was the South African Council of Churches secretary-general, Bishop Desmond Tutu.

At a Press conference, headed by the WCC's communications director, media people were told the "WCC and Bishop Tutu had done all they could" to enable him to attend the assembly but he had been refused permission to leave South Africa by the Government.

New Zealander Mr John Black said Bishop Tutu was told last Thursday that he would not be granted travel documents but "he will be the subject of discussion later".
Father Winston Ndungwe of

the Anglican Church is attending the assembly in Bishop Tutu's place.

The prominent position South Africa occupies here was highlighted several times during the report back by other pre-assembly groups.

South Africa was listed with several other countries as being stricken with poverty, a growing militarism and injustice where the "forces of death" made for oppression.

The United States also got a mention for "growing militarism", making it clear the nuclear threat will dominate much discussion during the next 18 days.

The two-hour service was addressed by the Canadian Governor General, the Right Honourable Edward Schreyer, who welcomed the WCC delegates on behalf of his countrymen and gave the greetings of Queen Elizabeth II.

The service took the form of song, words, dance-mime and a sermon delivered by the foun-

der of L'Arche, a worldwide group for mentally handicapped people, Dr Jean Vanier, who is also a Canadian lay-preacher.

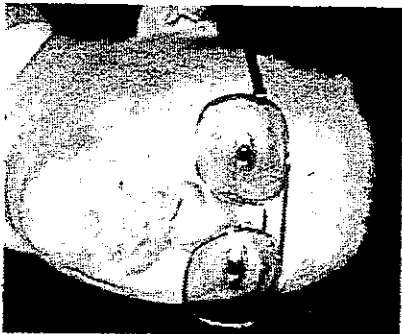
Dr Vanier said he was asked to speak because he lives and works with voiceless people "in whose name he acted that afternoon. He said it was the duty of the church and Christians to speak for other voiceless people — the politically oppressed, refugees, the lonely, the poor, the sick and the dying.

"For these people the crucifixion celebrated here this afternoon continues. They must be shown by the church through the love of Christ that they are not a condemned and evil people as they so often have come to believe.

"Jesus wants his church to be the church of the poor, to be a church yearning for the truth, for the church to become one with these people who are the excluded and rejected of the world," Dr Vanier said.



Bishop Tutu ... not forgotten by the WCC in Vancouver.



Dr. Allan Boesak ... racism in SA is as rampant as ever.

Apartheid as strong as ever, says Boesak

By Carina le Grange,
Religion Reporter

VANCOUVER — The president of the World Alliance of Reformed Churches, Dr Allan Boesak of South Africa, yesterday told the first plenary session of the World Council of Churches' sixth General Assembly that racism was today as rampant as ever.

"In South Africa apartheid and injustice still reign supreme. Inequality is still sanctified by law and racial superiority is still justified by theology.

"And with the blatant support of many Western governments, apartheid seems stronger today than ever, and the dream of justice and human dignity for South Africa's black people more re-

note than ever," Dr Boesak told the meeting of 4 000 people.

In his theological address on the conference theme, he said the word of God was being drowned by the sound of gunfire, the screams of children and the endless cry of the powerless.

"In too many places, too many children die of hunger and too many people disappear because they dare to stand up for justice and human rights. Too many are swept away by the tides of war and too many are tortured in dungeons of death.

"Too many young people believe their future is already pounded to dust by the threat of nuclear destruction," he said.

Dr Boesak received a standing ovation from delegates at the end of

his speech.

Shortly after his address Dr Boesak told a Press conference attended by 800 media representatives from all over the world that he found North American churches hypocritical in their criticism of the WCC Programme to Combat Racism (PCR).

The secretary-general of the WCC, Dr Philip Potter, who also attended the conference, then told the media representatives that it has never been proved that any of the money given to freedom fighters by the PCR had ever been used to buy weapons.

"There have also been large financial contributions from North American churches — mostly whites — to this fund as an act of solidarity and support," Dr Potter said.

29/7/83

The Star Friday July

Delight at Govt move on Tutu

The secretary-general of the World Council of Churches, Dr J Potter, yesterday expressed his delight that Bishop Desmond Tutu would now be able to attend the closing days of the sixth general assembly being held here.

Bishop Tutu, secretary-general of the South African Council of Churches, was granted a travel document on Monday for Canada, the United States and New Zealand. It is valid until September 4. He is expected to arrive here on August 4.

Dr Potter said at a Press conference: "I am happy he is able to come. But I would be happier if he had been granted a valid passport as a valid citizen of South Africa."

Bishop Tutu has been mentioned as a possible candidate for the position of secretary-general when Dr Potter retires in 1985.

● In Washington a State Department spokesman said: "We welcome it. The US position in support of the right of free travel, like the right of free expression of beliefs, is a matter of long-standing record."

Reconciliation not cheap — Boesak

By Carina le Grange, The Star's Religion reporter at the WCC assembly

28

VANCOUVER — Much of the criticism against the theology of liberation is that it unmasks and confronts the evil in the world — while other churches often think reconciliation means instead to cover up evil.

This was the crux of the argument South African Dr Allan Boesak presented to an audience of 3000 people at a debate which formed part of the public programme at the sixth assembly of the World Council of Churches (WCC) here.

Dr Boesak's opponent was charismatic Anglican Bishop Festo Kivengere from Uganda.

Bishop Kivengere argued earlier that there were worse kinds of oppression than material and physical oppression.

Expressing his agreement with the fact that the Gospel was indeed good news for all mankind, Dr Boesak said he could not agree with the bishop

that spiritual oppression was necessarily a greater evil than physical oppression.

"When Jesus said 'the poor will always be with you' he meant it is the poor who are blessed — he did not mean poverty per se is blessed," he said.

It was necessary to ask what the good news meant to the poor and the oppressed, taking into account the reality of the situation they found themselves in. "What does it mean to a black man living in my country?" he asked. "It means that we are created in the image of God. It means we are not sub-human because we are not white, that we are not to be despised for being black."

During the debate Dr Boesak also said that reconciliation was not an easy or cheap matter.

"Reconciliation in my country must hold economic and political implications, otherwise it is not genuine."

Churchmen protest to Reagan over SA

VANCOUVER — More than 200 United States participants at the World Council of Churches' sixth general assembly have signed a statement to President Ronald Reagan deploring US policy in South Africa and Central America.

The message slammed the US's constructive engagement policy with South Africa and called it "destructive engagement".

It said it deplored the actions of transnational corporations and the International Monetary Fund (IMF), listing specifically "the US policy

which supplies arms to South Africa through Israel — thereby evading the United Nations' arms embargo against South Africa".

The statement said: "As Christians we condemn US complicity with apartheid in South Africa and the illegal occupation of Namibia and southern Angola. We stand in solidarity with our brothers and sisters in Southern Africa, the South African Council of Churches, and the Namibia Council of Churches in their heroic struggle for liberation from oppression."

S. Times
3/1/83

Priests 'No deal' divides Indians

28

By TICKS CHETTY

THE rejection of the Government's constitutional proposals by a powerful body of Muslim priests has thrown the South African Muslim community into turmoil.

The public rejection of the plan as "un-Islamic" by the Jamiatul Ulema (Natal) is being viewed as a call to every Muslim's religious conscience not to support or participate in the new constitution.

By adopting its "no deal" stance the Jamiatul has also sharpened the division between pro- and anti-Government forces.

The Jamiatul placed advertisements in several newspapers this week explaining its stand.

Using religious argument to criticise the proposals, it says Islam opposes apartheid.

The proposals "represent a perpetuation of the existing system".

The Sunday Times this week telephoned Indian Council and President's Council members for their views on the decision, which is the same as that taken by

the Islamic Council of South Africa (ICSA.)

Mr Ismail Kathrada said: "My conscience is clear. I am a Muslim, but at the same time I am also a South African.

"In our present situation we must use the doors open to us for the benefit of Indians."

Mr Mamoo Rajab said: "I believe the decision stems from a clash of personalities.

"Neither ICSA nor the Ulema represents the Muslims of this country. They should have studied the proposals first before taking a decision.

"I accept what the Koran says. The interpretations may differ."

Mr Yunus Moolla said: "The President's Council proposals are a contradiction of Islamic laws. But there is also a question of strategy.

"If one gets involved in establishment politics to dismantle apartheid, I don't say anything is wrong."

5/11/83 31/7/83

Boesak lashes out in fiery speech



DR ALAN BOESAK
'Hero' of the WCC

By IAN BRODIE
Vancouver

THE Rev Alan Boesak had more fighting words for the South African Government in his final appearance at a forum of the World Council of Churches Assembly in Vancouver.

The coloured Cape Town church leader has emerged as the week's hero to many of the Christian delegates of more than 100 nations.

Dr Boesak's denunciations of apartheid evoked ready applause.

But the World Council itself has been under attack for making grants through its Programme to Combat Racism (PCR), to the African National Congress, Swapo and other groups which espouse violence in Southern Africa.

At a farewell Press conference Dr Boesak was asked how these critics could be answered.

He said: "The World Council had made it clear that money given to the liberation movements was for humanitarian purposes.

"It had never been proved that it was used for any other goals."

Recalling the bloodshed in Soweto in 1976 and Cape

Town in 1980, Dr Boesak said: "I've been attacked by the South African Government for calling for civil disobedience.

"I've been accused of causing violence because the Government will respond with violence.

"So if you know your call for justice and peaceful demonstrations will cause violence what do you do?"

Dr Boesak observed that for many years the church had justified wars against tyrants where nothing else worked.

But he said he still did not think violence was justified.

"I think the church must stay with the oppressed on the battlefield and try to bring them to the bargaining table."

Dr Boesak's comments reached a huge and mostly sympathetic audience.

More than 700 journalists are covering the WCC assembly which also has 3 000 delegates and observers.

Some fear that Dr Boesak may have endangered his chances of keeping his passport for other trips outside South Africa.

But he appeared unperturbed and said he had long stopped worrying about jeopardising his freedom to travel.

He speaks with the authority of being president of the World Alliance of Reformed Churches which has 70-million adherents.

Some observers feel Pretoria would not risk a worldwide backlash by trying to limit Dr Boesak's travels.

He is due to return to South Africa this week.

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In line for the top job on WCC

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poverty. "It cannot be true that we will use the issue of peace to avoid those dilemmas. One cannot use the Gospel to escape from the demands of the Gospel."

It was Bishop Tutu who said that Dr Boesak's appointment as president of the world al-

liance, and hence nationally as the Dutch Reformed Church's spiritual leader, showed that God had a sense of humour.

A bright, birdlike figure of 51, Bishop Tutu has been general secretary of the South African Council of Churches since 1978.

He is a focus of black hope and white resentment.

He will burst on Vancouver with special impact because in the past two years he has been repeatedly refused permission to leave his country, and seemed likely to be kept at home again.

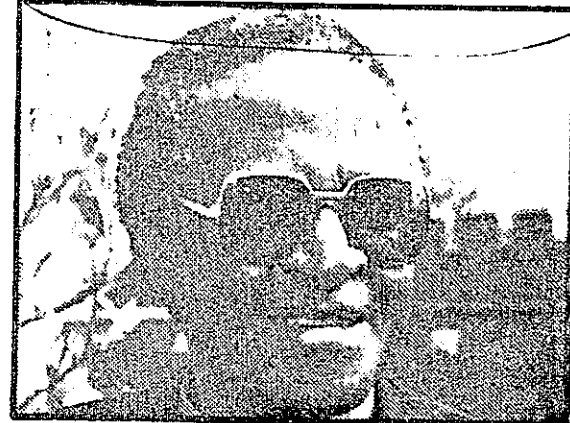
The present general secretary of the WCC, Dr Philip Potter, a West Indian, is nearly 62, and talking of giving up.

But Bishop Tutu himself will take some persuading to take the job. "There is a Tutu lobby," a friend said last week. "But I'd be very surprised if he's part of it."

He has too much to do at home."

Another candidate is Dr Arie Brouwer, a white American.

He recently gave up the leadership of the Reformed Church in America to become an assistant general secretary at the WCC. — London Sunday Times News Service



OPPED!

who fought to live ned under his bike

until harvest time." "He was in a terrible state. On Friday night Mr. How he survived I will



Taddy, come home!

Tribune Reporter
AFTER five heartrending weeks, an elderly Durban couple still refuse to believe that their dog Taddy won't come home. Taddy, their constant companion for seven years, is a small white Maltese

Tutu may be in line for the top job on WCC

By John Whale

VANCOUVER. The imminent arrival of Bishop Desmond Tutu at the World Council of Churches assembly here has fed speculation that he might become the next general secretary of the council.

Bishop Tutu and Dr

Allan Boesak, president of the World Alliance of Reformed Churches, have turned out to be the stars of the assembly so far.

The one speech that has electrified the assembly was from Dr Boesak.

He made the expected Third World point that

the assembly must not concentrate on peace at the expense of justice, but he made it with a fire that had his listeners remembering the black American leader, Martin Luther King.

The Third World's pre-occupations, Dr Boesak said, were hunger and

poverty. "It cannot be true that we will use the issue of peace to avoid those dilemmas. One cannot use the Gospel to escape from the demands of the Gospel."

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TRAPPED!

The motorcyclist who fought to live for six days jammed under his bike

Tribune Foreign Service

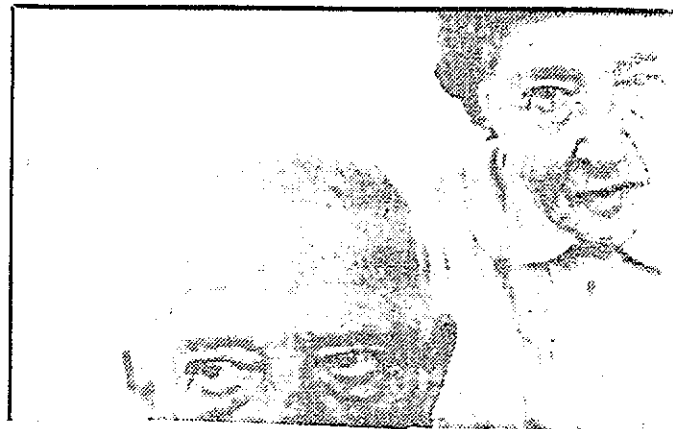
another accident nearby, and noticed the sunburned

until harvest time."

On Friday night Mr

"He was in a terrible state.

How he survived I will



New brand
of racism
is difficult
to combat

Boesak dominates WCC's racism briefing

Star 4/8/83

28

VANCOUVER — With the first cracks beginning to appear in the theological justification of apartheid, South African premier Mr P W Botha will have to find a new method to justify the "most vicious racial system in the world".

This is the opinion of Professor Charles Villa-Vicencio, Methodist minister and theologian from the University of Cape Town, who was addressing the Sixth General Assembly of the World Council of Churches (WCC) here.

Speaking on a forum on racism and theology forming part of the official proceedings, Professor Villa-Vicencio said the new brand of racism developing in South Africa is what he calls "laissez faire" racism.

"It is less doctrinaire, but far more difficult to combat."

He said one of the main characteristics of this brand of racism is that proponents are now prepared to acknowledge mistakes, and ask only to be granted more time.

"And President Reagan is always ready to oblige," he said.

The move through the new constitutional changes to co-opt Indians and coloureds into the white electorate will be used as a tremendous weapon in terms of persuading foreign countries that South Africa is moving towards change.

"With regard to the further implementation of the homeland policy, there is reason to believe that the laissez faire system will leave some blacks better off — at the cost of other blacks. It will make racism and discrimination increasingly less obvious," he said.

Professor Villa-Vicencio said it is today acknowledged that both race and class — the social and economic reality people find themselves in — are pertinent factors of oppression, both of which need attention from the churches.

The church in South Africa and the churches of the world will need to become more specific in identifying the problems they were facing, he said.

"The focus of the church and WCC programmes such as the PCR (Programme to Combat Racism) needs to be sharpened. It will have to be acknowledged that racism remains a crucial factor in today's society," Professor Villa-Vicencio said.

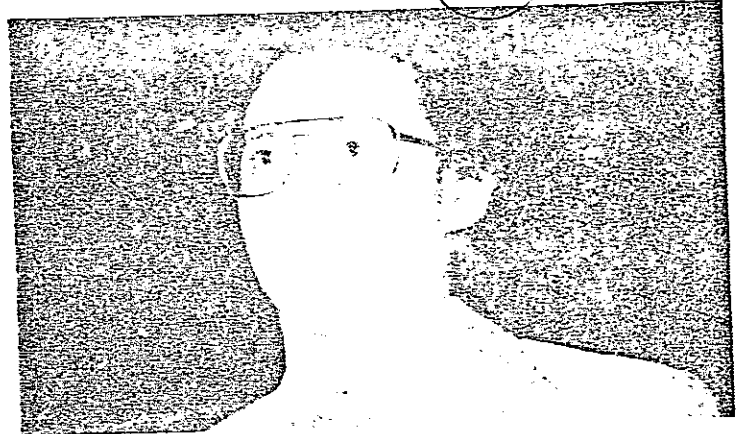
VANCOUVER — South African Dr Allan Boesak's overwhelming popularity and electrifying presence in Vancouver was confirmed on Friday when he dominated a special Press conference on racism.

Most of the 800 journalists directed their questions on the Programme to Combat Racism to Dr Boesak rather than the PCR director, the equally outspoken and able Dr Anwar Barkat of Pakistan.

Dr Boesak is attending the sixth general assembly of the World Council of Churches (WCC) in his capacity as president of the World Alliance of Reformed Churches (WARC), which is not a member. Only individual churches can be WCC members. The Nederduits Gereformeerde Sendingkerk (NGSK), to which Dr Boesak belongs and of which he is the assessor, is not a WCC member although it is a member of the South African Council of Churches (SACC).

Friday's events effectively mean that Dr Boesak unofficially appeared as the chief WCC spokesman on the contentious PCR, which has been the target of severe criticism recently — notably from North American and West German churches — for its financial contributions to southern African guerilla groups.

A Reader's Digest article — distributed worldwide by the South African Government — and the United States news programme "60 Minutes" earlier this year both said money



Dr Allan Boesak ... his overwhelming popularity and electrifying presence were confirmed at the WCC Assembly in Vancouver.

Carina le Grange, The Star's Religion Reporter at the WCC Assembly in Vancouver, sums up proceedings.

given to the groups was used to buy weapons, and this indicated WCC support for violence. SABC-TV also broadcast an edited version of the US programme recently during the Sunday night news.

During the conference, Dr Boesak corrected a journalist who had "viciously misrepresented" him in a theological debate Dr Boesak was involved in during the first week by suggesting he supported violence. He also attacked local Canadian media for the same reason.

"The lives of people are at stake here. For that reason alone, if for no other, please do not misrepresent me here," he said. On a question later during

the conference on whether he expected any action from the South African Government on his outspoken support for the PCR, Dr Boesak said it was impossible to say how the Government would act.

Earlier, he drew attention to how the African National Congress (ANC) had for "more than half a century" confined its struggle for justice to peaceful action.

"I do not think the church can ever support the use of violence, and there is no basis for this in the Gospel. My dilemma is however that, for example in South Africa, people have indeed tried all they could for peaceful solutions, but in vain."

ANC chief addresses assembly

VANCOUVER — The secretary-general of the African National Congress (ANC), Mr Alfred Nzo from Lusaka, was a speaker at the Sixth General Assembly of the World Council of Churches (WCC) here at the weekend.

Also attending the public forum, at which the situation in South Africa as seen through the eyes of the ANC was the subject of Mr Nzo's invited speech, were at least seven other members of the ANC, including a white woman.

The forum — "Apartheid and South Africa" — was addressed by a member of the Angolan Council of Churches, the Rev Ntoni Nzinga, who told the audience that the effect of apartheid in South Africa was not confined to this country but also "spilled over to neighbouring countries such as Angola".

He also accused South Africa and the five Western countries involved in working out Namibia's independence — specifically the United States — of blocking efforts to work out a peaceful settlement.

The president of the South African Council of Churches, Dr Manas Buthelezi, was also sup-

posed to address the forum, but his address was postponed because of a technical hitch.

It was during a question session after Mr Nzinga's address that the ANC was mentioned and the Moderator, Ms Annette Hutchins, asked Mr Nzo to take the floor. Mr Nzo is one of two delegated observers from the ANC at the WCC.

The other, the Rev Barney Pitso (Anglican Church), earlier told the audience that the "liberation issue had been enjoying a very low profile at the WCC.

"Most people here do not even know that there are senior representatives of the ANC present here as observers. We should play a much bigger role — if we do not, something vital will get lost in not allowing discussion with us. We should be able to present our case if the churches are prepared to listen as they say they are," he said.

While most news reports do indeed create the impression of a high political content at the assembly, what is in fact more evident is the popularity of worship services at least three times a day and the sound theological basis of keynote speakers in their addresses," he said.

D. Di Matha
11/8/83
**Dissidents form
new church** *(28)*

PORT ELIZABETH — The excommunication of the leader of a dissident sect in the Order of Ethiopia Church was condemned at a service attended by an estimated 2 000 people here yesterday.

It was announced that the break-away group would form a new church known as the Independent Ethiopian Catholic Church of South Africa.

The dispute arose over the election and installation of the new bishop of the order, the Rt-Rev Dr Sigqibo Dwane.

The break-away group which held yesterday's service is led by an expelled minister, the Reverend Sydney Dwane, the Reverend Lulamile Ntshebe, from Port Elizabeth, the Reverend Mgojela from Kimberley and the Reverend Donaldson Mquqo from Cape Town.

During the two-hour service, speakers and preachers denounced the election of the new

bishop claiming "it was a far cry from the prayers and wishes of the founder," the Reverend James Matha Dwane, the new bishop's grandfather.

After the service, Mr Ntshebe issued a statement in which he lashed out at his excommunication and said he had not been officially notified by the Anglican Bishop of Port Elizabeth, the Right-Reverend Bruce Evans.

Meanwhile, it is understood that Canon M. Hopa, who was favoured by the dissident group as the first bishop of the order, has moved out of his official home at St Bernard Mizeki, Kwazakhele, as the head of the order, and moved into his four-roomed private home nearby.

Mr Hopa took up leadership of the order in Port Elizabeth after the Reverend Ndabankulu Dwane, Dr Sigqibo Dwane's father, retired.

Bishop Evans was not available for comment last night. — DDC.

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Dr Allan Boesak

cautioning against over-emphasising the issue of nuclear disarmament if it were at the expense of problems such as hunger, poverty and injustice.

The newspaper said his voice kept almost 4 000 participants listening, charming and "seducing" them, even if they did not like what he had to say. It described him as South

into controversy by saying that the church should not abandon oppressed people who had turned to violence".

TALKS

This was read by some of the media to mean that he supported violence. But what he said was that if people take up arms after years of non-violent attempts to win justice, the church must continue to support them — "not by supplying arms, but by supporting them and bringing them back from the battlefield to the conference table".

The church should try to convince these agencies that no solution could be obtained through violence.

"FLOWERED"

The Globe and Mail said Dr Boesak had "flowered as a leader in South Africa, leading a resurgence of black political activities and renewed opposition to the Government's constitutional proposals".

He is being mentioned as a possible successor to the secretary-general, Dr Phillip Potter, but the newspaper says the WCC is unlikely to choose another controversial Third World figure "after its recent stormy history".

territories.

The delegation is led by the association's chairman, Mr Bob Chancellor, Southern Africa correspondent for Voice of America, and includes another American journalist, a Briton and a West German.

It is not known if representatives of the Zimbabwean Government will agree to meet the delegation.

Restrictions

Under the restrictions announced yesterday Zimbabwe, Zambia, Mozambique, Angola and Tanzania will bar foreign correspondents accredited to South Africa, and correspondents banned in one frontline state will be banned in all of them.

Yesterday the Zimbabwe Government ordered a Johannesburg-based BBC reporter to leave the country in compliance with the frontline states' decision.

The Argus Africa News Service reports from Maputo that a spokesman for the Mozambique Government confirmed today that the ban did not apply to South African journalists.

America has expressed regret at the restrictions, reports Sapa-Reuter from Washington.

Freedom

State Department spokesman Mr John Hughes said: "No attempts should be made to restrict freedom of the Press and therefore we would particularly regret any restrictions on access to information posed by those countries."

Action is also being taken to restrict the operations of South African news gathering organisations in Zimbabwe, and the bureaux of the Argus Group and of South African Associated Newspapers operating in Zimbabwe will possibly be limited to one man each.

Botswana appears unlikely to join in the banning of South African-based foreign correspondents.

Afrikaans church leaders meet PM

Provincial Reporter

AT the invitation of the Prime Minister, Mr P W Botha, leading members of four Afrikaans churches have met him with members of the Cabinet in Pretoria for what were described as "informal discussions"

Mr Botha said he hoped to have similar talks with other church groups soon.

Among the issues discussed yesterday were bonus bonds, Sunday sport, censorship, the morale of the community and matters related to family life.

The Prohibition of Mixed Marriages and Immorality Acts were not discussed.

The Rev Tappies Möller, Western Cape Moderator of the Ned Geref Kerk, said Church and State representatives at the meeting were free to exchange views on matters of mutual concern. No decisions were made.

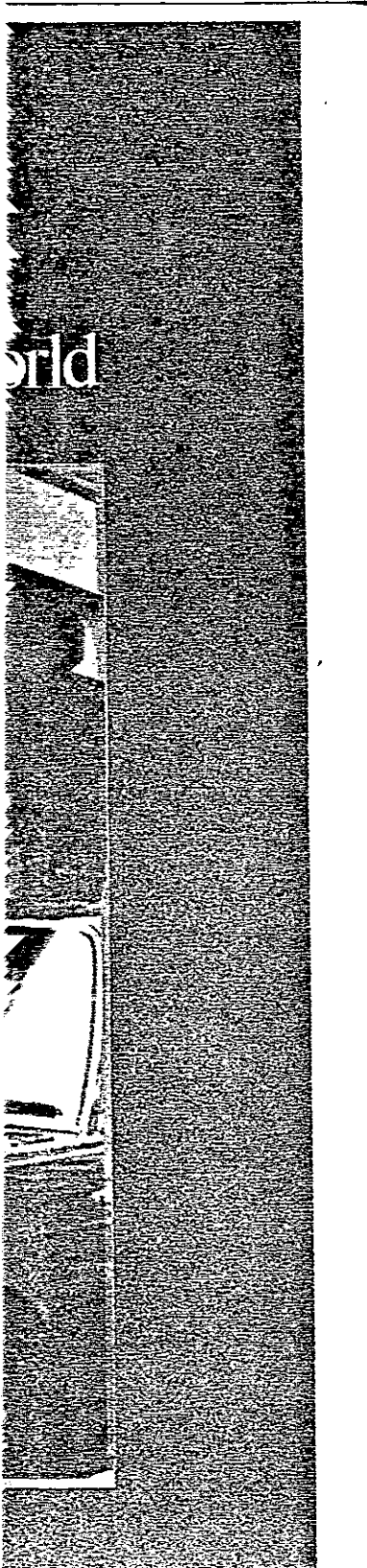
REPRESENTATIVES

The Ned Geref Kerk was represented by the Rev Kobus Potgieter, Moderator of the General Synod of the NGK; Dr Dirk Fourie, actuary, and Mr Möller, assessor of the General Synod.

Representing the Gereformeerde Kerk were Dr J Visser, Dr P J de Bruyn and Dr C J Malan.

Hervormde Kerk representatives were Professor Bart Oberholzer, chairman of the General Assembly; the Rev Mossie van der Bergh, deputy-chairman, and the Rev J C de Lange, scribe.

The Apostoliese Geeloofsending was represented by Dr F P Moller, head of the church; Pastor W Uytendboogaardt, executive officer, and Pastor J F le Roux, national secretary.




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MUSLIMS DIVIDED

The government's new constitutional proposals are threatening to split SA's Muslim community. The Islamic Council of South Africa (ICSA), the national body to which most Muslim groups are affiliated, has rejected the constitution because it claims it entrenches ethnicity and does not meet the aspirations of blacks.

But several influential Muslim groups are now saying that the ICSA has no right to meddle in politics. Trustees of the Juma Masjid Trust, the body which controls the Grey Street mosque, as well as the Sydenham Muslim Association, have resigned from the council in protest.

Executive director of the ICSA, Ibrahim Bawa, denies that the constitution is polarising opinion in the Muslim community. He says Muslims throughout the country generally support the stand taken by the ICSA and those that

don't are motivated mainly by self-interest. Several of the breakaway trustees are members of the South African Indian Council and could be in line for seats in the proposed Indian chamber of deputies in the tri-cameral parliament.

Says Bawa: "These people are partly motivated by the glitter of office and the opportunities it opens up for them." According to him, the ICSA made its position on the constitution known as far back as 1977 when it rejected the government's original proposals. On the question of the ICSA making political pronouncements, he says: "Islam is a way of life. It governs everything that one does. It contains economic doctrines as well as religious and political ones."

However, dissent in the Muslim community runs deep. Prominent Durban businessman, Mohamed Suleman, recently warned that the Muslim community could find itself out of step if it

heeded the ICSA's call to reject the proposals. "The Muslim community, small as it is, is part and parcel of the Indian community. And if the new constitution is pushed down the throats of the Indian people, as may well happen, Muslims faithful to the ICSA call will find themselves at a grave disadvantage."

Bawa, however, says the ICSA took its stand on a matter of conscience. He says there is no compulsion on Muslims to accept its viewpoint. Further affirmation of the ICSA's position came last week when the powerful Jamaat-e-ulema, a school of Muslim theologians, also rejected the government's proposals as "un-Islamic." Some say the Jamaat-e-ulema's decision draws the debate to a close. For, while Muslims could turn their backs on the ICSA, they cannot do the same to the Jamaat, which is the supreme Muslim authority on Islamic matters in Natal.

~~115~~ (28)

9

Muddled at
but often correct

D. D. Dispatch ~~(S)~~ (58)
~~1/1/1983~~
Methodists urge peace

EAST LONDON — The Methodist Church of Southern Africa has a significant number of members and adherents in Mdantsane, and a vital pastoral concern for all its people, the Reverend Paul Welsh, chairman of the Queenstown District of the Methodist Church, said yesterday.

"We deplore the violence and loss of life that has taken place over the

last few weeks," Mr Welsh said. "We deplore the violence of the intimidators on both sides — the vigilantes and throwers of stones and petrol bombs."

He said the issue was that most people wished to get to work particularly in this time of unemployment and economic recession. He therefore urged that the way to peace was through consultation and negotia-

tion.
"We ask that the authorities meet with community leaders who can speak on behalf of the people," Mr Welsh said.

He asked employers to be patient with employees who were experiencing difficulty in getting to work in time and for them to use their influence to urge both the authorities and the people to seek negotiated solutions. — DDR

Fraud charges dropped

9/18/83
D. D. Patu
UMTATA — The office of the attorney-general has declined to proceed with charges against the ex-president of the breakaway United Methodist Church of Southern Africa.

The Rev Weston C. Zweni made several appearances in Flagstaff court on a R16 000 fraud charge and was granted R5 000 bail pending the attorney-general's decision. — DDR.

Boys rally in 'day of action'

Other 16 pupils who have been suspended since the boycott began.

Pupils contacted yesterday at the 10 schools said they had boycotted certain classes and held meetings to discuss the situation at Mountview.

While a spokesman for the Directorate of Coloured Education said pupils from six schools in the Wynberg area and "a few" in the Bellville area had participated in "unusual activities", only three principals were prepared to confirm that disturbances had taken place at their schools.

At the Harold Cressy High School, where the principal insisted the school had had a "normal day", pupils were equally adamant that each class had left their lessons at various stages during the day to attend a meeting on the Mountview issue.

Usual lessons were cancelled at the Spes

brought into Angola's political structure, the Cubans would have to leave the country. That would also be a major setback for Swapo.

The capture of Cangamba, in the south-east of Angola, is a clear victory for Unita and a major setback for the MPLA government. The role of South African forces or aircraft in the capture of the town is disputed.

Angop, monitored in Lisbon on Wednesday, quoted an eyewitness to the attack as saying: "Cangamba ceased to exist."

According to Angolan reports, Cangamba was heavily garrisoned by Cuban and MPLA forces.

Observers here feel that the battle may mark a turning-point in the eight-year guerilla war between the ruling Marxist government and the pro-Western Unita rebels.

SCHOLARSHIPS

FOR APPLICATIONS
Candidates are advised that the address for the South Africa-at-Large Office must be sent to the Cape Province, PO Box 3132, Cape Town, 8000

Bona High School for the last two hours of the day while pupils participated in a "teach-in" on the conditions leading to the crisis at Mountview. This was confirmed by the principal, Mr R van den Heever.

At Lavender Hill Senior Secondary School, pupils put at 200 the number who boycotted classes.

The Trafalgar High School principal, Mr D Emeran, confirmed that after writing exams in the morning pupils decided not to participate in usual lessons for two periods, to "show their sympathy" with the Mountview pupils.

The principal of Crestway High School in Steenberg, Mr Y da Sousa, confirmed that during the school breaks pupils had held a special assembly.

Pupils of Bridgetown High School in Athlone, whose principal denied any unusual activities, claimed that between 50 and 60 percent of the pupils had participated in a boycott of lessons.

Pupils of Oaklands Senior Secondary in Lansdowne said their principal had closed the school immediately after exams ended yesterday morning, "in order to stop our planned action".

Many pupils returned to school in the afternoon to participate in a discussion session about Mountview.

Manenberg High School pupils said the majority of the school's pupils participated in a two-hour meeting in the school courtyard. The principal could not be reached but a teacher who answered the phone denied this.

UWC students broke from their usual programme early in the day and after attending two mass meetings on campus, decided to boycott classes for the rest of the day.

The directorate's spokesman, Mr N Eales, said pupils at the schools had made "token gestures of support for a period or two, mostly by sitting still in their classrooms".

Schools are expected to operate normally today, he said.

Luckett's wife may not work

Staff Reporter

MRS Kathy Luckett, the Cape Town teacher who has been battling for 2½ years to gain permanent residence in South Africa, has been granted a temporary residence permit for a year — provided she does not work.

Mrs Luckett, the wife of the Rev Syd Luckett who is chairman of the Anglican Board of Social Responsibility, was refused re-entry to South Africa after a visit to Zimbabwe last month and later told that she could remain till a decision on her future was taken.

A Briton, she has been trying unsuccessfully since the beginning of 1981 to gain permanent residence in South Africa.

Mrs Luckett said yesterday that she felt "ambiguous" towards the decision. "It is a relief to know I can stay, but not being able to work is quite tough," she said.

Huss in first City concert

LAST NIGHT saw the first Cape Town appearance of Rumanian-born conductor Hugo Jan Huss.

In a Classical first half, the CTSO performed a stylish Haydn Symphony No 73, and thereafter Jeremy Menuhin joined the orchestra for Mozart's evocative C major Concerto, K467.

The rest of the evening was devoted to Ravel's magnificently orchestrated account of Mussorgsky's "Pictures at an Exhibition". A full review follows.

DEON IRISH

Too late for classification DEATHS

DUVEEN. — Vernon, beloved husband of Anita, devoted father of sons Paul and Nigel and daughters Lynne and Adele, grandpa of Justin, Karl, Doron and Raoul, passed away peacefully on Thursday, August 18, after a long illness bravely borne. Always remembered with love and affection. Funeral today at Pinelands No 2 at 2pm. Prayers Sunday 20th at 6pm at 103 Bordeaux, Marais Road, Sea Point.

DUVEEN. — Vernon passed away peacefully on Thursday, August 18. Deeply mourned by Ida and Norman Gattahell and family.

TV2 review

THURSDAY night's general magazine programme seldom failed to impress.

Last night's viewing came entirely from the Durban studio, which provided items that reflected the life-styles of its people.

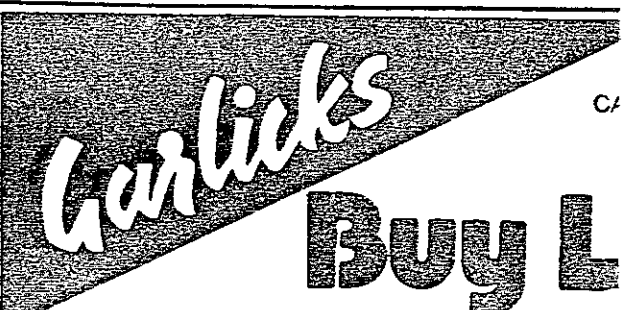
It is commendable that educational programmes which are of great value to school-children are given prominence.

Although I found Watson Wass not competent enough to handle a discussion with the theatre

group Umoya, it was nevertheless interesting to listen to producer-director Bobby Rodwell telling us how the group dramatized material from high-school syllabi.

The interview with some of the delegates from the African States attending the Bible Society of Southern Africa seminar was worthwhile.

The Fight Series should be every boxing fan's favourite programme. **JOE GUWA**



<h3>Bulbs *</h3> <p>New seasons!</p> <p>Selected variety just in — (including)</p> <ul style="list-style-type: none"> Zephyranthus 45c Nerine Bowdinii 45c Chlidanthus 25c Tigrinum 45c Tuberosa 25c Clivias R3,50 Pink Arum 75c Tigridias 15c Liatris 45c <p>also in our</p>	<h3>Electrical SHOP</h3> <p>Vigilite ...</p> <p>Emergency light makes light of dark problems R23,95</p> <p>'Rockman' Cassette Player</p> <p>Ideal for joggers and lonely long distance runners (with earphones) R44,50</p>
<h3>Garden Shop</h3> <ul style="list-style-type: none"> 'Jobe' sticks R1,65 Pea & bean net R5,99 Polka dot gardening gloves ... pr R1,75 Air ferns R2,50 Just hang up — no watering Protea seed 10 Varieties pkt R1,05 	<h3>clothes blow-dryer</h3> <p>'Smiths' answer to wet-day washing. Ideal for flat dwellers</p> <p>R169,00</p> <p>Electrical (Dept)</p>
<h3>Brass polishing cloths</h3> <p>Imported from England. Impregnated with polish to give a beautiful shine to all brass and copper</p>	<h3>glass gifts</h3> <p>Salad bowls R26,95</p> <p>Now R13,95</p> <p>'Royal Brierley' lead crystal glasses R19,99</p>

'SABC

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~~28~~

C. Herald
28/8/83

against

Islam'

The chairman of the Al-Jihaad Islamic Movement, Mr Hassan Khan, believes that the South African Broadcasting Corporation is waging a propaganda campaign against the Islamic faith.

Mr Khan was reacting to last Thursday's episode of The Heart Of The Matter on TV1, the second in a series set in British East Africa during the war years.

Mr Khan, who is also the chairman of the Scotsche Kloof Civic Association, said a conversation in the play between Captain Scobie, the leading character, and the Muslim trader, Yusuf, created a total distortion of Islam and its principles.

In the incident Scobie offers Yusuf a drink and is surprised when he accepts.

- claims Muslim leader

Scobie asks if this is not against Yusuf's religion, but is told that "these are modern times" and that "at that time The Prophet did not know about these things".

Mr Khan said: "The coons and choirs are also often portrayed on televi-

sion as being part of Islam. This is not so".

"All anti-Christ statements are omitted from television programmes. I agree with this practice, so why can't the same be done for Islam?"

Mr Eric van der Merwe, public relations officer for SABC-TV, said he was sorry if anyone had been offended by the episode.

"It was not our intention to do so," he said.

INDIVIDUAL

"I don't think the actions portrayed were anti-Islamic either. After all, it is up to the individual to refuse such offers if they are against the principles of his religion, whatever it is."

Mr van der Merwe said the series is a joint production between a South African company and a German concern.

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Clarke, D.G.
Contract workers and underdevelopment in
Rhodesia. Gwelo, Mambo Press, 1974.
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Dunlop, H.
The Development of European Agriculture in
Rhodesia, 1945-1965. Salisbury, University of
Rhodesia, 1971. Occasional Paper No. 5.
338.186 891 DUNE

Service told issue is not with Sebe

August 1963

28

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D. Ngwenya

Sebe

MDANTSANE — Mdantsane residents were not at issue with the Ciskei Government but with Pretoria, an audience of more than 1 000 was told at a service in Duncan Village.

"We are not concerned with Sebe and his government," said Mrs J. Hobana, an executive member of the Border branch of the National Women's Association (NWA) which organised the service to commemorate the 1966 march by thousands of women on Pretoria.

"The Pretoria government, Sebe's masters, are the people who created apartheid and they must answer for what is happening now," Mrs Hobana, who is also president of the NWA's Mdantsane branch continued, to shouts of "Amandla".

"We are not visitors in South Africa. We were born here and we are here to stay. Our rights are our children's rights. We must fight for them," she said.

Various speakers touched on the three-week-old bus boycott in Mdantsane, the political turmoil in Ciskei, and apartheid in South Africa.

Mrs N. N. Mgabela, said the NWA, an affiliate of the non-racial South African Federation of Women, was to embark on a drive to organise white women.

She said it took her an hour every morning to get to a railway station from her house in Mdantsane. "but we as residents started the bus boycott and we are the people who will decide when to call it off. Shootings and killings will not deter us".

She urged people to try to get to work even if it took them the whole morning.

"We have got to show our employers that this is not a boycott by hooligans. It is a peaceful protest by disciplined people."

The Reverend Alf Dlamini, vice-president of the Border Council of Churches asked the audience to pray for a sense of evaluation among black people.

"We have got to know where we stand. This is not a blacks-only struggle. Everybody who is moved by apartheid, racism and injustice must get on the wagon," he said. — DDC

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eastern Transvaal.
A spokesman for the South African Prison Service said in Pretoria today a fourth man was being treated in hospital for light injuries.
The names of the dead and injured men have not been released, because their next-of-kin have not yet been notified.

The spokesman said there was no link between the maximum-security prison — which is inside Barberton's boundaries — and the prison farm, which is out in the country.

Two of the men died last night, shortly after being admitted to the Barberton General Hospital. The third man died shortly after 7 am today.

An Eastern Transvaal Police spokesman today confirmed the SAP were investigating last night's incident.

● See page 4.

23/1/83
28
H. J. Salt

Threats made on life of Boesak and mother since launch of UDF

By BRIAN STUART
Religion Reporter

THREATS have been made on the life of Dr Allan Boesak, president of the World Alliance of Reformed Churches, who flies to Washington tomorrow to speak at a civil rights rally at the Lincoln Memorial.

Dr Boesak said today there had been threats in the past, "but there have been far more than usual this week since the United Democratic Front (UDF) meeting on Saturday".

He was particularly upset because a man had telephoned his mother, who is 68, "to tell her what they will do with me".

PHONE RIDDLE

Dr Boesak said: "Not many people know how to get hold of my mother, because she does not live with us in Bellville. Only people who have ways and means of finding out who my mother is and where she lives could make such a call."

"But little surprises me after the trial at which it was said Afrikaanse Weerstandbeweging people intended to assassinate myself and Bishop Desmond Tutu."

Dr Boesak said apartheid was a violent system which had created a violent society.

He added: "The Government is not able to deal with the problems of South Africa in terms of constructive, imaginative



Dr Allan Boesak

chance. Instead we get either the structural violence of apartheid or military and physical violence.

"You create an atmosphere of violence, in which these threats can happen," he said.

"I have told my church, my wife and family, my mother, that my life is in God's hands."

ADDRESS

On Friday, Dr Boesak is to speak at Washington Cathedral at a service which is planned as the culmination of a week of Christian focus on the work of the late Dr Martin Luther King, spiritual leader of the civil right movement.

● The United Nations Special Committee on Apartheid has sent "warm greetings" to the United Democratic Front

and congratulated it on its launching.

Mr Al-Haji Yusuf Maitama-Fule, chairman of the committee, said in a lengthy letter to the UDF executive that its opposition to the constitutional proposals was welcomed by the committee and "indeed by most of humanity".

He said: "The constitutional proposals are designed to entrench racism and apartheid. They are part of an effort by the authorities to dispossess and de-nationalise the African majority."

'MANOEUVRE'

The proposals were neither a step in the right direction, nor merely unsatisfactory, but a "manoeuvre to divide the people".

The UDF is hoping that a message of support from the UN Special Committee against Apartheid will clear the way for a UDF meeting with UN Secretary-General, Dr Javier Perez de Cuellar, in Cape Town.

However, the UN chief might be reluctant to give South Africa an excuse for again questioning UN impartiality by meeting the UDF which operates outside the Government arena.

The UDF publicity secretary, Mr Mosiwa Lekota, was today hopeful that Dr Perez de Cuellar would see the UDF following the message to the UDF by the Special Committee on Apartheid.

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Case Taints 27/8/83.

Tutu testifies men freed

Own Correspondent
AUCKLAND. — Six New Zealand anti-apartheid protesters accused of rioting were acquitted yesterday after Bishop Desmond Tutu appeared as a witness.

After the summing-up by lawyers and the judge, the jury found the accused not guilty.

Two of the defendants were leading radical Maori-rights campaigners Ripeka Evans and Hone Harawira and another was Will Ilohia, Tongan-born manager of the controversial reggae rock group Herbs.

Bishop Tutu was called to the Auckland District Court witness box on Thursday by Harawira, 28.

Harawira, Evans, 27, and Ilohia, 32, and the other three defendants were facing rioting and unlawful-assembly

charges arising from the 1981 Springbok tour.

Harawira conducted his own defence after pleading not guilty.

Identifying himself as Anglican Bishop of Soweto and general secretary of the SA Council of Churches, Bishop Tutu said: "To be anti-apartheid is to be pro-justice. It is to seek a democratic society in which people count for what they are.

"It is not an anti-white movement, it is a concern for equity and justice."

The prosecutor called on the jury to distinguish between the right to protest and a breach of the law. A defence lawyer said the facts of the trial were elusive and claimed police witnesses had used pejorative language.

Star 27/8/83

~~25~~ 28

Free enterprise, US have become 'dirty words' in Third World

WCC attacks capitalism

Free enterprise seems to have become a dirty word for the World Council of Churches.

Its attacks on the system and an anti-American attitude have become something of a slogan.

Why do the national councils of churches all over the world and their parent body, the World Council of Churches, see so little worth in free enterprise — Karl Marx coined the word capitalism — and the Americans who practise it so effectively?

The Anglican Dean of Johannesburg, the Rev Mervyn Castle, explained: the capitalist regimes have been the most exploitative in the Third World.

"Because the WCC



Rev Dr Khoza Mgojo ... peace and justice.

composes so many churches in the Third World, we must be very sensitive to their views," he said.

He said all pronouncements at the WCC meeting in Vancouver, Canada, were based on fact — including the criticism of US political policies.

The seven-yearly World Council of Churches slanging game is over. The anti-American, anti-free enterprise rhetoric has subsided since the marathon session in Vancouver, Canada. Is "capitalism" the root of evil? Are the Americans aligned with the devil? Russell Gault, of The Star's 24 Hours team, talked to some South African clergymen about the WCC.

He denied the apparent reluctance to criticise Third World politics and communist oppression affected the WCC's credibility.

"You don't criticise what you don't know about. I'd rather criticise someone I know — constructively," he said.

The president of the Methodist Church of

South Africa, the Rev Dr Khoza Mgojo, attended the Vancouver conference as an observer.

He said: "The WCC is concerned mainly with justice, peace and freedom and is against any kind of oppression. I don't believe it is soft on the Third World or the Eastern Bloc."

Dr Simon Gqubule, a Methodist delegate to the conference from Maritzburg, and who was initially quoted at Vancouver as favouring an armed solution to South African problems, said:

"We aren't anti-American. We're anti-American involvement



Professor D J J Botha ... easily indoctrinated.

in other people's affairs such as Latin America, the Pacific Islands. We are also concerned about American attitudes on nuclear issues."

He said the reason other countries were not singled out as far as abuse of human rights was concerned was be-

cause the majority — the WCC is dominated by Third World and communist nations — did not want accusations made.

The Johannesburg representative of the National Council of Priests, Father Wilkinson, said the WCC was currently going through a stage of appeasing various countries.

The Moderator of the Presbyterian Church, the Rev Robert Dowie, declined to talk to 24 Hours, but the church's clerk of assembly, Mr Chris Aitken, who was also at Vancouver, said much of capitalism was selfish — it could become greedy and trample on everyone.

Professor D J J Botha, head of the department of economics at the University of the Witwatersrand, said he believed clergymen were easily indoctrinated into following a political line without understanding.

"They don't know how economic systems work. They don't read," he said.

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Cape Times 29/8/83

Tutu tells of visits overseas

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1983

JOHANNESBURG. — Racism remained an issue which troubled the consciences of people abroad, the general secretary of the South African Council of Churches, Bishop Desmond Tutu, said in Johannesburg on Saturday.

Bishop Tutu was speaking at a media conference on his return from a three-week visit to Canada, the United States and New Zealand during which he met church leaders, diplomats and an execu-

tive of the African National Congress.

The bishop likened his journey to "a bird being let out of its cage". It was his first trip abroad since his passport was withdrawn by the government more than two years ago.

The SACC secretary general said his talks with the political secretary of the ANC, Mr Thabu Mbeki, in North America, were friendly.

Before this trip, Bishop Tutu said the ANC would probably lay down arms if the government met them at a conference table, and that he was prepared to act as a go-between.

Bishop Tutu was issued temporary travel documents last month to enable him to attend the World Council of Churches Assembly in Vancouver, Canada, a church conference at Oregon in the United States, and to visit New Zealand as a guest of the National Council of Churches. Bishop Tutu also met the New Zealand Minister of Foreign Affairs, Mr Warren Cooper.

"In New Zealand I was able to gather more information about the demonstrations during the Springbok rugby tour of 1981," he said.

'Not true'

"That demonstrations were staged by irresponsible youths and lunatic fringe political activists is not true. Among the demonstrators were church people, professionals and grey-haired men and women.

"The issue of apartheid was of prime importance to people in New Zealand."

Bishop Tutu said he also met officials of the Halt Apartheid Rugby Tours Organizations in New Zealand.

Bishop Tutu said the WCC Assembly was concerned mainly with worship and that South African issues were not the absorbing obsession that many had expected.

He told people in the countries he had visited that the Prime Minister, Mr P W Botha, was courageous in risking the unity of his people in admitting that South Africa's future lay not only with whites.

"However, I said that because he has stopped short of including blacks in the constitutional proposals, they were a monumental hoax."

The news that the United Democratic Fund — a new political group claiming 400 organizations — has been launched successfully on a national level was "exhilarating", the bishop said. — Sapa

HURLEY FIRM ON ATROCITIES

By ZWELAKHE
SISULU
ARCHBISHOP Denis
Hurley, president of

the South African Catholic Bishops Conference (SACBC), yesterday said he stood by the statements he made regarding alleged atrocities in Namibia, even though he may be charged.

In February this year, Archbishop Hurley made a Press statement in which he alleged that South African forces in northern Namibia were committing atrocities against the local population.

Archbishop Hurley said that in July he was informed by the police that a docket had been forwarded to the Attorney-General with a view to possible prosecution against him, as a result of the statement.

SWAPO

In his statement on Namibia, Archbishop Hurley had highlighted certain alleged atrocities and the massive support that Swapo enjoyed in the area.

Archbishop Hurley said he was informed by the police that a charge against him was being investigated under certain provisions of the Police Act.

"I was invited to make a statement pertaining to the incidents, but on legal advice I refused to do so," Archbishop Hurley said.

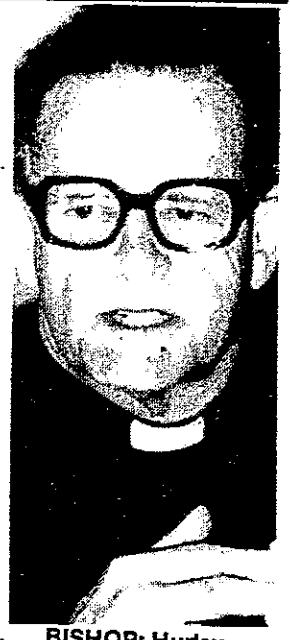
WINDHOEK

In view of the possible charge, he said, he had instructed his legal advisors to investigate the matter further.

"They have had a number of consultations in Windhoek with parties who had first-hand knowledge of incidents pertaining to my previous statement and have perused official court documents such as inquests and summonses issued against the authorities for damage resulting from unlawful

action by the South African forces." Bishop Hurley said.

He added: "Upon careful consideration of the facts presented to me I am satisfied that I have complied with my duties and that I certainly have grounds for believing that my previous statement was well-founded."



BISHOP: Hurley.

98 reported held: Release Ciskei figures due on Monday

Release Cosas members call

D.D. puter 3/9/83

28

EAST LONDON — Ciskei security police have promised to reveal the total number of people detained in Ciskei since the shooting at the home of the Minister of Foreign Affairs, Mr B. N. Pityi, on July 14.

The head of the security police, Colonel Z. Makuzeni, said yesterday he was not in a position to supply the figure but added he would have it ready on Monday.

The following 98 people are known to have been detained in Ciskei since July 14:

Brigadier H. N. Tamsanqa, July 14.

Captain J. Ntwasa, July 16.

Mr L. Siyo, former inister of ealth and Welfare, Mr Sipho McDonald Tanana, former deputy manager of Mdantsane, Mr Philemon Mateza, Mr Mbutelo Xaba, Colonel M. G. Pakade of Ciskei police.

Col M. F. Tele of Ciskei police, July 20, later released.

Col Louis Nhonhonho, former CCIS man, Major Mlotana, former CCIS man; Warrant Officer Damoyi, former CCIS man; Col L. Nkani of Ciskei defence force, Lieutenant General X. C. Sebe, former head of state security.

Mr Moses Twebe, former Robben Island prisoner, admitted to hospital on July 26.

Corporal Khambashe Sebe, 18, son of General Sebe, on July 19.

Lt Colin Sebe, Ciskei Defence Force, 21 years old, son of Mr Namba Sebe, Minister of Trans-

port, on July 20.

Lt Toni Sebe, Ciskei Defence Force, nephew of Mr Namba Sebe, on July 20.

Captain M. R. Dlabantu, formerly CCIS, on July 18, Mr Sisa Njikelana, vice-president of SAAWU, on July 21, Mr Bonile Tulumu, official of SAAWU, on July 21, Warrant Officer M. Uana, formerly CCIS, Gen Sebe's official driver, on July 27.

Sgt N. Matenjwa, formerly CCIS, on July 27, Mr Mzwandile Mampunye, on July 27, Mr Newell Faku, on July 27, Mr Sheperd Dumezeweni, on July 20, Mr Lulamile Qamarana, member of Transport and Allied Workers Union, on August 8.

Mr Cameron Mzimane, member of Transport and Allied Workers Union, in hospital after hunger strike.

Lewis Mncoco, CNIP member and instructor at textile school, Mr B. Goba, CNIP member, Mr Nkululeko Wasa, 27, admitted to hospital, Mr Mzukisi Meyane, 18, admitted to hospital but discharged later, Mr Lungelo Dwa-ko, Cecilia Makiwane employee, Christopher Berge, CM Hospital employee, Major-General Tailefer Minnaar, reported detained on August 23, transferred to Westkoppies Hospital in Pretoria, released by court order, re-detained by court order, re-detained by court order — extradition sought by Ciskei.

Mr Sindile Tabata, August 3; Miss Priscilla Maxongo, Mr Zuko Simandla, Mr Humphrey Maxhegwana, August 5, Mr Godfrey Shiba, Mr Gardner Mambushu, Mr Eric Mntonga.

Reported to have been detained on August 6: Nomgqibelo Nkosi, Fumene Tom; Andile Siyalana, Thembinkosi Mhlonlo, Boloni Dyani, Michael Dyani, Vuyisile Dyani, Mzwandile Dyani; Ndile Mlotyana, Captain Gabashe.

Vuyani Ncana, Daniel Ncana, Mzingisi Sithole; Nkululeko Mtshaveni, Mandla Tshangela, Charles Maswana, Mgeqeka Mdashu.

Mr Kholisile Mashibini, August 9; Mr Robert Nkokazi Transkei deputy consul, August 5, who was later released; Mr A. M. Lubisi; Mr Ben Nomoyi, August 10; Mr Hintsu Siwisa, August 8; Mr Robert Booysen, August 17; Miss Nozipho Kumkane, who was later released; Mr Charles Ngakula, detained on August 17, Mr M. Maqosha, detained August 16, Mr D. Qabaka and Mr N. Nkohl.

The following local trade unionists: Mr Bomsile Norushe, Mr David Tandani, Mr M. "Yure" Mdyogolo, Mr Boyce Melitafa, Mr Mr Bangumzi Sifingo.

Further detentions: Miss Nolinda Wontoti, Vuyisile Maki, Mr Pama Ntanga, Mr Thembile Gekelali, Mr Mxolisi Mkalipi, Miss Sindiswa Sifingo, Miss Nomhase Hobana, Miss Zukisa Faku, Miss Yalaks Sifingo, Mr Mvuyo Malgas, 19 (student).

Mr Douglas Rubusana, two weeks ago, released after two days, blind learner switchboard operator at CM Hospital, Mr Thami Klaas, organiser of Masazane Open School in East London.

Mr Hubert Mfana Jekwa, 44, garage owner and boxing promoter, Dr Lawrence "Duku" Msanli, Mr Zoia Matlapeng, Mr Hetese Ntibixeliwa, Mr Phumlani Mbane, Mr Namba Morris Sebe, Minister of Transport, younger brother of President Lennox Sebe and older brother of General Charles Sebe.

The Reverend Ernest Baartman, Mdantsane superintendent of Methodist Church of South Africa, on August 31.

Mr Tololo George, Mr Madoda Puluu, Mr Lungelo Nza, Mr Mlamli Nazo and Mr Magqabi Nazo. — DDR.

EAST LONDON — The Eastern Cape branch of the Congress of South African Students has called on the Ciskei Government to release all Cosas members who are being detained under security laws — or bring them to court immediately.

This was made clear in a statement released yesterday by the publicity secretary of the student body, Mr Mncedisi Nontsele.

Mr Nontsele said that Cosas condemned the Ciskei government's action of detaining its members who had merely supported their parents in boycotting buses after passenger fares were increased.

"We also abhor the violent measures used by the Ciskei government's forces to quell the boycott rather than listen to representatives of the people", he said.

Mr Nontsele said it was the Ciskei government's "ignorance" which was responsible for the situation which prevailed in Mdantsane.

"We therefore call on the Ciskei Government to listen to the grievances of the people it claims to represent and put a stop to the killings, torture and detentions", he said.

"We call for the immediate release of all Cosas members being held in detention ... or bring them before the court immediately." — DDR.

EAST LONDON — The Methodist Church was shocked to learn of the detention of the Rev Ernst Baartman by the Ciskei Government on Thursday, the president of the Methodist Church of South Africa, the Rev Dr Khoze Mgojo, said in a statement yesterday.

The statement read: "Mr Baartman had ministered with love and compassion to the people of Mdantsane for nearly six years.

"Not only had he earned love and respect as a devoted pastor, but he is respected by blacks and whites of the Methodist Church throughout the country for his proclamation of the gospel of Jesus Christ.

"This act of detention by the Ciskei is very unchristian, especially

given Mr Baartman's commitment to peace in Southern Africa.

"Detaining people will never solve the problems facing governments. Its only consequence is to instil anger and resentment in the hearts of people who know what Mr Baartman is committed to and who have worked towards reconciliation.

"I have tried to contact Chief Lennox Sebe, or someone close to him, to make representations for the release of Mr Baartman, but to no avail.

"I am still trying to contact them.

"In the meantime, I want to make a public call for the immediate release of Mr Baartman, or, alternatively, for the Ciskei Government to

bring him to court immediately so that whatever he is alleged to have done can be examined in a fair and open trial."

Mr Baartman, a former secretary of the Christian Education and Youth department of the Methodist Church, is a leading minister in the church and serves on various conference committees and ecumenical bodies.

He moved to Mdantsane in January, 1978, after accepting an invitation to take up his present position as superintendent.

The head of the Ciskei security police, Col Z. Mkuzeni, said Mr Baartman was held under Section 26 of the National Security Act. The Act provides for indefinite detention. — DDR

Church condemns minister's detention

28
8/9/83

Priest jailed for refusing to make statement

By MIKE LOUW

A PRIEST was sentenced in the Johannesburg Magistrate's Court to six months' jail yesterday after being convicted for refusing to make a statement before a magistrate under the Internal Security Act.

Father Thomas "Timothy" Stanton, no age given, of St Peter's Priory, Rosettenville, appeared before Mr L S du Toit.

He appeared under the Internal Security Act which requires a person to make a sworn statement before a magistrate if police believe it could help them in their investigations.

He was expected to make a statement to help police investigations in connection with the alleged involvement in high treason by a student at the University of the Witwatersrand, Mr Carl Niehaus, who is being held in detention.

Father Stanton refused to take an oath and told the court: "To give evidence for the State against this young

man would be a thing I would be deeply ashamed of for the rest of my life.

"I was told I would be given an imprisonment term if I failed to make a statement, but I would rather live in jail. I believe there are some people who could tell police what they want to know."

The magistrate read Romans Chapter 13 which says: "Everyone must submit himself to the governing authority."

Father Stanton refused to take an oath or make a statement even after the prosecutor, Mr B Groen, had later assured him he would be given an indemnity if he made a statement.

The magistrate said the priest's refusal to make a statement was due to his conscience which could not be described as reasonable.

He said high treason was a serious offence.

Father Stanton, clad in his religious attire, walked down to the cells from where he was to be taken to serve his sentence.

On no you don't! Until Sunday noon we're on water!

REFERENDUM

28 ~~2017~~ News 9/9/83

Key is a national convention

ARCHBISHOP PHILIP RUSSELL talks to BRIAN STUART, Religion Reporter

CHRISTIAN churches in South Africa will continue to call for a national convention as the most sensible and peaceable way of bringing about change, says the Most Rev Philip Russell, Anglican Archbishop of Cape Town.

Interviewed at Bishops-court on the constitutional proposals and the white referendum, Archbishop Russell said: "In a strange, almost Old Testament way, most people in this country do want to see the evolution and establishment of a Christian society in South Africa.

"The irony of that statement is that it makes the issue a theological rather than a political one.

"But I do believe that, as a nation, we are trying to see what the Lord is saying to us as people who are trying to be Christian."

"Family meeting"

Archbishop Russell said "solutions" could not be forced on people who had no part in the debate. The South African family had to meet, to sit together round a table, and discuss the future. And if the family was eighth-tenths black, then eight blacks would take their place with two whites at the "family" meeting.

"I believe that possibly most of those round the table would be seeking the guidance of the Holy Spirit, and the South African family could decide under that guidance how we would conduct our affairs."



Archbishop Philip Russell

Archbishop Russell said a specific problem in the coming referendum was that white people were expected to make a decision without any real information about how coloured, Indian or African people would participate in any new system.

"That raises immense questions," he said.

Asked whether Anglican bishops planned to issue a pastoral statement on the constitutional issue before the November referendum, as the Catholic bishops would do, Archbishop Russell said the Anglican episcopal synod would meet only after the referendum.

"As an individual, I believe that people must make their own decisions on the basis of what Christ is compelling them to do," he added. "What would Jesus do if he was faced with the ballot paper?"

"I don't believe you can vote 'for' somebody else. But what would our Lord do as a member of the Christian family, eight-tenths of whom are black, in this situation?"

Legitimate response

Archbishop Russell said that in addition to a "Yes" or "No" vote, not to answer the ballot question might also be a legitimate response.

"In the long view, it is important that individuals should work out their response before God, guided by the Holy Spirit, and not simply vote "Yes" or "No" because a dominee or parish priest told them to do so.

"If this soul-searching is properly carried out, it is possibly the most useful exercise that the ordinary white person with the ordinary vote has had since 1910.

"But you cannot make responsible decisions if you are simply doing what you are told to do," said the Archbishop.

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S. Times
11/9/83

Sister to fight for silent prisoner

By ALLAN SOULE

THE jailing this week of an elderly Anglican priest is likely to be taken up abroad by his outspoken sister — herself detained and then deported from South Africa 23 years ago.

Father Thomas "Timothy" Stanton, 62, of St Peter's Priory, Rosettenville, chose imprisonment rather than make a statement to the police about a University of the Witwatersrand student, Mr Karl Niehaus.

The tight-lipped priest is now serving a six-month sentence at the Diepkloof prison.

Sources close to Father Timothy now believe that his sister, Hannah Stanton — a former missionary in South Africa — will react strongly to the news.

They believe she will try to launch a campaign to draw attention to her brother's imprisonment.

Miss Stanton first made headlines in 1960 when she was deported from South Africa after being detained in Pretoria Central Prison for 7½ weeks.

Holy

At the time of Miss Stanton's detention under the emergency regulations, she was Lady Warden of the Tumelong Anglican Mission outside Pretoria.

Miss Stanton is at present on a lecture tour in Uganda.

But, says Brother Barnabas, a close friend and colleague of the jailed priest, international attention is the last thing Father Timothy would have wanted.

He said: "I have yet to meet a less political figure. He is a very wise and holy man and all his decisions are made through prayer."

"He is also a man of deep conviction and that is why he was sent to jail."

Brother Barnabas also claims that before appearing in court on Tuesday, Father



Hannah Stanton ... to launch campaign?

Timothy knew he would be jailed.

"Before he left he was fully aware of the consequences of his refusal to testify. He knew he would be jailed — he took his shaving kit with him."

Earlier, Father Timothy had refused to make a statement to police concerning Mr Karl Niehaus, a student detained under section 29 of the Internal Security Act.

He was later subpoenaed to appear in court.

At the hearing this week, Father Timothy refused to take the oath.

He told the court he would be deeply ashamed for the rest of his life if he were to give evidence for the State against Mr Niehaus.

He said: "I would rather spend the rest of my life in jail than make a statement. I

am not in contempt of court nor do I wish to obstruct justice."

When questioned about Father Timothy's alleged involvement with Mr Niehaus, Brother Barnabas said:

"Father Timothy is but one of the 10 fathers and brothers who live together at the St Peter's Priory.

"We are a close-knit family who share everything. He was no friendlier with Mr Niehaus than any of the other members of the priory.

"We all have cordial contact with people from Wits, mainly through the Anglican Society and either groups or individuals often come to see us for spiritual guidance and advice."

He added that members of the priory did at times discuss injustices with visitors.

"As Christians we can do

nothing else than disapprove of injustice, he said.

Brother Barnabas described Mr Niehaus as a dedicated young man with a deep sense of godness and with strong feelings for both his country and its people.

Karl Niehaus is a BA student who planned to become a minister in the NG Sendingkerk. He has been in detention since August 23.

In a statement issued this week, the Bishop of Johannesburg, the Right Reverend Timothy Bawa, criticised Father Stanton's imprisonment.

"Father Stanton has my admiration and all support. I know that for him it was an agonising decision after prayer and consultation.

"While acknowledging the rightful authority of the courts and the proper claims of the law, I believe that some of the legislation in our country places an impossible burden on the consciences of Christians.

Testify

"Therefore Father Stanton is in my view not to be condemned for refusing to testify against a brother Christian in a 'political' trial.

"I ask that both he and those responsible for making and implementing our laws be kept in the prayers of the faithful."

A spokesman for the NG Sendingkerk said: "The last time our organisation was forced to make a stand on a similar issue, we decided that any minister of religion should not be forced by the law to violate the confidence entrusted in him.

"On the other hand, we do however feel that one should adhere to the laws of the country."

(28) D. D. D. 14/9/53
Action against moderators

PORT ELIZABETH — The Port Elizabeth Supreme Court yesterday granted an order empowering a Kwazakhele businessman to institute action against two Ciskei-based moderators of the Presbyterian Church of Africa who excommunicated him.

The urgent application was brought before Mr Justice Eksteen by Mr A. T. Yeko, a businessman and civic leader, against the Rev L. L. Gaqa, of Alice, who is the Moderator of the Cape Presbytery of the Presbyterian Church of Africa, and the Rev A. M. Bottoman, of Mdantsane, Ciskei, who is the

Moderator of the General Assembly and chairman of the Executive Committee of the Assembly.

In papers supporting the application, Mr Yeko said he was an elder of the P. J. Mzimba Memorial Circuit of the Presbyterian Church of Africa in Kwazakhele.

On August 11 this year he was informed by officials of the East Cape Administration Board that they could no longer deal with him in connection with church matters because he had been excommunicated as a member of the church by the respondents.

He said his attorneys received a letter from Mr Bottoman's attorneys confirming his excommunication, and alleged that as a result of his

purported excommunication, steps were taken by Rev Bottoman preventing him from being active in Church affairs. — DDC.

Muslims

should

quit CMC

C. Head
11/9/83



28

SHEIK Gamiet Gabier, chairman of the Muslim Judicial Council, has demanded that Muslims who were elected to office in last week's Coloured Management Committee elections resign their positions as they had gone against the teachings of Islam.

Muslims who were elected in previous elections should do likewise, failing which, the council will take further action.

Sheik Gabier did not want to specify, at this stage, what this action would be.

But the council and other Muslim organisations have a history of tough action against those who step out of line, and it is expected that Muslim members of the management committee and of other organs of the Government's political deal for coloureds and Indians will come under heavy fire.

In a hard-hitting reaction to the management committee elections, Sheik Gabier said:

ENLIGHTENED

"As far as we are concerned there are no Muslims on the management committees. Muslims are enlightened people and no enlightened person would entertain the idea of a management committee.

"We therefore demand that those with Muslim names who are management committee members resign immediately or face the consequences.

"They must remember that Islam does not classify people in terms of race and a Muslim cannot accept he or she is a coloured, Indian or whatever. If a Muslim does accept this, by for instance serving on a coloured management committee, then that person has turned his back on Islam.

"We call on such people to come out of the dark ages and to come back into the fold."

Asked for a comment on the elections, as such, Sheik Gabier, who last month made a fiery speech on behalf of the MJC at the launching of

the United Democratic Front, said:

"Elections, what elections? One cannot call that exercise anything but a farce.

"And our people regard it as such too, as proved by the ridiculously low percentage polls. They have shown they will not be deceived by the Government and those who are prepared to do their dirty work."

Sheik Gabier said man-

agement committee members, and others often tried to justify their positions by referring to teachers and others who were also in state service.

"They should be told, once and for all," said Sheik Gabier, "that most teachers do not have a choice about where they can teach but no-one is compelled to serve on management committees."

All he needed was one vote

By Aneez Salie

THIS is really a story about nothing, although some would describe it in less polite terms.

Upon going through the results of the Coloured Management Committee elections, I noticed something rather out of the ordinary in the Macassar constituency.

It was not the low percentage polled — 3,8 per cent. After all that's a whole lot better than Athlone with its 1,8 percent.

What was interesting is that the official results showed that at the end of the day, after twelve hours of voting, only four votes had been cast for a Mr A Daries, one of two candidates in Ward 4, Macassar.

The strange thing is that Mr Daries won.

How does one explain that, especially since there was no mass protest in the form of spoilt papers?

Simple, his opponent, Mr F Maarsdorp received no votes.

Mr Daries, as an elected member of a management committee, is now "a coloured leader".

By BRIAN STUART
Weekend Argus
Religion Reporter

THE Methodist Church today called on "all Christians who accept the Bible as the Word of God" to vote "No" in the November referendum.

Dr Khoza Mgojo, president of the Methodist Church of Southern Africa, described the National Party's constitutional proposals as "a naked violation of the Word of God."

He added: "We have a duty before God to place on record our opposition to a system which, if accepted, will entrench the sin of apartheid."

Significant

At the same time he repeated a call — already made by most major churches — for a new national convention.

The Methodist statement is seen as highly significant in the Cape, home of 90 percent of the country's coloured population. Without coloured support, the NP proposals cannot work.

The coloured community is largely within the membership of the Ned Geref Sendingkerk, Anglican Church, Methodist Church and Catholic Church, all of which are opposed to apartheid or any new entrenchment of the system.

The Sendingkerk became the first South African church to declare apartheid a heresy. The United Democratic Front, dedicated to opposing the constitution, was established in response to a plea by Dr Allan Boesak, who is a member of the Sendingkerk's moderamen.

Rejected

Cape Town Diocese of the Anglican Church has already rejected the proposals, and Catholic bishops will issue a pastoral letter next weekend, to be read in all Catholic churches throughout the country.

At the same time, these churches represent a very large slice of white Christians who are members of "open" churches — whites who will have a vote on November 2.

The Rev Abel Hendricks, chairman of the Cape district of the Methodist Church and a "coloured" churchman, said today he endorsed Dr Mgojo's statement.

Dr Mgojo's statement was fully in line with the Cape District Synod's rejection of the proposals. "The church must say in clear terms what the Word of God says to us in this situation. It is not the Methodist Church which is speaking — we are under God's judgment," said Mr Hendricks.

In his statement, Dr Mgojo said he had consulted a wide spectrum of Methodist leadership.

(News by Brian Stuart, 122 St George's Street, Cape Town.)

Methodists call on all 'Bible Christians' to vote 'No' in referendum

CHURCH BLOW TONNAT PLAN

W. Argus
11/9/83

28

Head of St Bede's asked to resign

UMTATA — The principal of the Anglican Church Theological Seminary here, St Bede's College, has been asked to resign by the governing council.

But the Rev Wilberforce Nkopo says he will not resign until the Archbishop of Cape Town, the Right Rev Phillip Russel, institutes another commission of inquiry into upheavals at the college to substantiate allegations made against him in a previous inquiry held in camera.

"I will not do other people's dirty work and

resign. If they want me out they will have to dismiss me," said the defiant former Port Elizabeth cleric, who took over the post in 1981.

The Bishop of St John's Diocese here, Bishop Godfrey Ashby, who is ex-officio chairman of the college council, confirmed that Mr Nkopo had been asked to resign and that he had asked for another commission of inquiry.

He said it was likely the Archbishop would agree to another inquiry following the three-man inquiry instituted early in June.

Mr Nkopo meanwhile has outlined his side of the story of a rumpus on the campus at St Bede's which had resulted in some students leaving the campus before the term ended.

In a letter to the bishop, he said it was an open secret that the staff and clergy of the Diocese had objected to his appointment.

"I was told immediately I took the reins that members of the staff were motivating students to oppose and harass me. This quickly became apparent when college meetings be-

came nothing else but platforms on which attacks on the principal were made.

Mr Nkopo hit at the commission of inquiry.

"What has happened to Christian love and fair play," he asked. "What type of Christianity is this that condones saying things behind people's backs?"

The trouble at St Bede's surfaced late in June when some of the student body left the campus early.

The church-financed newspaper, Seek, first highlighted the trouble

when it said in a report that the students had gone home because of tension between two groups.

"Apparently at the centre of the problem is division between students from the local Diocese of St John's and those from other places.

According to Seek, 26 of the college's students went home after St John's students accused non-Transkeians and threatened to call in higher authorities — a reference which was understood as meaning the Transkeian Security Police. — DDC.

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Assembly of PCSA might be the last

By Dirk Nel

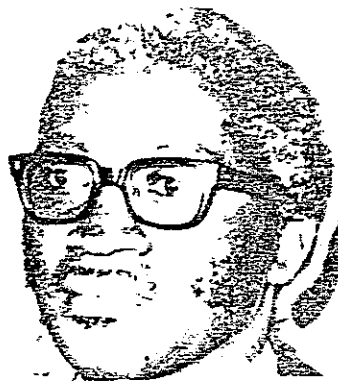
The Rev Luther Mateza (50) of Sharpeville, new Moderator of the Presbyterian Church of Southern Africa (PCSA), will be officially appointed when the Church's general assembly meets in Boksburg this weekend.

The six-day assembly might be the last of its kind to be held by the Presbyterian Church, as its 1982 assembly decided to unite with the Congregational Church next year.

There does, however, appear to be strong opposition from Presbyterian conservatives to the unity plan, and at least three congregations are in the process of severing links with the PCSA.

Mr Mateza, who has been in the ministry for 17 years, preaches at the opening assembly service on Sunday morning.

It will be attended by delegates from the Congregational assembly, also meeting in Boks-



The Rev Luther Mateza ... preaching at Boksburg this weekend.

burg

Delegates from both assemblies meet at a combined rally at Milner Park tomorrow.

Born in Nqamakwe, Transkei, Mr Mateza trained as a teacher before taking up employment with an industrial firm.

He was ordained as a Presbyterian minister in March 1966, and served the Katlehong congregation at Germiston for five years before moving to St Patrick's in New Brighton, Port Elizabeth, where he ministered for nine years.

Mr Mateza has been at Sharpeville since 1980.

He is a past convener of the PCSA-church-and-nation committee, and also of the Church's life-and-work committee.

All-race Presbyt open to debate a

The plan for church unity between the PCSA — a mainly white church — and the mainly black UCCSA dates back as far as 1904. The latest talks began in 1966 and were to end with full union either next year or in 1985.

After the 70 000-strong PCSA approved union last year, a final draft for the union between the two churches will be submitted to the PCSA assembly next week.

Having planned their assemblies this year in close proximity, at Boksburg and Reiger Park, this weekend they will also see a combined service of worship and the two assemblies will have a joint session on Monday to discuss the unity issue.

Outwardly at least, the proposed union seems to be almost a fact.

However, at this late stage rumblings within the PCSA from forces opposed to union have turned into action. The final outcome may well be at least an indefinite delay on unity instead of celebrations, in the next year or two, of a united church.

To continue along the path of union, the PCSA needs a two-thirds majority which means that eight of the 12 presbyteries must vote in favour. This year

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The UCCSA — with 250 000 mer refused to have r

Sharp debate likely at chu

"Heresy" is not a word much used by Congregationalists," says the secretary of the United Congregational Church of Southern Africa (UCCSA), the Rev Joseph (Joe) Wing.

Nevertheless, in July last year UCCSA passed a resolution to stop all dialogue with the white Ned Geref Kerk (NGK), while the latter accepts, and morally and theologically justifies, apartheid.

This was only weeks before the 80 million-strong World Alliance of Reformed Churches (WARC) condemned apartheid as a heresy and suspended the NGK's

The 250 000-strong United Congregationalist Church of Southern Africa (UCCSA) meets for its annual general assembly next week. The UCCSA last year anticipated — in a manner of speaking — the decision taken by the World Alliance of Reformed Churches (WARC) that the theological justification of apartheid is a heresy. Religion Reporter Carina le Grange reports.

membership of WARC.

UCCSA is a member of WARC, as well as the World Council of Churches (WCC) and Abreca (Alliance of Black Reformed Christians in South Africa).

Ironically, UCCSA's resolution on apartheid was proposed by the Reverend Alan Hendrickse, a Congregationalist.

It is ironic because, as leader of the coloured Labour Party, Mr Hendrickse supports the proposed constitutional changes, while UCCSA's view of the Constitutional Bill is that it is the "official entrenchment" of apartheid.

This is one of the topics, in fact, on which UCCSA could find sharp

differences of opinion arising from its varied membership at its assembly next week.

Formed in 1967 as a combination of the London Missionary Society, the American Board Mission and the Congregational Union, its membership comprises a majority of blacks but has an equally strong coloured membership and also in cludes whites.

In 1972 the SA Association of the Disciples of Christ joined UCCSA.

Its 250 000 members — there are 140 000 communicant members — are spread out in 12 regions over Southern Africa, including Namibia, Bo-

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The Presbyterian Church of Southern Africa (PCSA) holds its annual assembly in Boksburg next week. Proceedings will centre on the planned union with the United Congregational Church of Southern Africa (UCCSA) which now seems to be in the balance after being on the verge of being implemented next year. Religion Reporter CARINA LE GRANGE reports.

several congregations and at least three presbyteries have indicated their growing opposition.

"Church unity hangs in the balance and some presbyteries want to resign if the PCSA continues with it," says the church's secretary general, Mr Chris Aitken.

Mr Aitken believes that the church unity issue has become the catalyst for many other issues raised in the church such as socio-political involvement.

Among the reasons put forward by those opposed to union are an objection to the strong socio-political nature of the UCCSA which is seen as militant. These PCSA forces fear an eventual confrontation between the new united church, the Government and Afrikaans churches.

The UCCSA — the bigger church with 250 000 members — has already refused to have more talks with the

Afrikaans churches and last year also condemned apartheid as a sin.

The PCSA on the other hand, while fundamentally in agreement with many UCCSA positions on matters of social consequence, has not taken a decision on whether theological justification of apartheid is a heresy. Last year that was referred to individual presbyteries and session.

The "apartheid is a heresy" decision has proved to be a watershed for most South African churches during the last year. The PCSA has official contact with the Afrikaans churches as well as other mainline churches and church bodies.

Other issues to be raised next week are the banning of Dr Beyers Naude, the role of women in the church and the Naude Commission on conscientious objection.

Unity likely at church meeting

The United Congregationalist Church of Southern Africa (UCCSA) meets for its annual assembly next week. The meeting is expected — in a manner of speaking — to be taken by the World Council of Churches (WCC) that advocates the abolition of apartheid is a matter Carina le Grange reports.

It is ironic because, as a leader of the coloured Labour Party, Mr Hendrickse supports the proposed constitutional changes, while UCCSA's view of the Constitutional Bill is that it is the "official entrenchment" of apartheid.

This is one of the topics, in fact, on which UCCSA could find sharp

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Its 250 000 members — there are 140 000 communicant members — are spread out in 12 regions over Southern Africa, including Namibia, Bo-

tswana, Zimbabwe and Mozambique.

UCCSA membership appears to be a reflection of the South African population and thus contains all the factors for creating sharp differences of opinion on important issues such as the constitutional changes.

For practical reasons — and emphatically not political ones, says Mr Wing — there are also differences on the homelands issue between rural and urban members.

As the church grew from mission work, representation in homelands

like Ciskei and Bophuthatswana is strong and some homeland leaders are UCCSA members.

The Rev Margaret Constable of Johannesburg completes her term of office during this assembly and will be succeeded by the Rev Bernard Smith from Worcester.

In terms of greater unity the UCCSA has also set an example to other churches, although its most immediate merger — in the pipeline since 1904 and more specifically since 1967 — with the Presbyterian Church of Southern Africa (PCSA)

seems set to be torpedoed by the latter — or at least delayed further.

A sort of reaction has set in and there is now some apathy in UCCSA, says Mr Wing, who is also secretary of the Church Unity Commission (CUC) for the unity of churches, which includes Anglicans and Methodists.

"We feel very much like a suitor whose overtures are always being rejected," Mr Wing says.

The proposed, but seemingly doomed, unity with the PCSA will be the subject of a full day's discussion at both churches' assemblies next week.

We're not part of this R89,8 million for the next one

NORA CHASE

Testing SA's seriousness



Nora Chase is general secretary of the SWA National Union (Swanu) — Namibia's oldest political party. She recently addressed a meeting of detainees' support committees in East London.

FM: How did you come to speak at the East London meeting?

Chase: I was invited in my capacity as head of the legal affairs department of the Council of Churches in Namibia. The meeting passed a resolution expressing solidarity with the Namibian people and their national liberation movements, demanding the release of Namibian detainees and political prisoners.

In the resolution, a reference to Swapo was amended to read "national liberation movements." What did this mean to you?

We have no wish to undermine the crucial role of Swapo, in that it conducts

the armed struggle and thus bears the brunt of SA repression. But the change in wording of the motion indicated a deeper understanding among South Africans that Namibian politics is not just the armed struggle waged on our northern borders. Very importantly, it's also the struggle to analyse and understand SA's attempts to try to divide our national liberation movement and force our people into an anti-Swapo front — as can be seen from the latest abortive attempt on the part of the Administrator General (AG) to form a state council. Is that why Swanu has been trying to arrange an all-party conference?

There has just been a Swanu central committee meeting to finalise our stand on this, and we've had a lot of interest from many different parties. But there's also been an attempt on the part of the AG to make such a conference appear an alternative either to UN Resolution 435 or to his state council. I must make it very clear that it is neither.

Our proposal is for political leaders to get together and decide what they want

for the future. The objectives are first, to test SA's seriousness when it says it will do what the Namibian people want and second, to see what we in Namibia can do to speed up the implementation of Resolution 435 — which all parties, including SA, have accepted. What is the significance of UN Secretary General Javier Perez de Cuellar's visit?

From our viewpoint, his visit was a major waste of time. Perez de Cuellar spent more time with elephants in Etosha than with the political representatives of the Namibian people. He took virtually no time to see how the people of the country live. I think it was a major diplomatic victory for SA.

What are the prospects for implementation of 435 in the foreseeable future?

In SA's mind, our independence is very far off. This was clear before Perez de Cuellar's visit. The (Namibian finance department) papers leaked by Eric Lang showed that the present authorities have plans until at least 1988 for Namibia's economic future.

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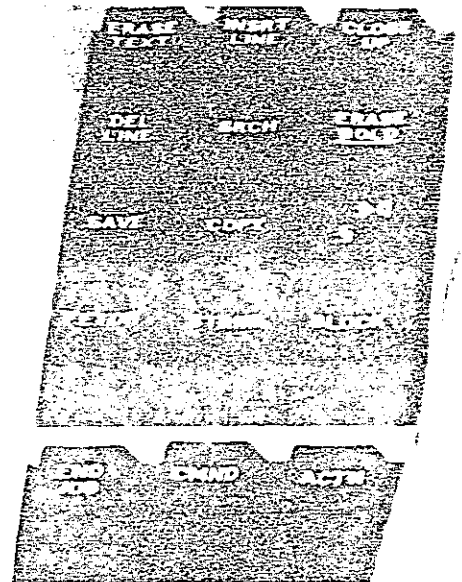
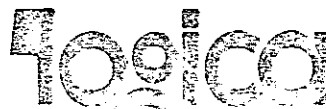
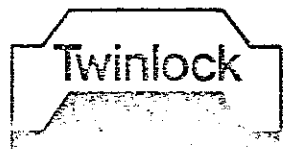
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23/9/83

I didn't know book was banned, nun tells court

By MIKE LOUW

ROMAN Catholic priests and nuns were among spectators at the trial of a nun on charges of possession of banned literature, in the Johannesburg Regional Court yesterday.

Sister Mary Bernard, 48, of St Mary's Convent, Kagiso, Krugersdorp, appeared before Mr I J J Luther.

The State alleges she was found in possession of the banned publications, "Total War in South Africa" and "Sechaba". It is also alleged she possessed a photostat copy of a speech made by Oliver Tambo, president of the African National Congress, which was earlier published in "Sechaba".

She pleaded not guilty to the offences, alleged to have been committed at St Mary's Convent on March 4 this year.

Sister Bernard told the court in a written statement that "Sechaba" was sent to her by an unknown person and "Total War in South Africa" was given to her at a conference at which everyone was supplied with a copy. She had no intention of possessing the documents and was not aware "Total War in South

Africa" was banned.

The Divisional CID Chief, Colonel Martin Johannes Saunders, said he told Sister Bernard he was not a member of the Security Police. He said she replied that all members of the Police Force were the same.

Constable Herman Potgieter Aucamp said he and colleagues found the banned publications among other documents on a shelf of a hi-fi in a communal room at the convent.

Sister Mary Raphael Molokoane told the court Sister Bernard was employed by the Southern African Catholic Bishops' Conference.

She said Sister Barnard and two other nuns lived with her at the convent.

They left books and other documents on the shelf in their communal room, she said.

The prosecutor, Mr G Thiar, asked the court to postpone the trial because he had only received the docket on Wednesday and wanted certain aspects of the case to be investigated.

The trial will resume on December 1. R300 bail for Sister Bernard was extended.

Conscience — and the priest who chose prison

By ANTON HARBER

MANY people have been jailed for things they have said. Father Timothy Stanton has been jailed for things he would not say.

Last week the quiet, 62-year-old Anglican priest was given a simple choice by a Johannesburg magistrate: answer questions about an acquaintance detained without trial or go to jail.

He did not know the questions and did not even know if he could provide the answers.

He refused to take the oath and have the questions put to him.

He told the court he did not even know the person involved very well and had no knowledge of what Mr Carl Niehaus was accused of doing.

Father Stanton even said he believed that the police already had the information they were asking him to give to the court.

But Father Stanton chose jail. He is now serving six-months in Diepkloof Prison under the Internal Security Act for refusing to answer questions in connection with a police investigation of a possible charge of high treason against Mr Niehaus.

Mr Niehaus was detained a month ago under Section 22 of the Internal Security Act. He has not been charged.

(Mr Niehaus was admitted to the Johannesburg Hospital after taking a drug overdose yesterday).

And not only is Father Stanton suffering for his silence, but he has chosen to suffer in silence.

He appeared in court without legal representation and has now chosen — as a matter of conscience — not to appeal against his conviction or sen-



FATHER TIMOTHY STANTON ... he chose silence

tence. The Stanton family is not acquainted with South African security legislation.

Father Stanton's sister is Miss Hannah Stanton, a former missionary who was deported from South Africa in 1960 after a long period of detention without trial.

Father Stanton is one of the people who in recent

years have been jailed for what is in most cases evidently an act of conscience. Given the choice of prison or giving evidence in political trials, people have chosen prison on the basis.

They consider South Africa's security laws unacceptable and would not assist the State in convicting people under these laws.

Some of them are well-known people. Philip Dhlamini, a trade unionist closely involved in the municipal strike that paralysed Johannesburg in 1980, is serving 18 months for refusing to give evidence.

Mr Thami Mazwai, a senior journalist, was recently released after spending a year in prison for his silence.

Many more are unknown, almost faceless people whose conscience did not permit them to give evidence for the State. Last year alone, more than 15 people were imprisoned for their silence, according to the Survey of Race Relations.

And the Race Relations researchers say they believe it is happening so often, and sometimes so quickly in obscure courtrooms, that it often goes unreported in the Press.

The result is that no one seems certain of just how many people have been jailed for this offence in previous years.

In some ways, Father Stanton got off lightly. In one case last year, a man who refused to give evidence was given a five-year sentence.

In other cases, the witnesses have gone to jail for their silence while the accused have been acquitted.

Mr Mordechai Tsatsa, for example, spent a year in Modderbee Prison because he would not give evidence. The accused was freed.

Finding out about Father Stanton is not easy. Although a popular priest, who gave spiritual guidance to a wide

range of people, he seems to be a quiet man who kept very much to himself.

He has no family in South Africa and few close friends.

He lived for three years in the Community of the Resurrection at St Peter's Priory in Rosettenville, Johannesburg. One of his few close friends was Brother Barnabas, also of St Peter's, who has known Father Stanton since his days as a student and accompanied him to court.

"He was always very quiet and had never been involved in these sorts of things.

"Quite a few students come to the Priory, and Mr Niehaus was one of them. He found it a good, quiet place to study with a good library, and he used to come here every now and then.

"We all know him only in that way ... as a keen student with a great concern and love for this country and a concern for injustice. Father Stanton knew him no better than all of us," Brother Barnabas said.

"We sat at the back of the court and talked about it. He had been given advice by all sorts of people.

"He said many people would consider him foolish, but his conscience simply did not allow him to do it.

"He is a quiet person who has a deep understanding of spirituality and was a source of guidance for a wide range of people. He was a very popular preacher," he said.

Father Stanton first came to South Africa to tutor at the old St Peter's College in Rosettenville in the early Fifties, after spending a number of years in parish life. He had been ordained in 1947 and had graduated from the College of Resurrection in Yorkshire.

He spent a few years teaching biology in Zimbabwe, before returning to Britain in about 1975. He returned in 1980 as a novice guardian and sub-prior at St Peter's.

Perhaps the best way to understand the motivation of such a man is to read the statement he made to the magistrate before being sentenced.

"I believe that to make a statement, or to give any evidence against Carl Niehaus would violate my conscience.

"I can say that he is my friend, although in fact I don't know him very well. I have no idea what he has done or is supposed to have done to warrant this charge.

"But I believe in him. I believe he is concerned to bring about a more just ordering of society than exists here."

Silence and the law

REFUSING to give evidence in a security trial involves a much higher prison sentence than refusing to give evidence in any other trial.

Father Stanton was convicted under Section 205 of the Criminal Procedures Act, which allows a magistrate to call a witness to answer questions before any charges have been laid in the case.

This section — often called the "journalists' section" — allows for a maximum sentence of five years if the charges being investigated involve security laws.

It is called the "journalists' section" because it can be used to force journalists to reveal their sources of information.

Section 189 of the same Act makes it an offence to refuse to take the oath, give evidence, or answer any questions unless one has a "just excuse".

The maximum sentence is two years if a normal offence is involved, and five years for an offence under security laws.

The sentence is also more serious if the person refusing to give evidence has

already made a sworn statement. This is considered common law perjury and involves sentences of up to five years.

This means that people who make statements while held in detention without trial could face much more serious charges if they then refuse to give evidence when called to court.

The only exception under these laws is for lawyers, doctors, priests or other professionals who say the information was given to them under the privileged condition of an attorney-client or doctor-patient relationship.

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STANTON'S REFUSAL TO ANSWER QUESTIONS

clean inside tomorrow's programme broadcast by

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"But I believe in him. I believe he is concerned to bring about a more just ordering of society than exists here at present.

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

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

"I do not mean to be contemptuous of the court and I do not wish to impede the course of justice. I am told that I shall go to jail, and that going to jail will be an empty gesture ... that it will do no good.

"Your worship, I would rather live in jail as a result of an empty gesture made in good faith, than outside it with a guilty conscience of having said or done anything to further the conviction of this young man," he told the court.

Passing sentence, Magistrate Mr L S du Toit said that high treason was a very serious offence. He said the refusal to give evidence was an act of conscience which could hardly be described as reasonable.

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by
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Churchmen hit out at objector's sentence

28 C-Herald 24/9/83

DR Allan Boesak, president of the World Alliance of Reformed Churches, and several other prominent clergymen and organisations have condemned the one-year prison sentence imposed on a University of Cape Town graduate who had refused to do military training.

Paul Dobson, 23, the first conscientious objector from within the ranks of the South African Defence Force, was on Saturday sentenced by court martial in Durban to a year's imprisonment without pay and a dishonourable discharge from the force.

Dobson said, in evidence, that after doing 15 months' service he had found himself unable to continue to justify his position as a member of the SADF.

Dr Boesak and Archbishop Phillip Russel added their names to a

statement of support for Dobson whom they described as "another young conscientious objector who has been sentenced".

Organisations who signed the statement, brought out by the Conscientious Objectors Support Group, include the Catholic Justice and Peace Commission, the Board of Social Responsibility of the Church of the Province of South Africa, the Student Representative Councils of UCT and the University of the Western Cape, and several Christian student groups.

AGGRESSION

Dobson told the court on Saturday that he could not continue fighting for a government elected by a minority of South Africans — or for a force which illegally occupied SWA/Namibia and which "persistently pursued a policy of aggression towards neighbouring states".

"The rule of this minority is at the expense of the majority of people in this country and the SADF has often been called on to quell the legitimate aspirations of this majority," he said.

He had worked as a teacher in Kwazulu for 14 months as a member of the SADF's Civic Action unit and said that although he had been serving in a non-combatant role it was untenable for him to be associated with an institution "which serves to protect and reproduce an unjust society".

"POLITICAL"

After finding Dobson guilty, Colonel PJ De Klerk of Natal Command said he could only describe Dobson as a "political objector".

Dobson's defence officer, Lieutenant Howard Roberts, said that Dobson was a married graduate who did not belong to any political party and had not tried to influence anyone through his beliefs.

C. Herald
24/9/83

Another major church says NO

88

THE Methodist Church, one of the biggest churches in the country with a large black following, has given a firm NO to the Government's proposed new constitution.

Dr Khoza Mgojo, president of the Methodist Church of Southern Africa, said in a statement at the weekend that the proposals were "alien to the reconciling gospel of Jesus Christ and the doctrine of Methodism since its founding".

Other major churches which have rejected the new constitution are the NG Sendingkerk, Anglican Church and Catholic Church.

Dr Mgojo said the proposed new constitution negated the principle in the Great Commandment. In doing so, it was sinful.

"It goes to the length of taking African people and placing them outside the framework of the constitution, thus denying them their God-given right to be involved in being party to laws which affect them.

HERITAGE

"We cannot urge our people to support a constitution which cuts across our theological and ecclesiastical heritage."

Dr Mgojo said the situation was made worse by the exclusion of the majority of the church's members.

"Not only is this a naked violation of Word of God, but it is the product of an arrogant political philosophy whose followers take unto themselves powers which are inconsistent with Christ's great prayer 'That they may be one'.

He said the new constitution will "entrench the sin of apartheid and all the hurt, pain and suffering which that causes to people made in the image of God.

COMMITTED

"As a church committed to the promotion of peace and goodwill, we call on our people who have the privilege of the vote to reject the constitution.

"We do so in the belief

that the implementation will lead to further polarisation, unrest and violent conflict, which is the antithesis of the peace for which Christ died."

Dr Mgojo called for a national convention "involving all the people of this land so that a constitution, designed for a society which is just and involves all as citizens of the land, can be brought into being".

"Only then will we be able to invoke the name of Almighty God in the country's constitution, and not include it, as in the present proposals, as a phrase which does nothing but pay lip service to the Creator of all people," the statement said.

0. match

Border Catholics urged to vote No

26 EAST LONDON (28)
Catholics in the Eastern Cape and Border have been asked to reject the government's proposal for a new constitution — an issue that will be decided when voters go to the polls in a nationwide referendum on November 2.

The plea to Catholics to vote against the constitutional proposals was made yesterday when a pastoral letter from the SA Catholic Bishop's Council was read to congregations in all Catholic churches in the Eastern Cape and Border area.

The letter, which was signed by the president of the council, Archbishop Denis Hurley of Durban, said the proposed reform "fails in regard to justice, truth, love and freedom".

A spokesman for the offices of the acting vicar-general of East London, Father Magorian, said the Catholic Church was highly critical of the fact that the proposed constitution disregarded blacks "who comprise about two-thirds of the country's population".

He said the pastoral letter was read out at all Catholic churches in the eastern Cape and Border yesterday "urging Catholics to vote against the constitutional proposals".

There are about 200 000 Catholics in the Eastern Cape and Border region. — DDR.

News by Bill Goddard, 33 Caxton St, East London

Terrorists



Bishops say constitution unacceptable

26-09-1983

THE Southern African Catholic Bishops' Conference (SACBC) has rejected the government's new constitution because it failed to recognise the country's majority and ensured that apartheid would still continue.

In their pastoral letter, read to Catholics at the weekend service and signed by Archbishop Denis Hurley, the SACBC stated that the new constitution was "unacceptable".

their own choosing. "The maintenance of racial discrimination runs counter to the redemptive work of Christ who sought through his death and resurrection to break down all walls of division and make one new people from one divided humanity," the SACBC said.

Christians cannot accept constitution, says bishop

Religion Reporter
On the basis of the gravely defective theology contained in the preamble alone, a Christian could not accept the new constitution.

This is the view of the Archbishop of the Anglican Church in Johannesburg, the Most Reverend Timothy Bavin, present-

ed to parishioners and others who attended a meeting entitled "The Christian and the constitution" on Friday night in St George's Church, Parktown, Johannesburg.

Professor Johan van der Merwe, of the University of Witwatersrand,

Methodist Church, addressed the meeting. The chairman of the meeting, arranged by the Witwatersrand Council of Churches, was the Rev. Dr. J. H. M. van der Merwe, of the South African Council of Churches (SACC), Bishop of Buthelezi.

In a theological address on the preamble

Reform flawed by Tutu

Churches were... the University of I

At the common Minister's courage unity of community that the fu Africa could mined by w

"But why to risk all ti less than gain hog?"
"The fatal fi the constitution

Churches in South Africa have rejected the plan to create separate houses of parliament for whites, coloureds and Indians - on which white voters will decide in a referendum to be held on 2 November.

In an exclusive interview with Seek, Archbishop Russell said Christians should make their referendum votes as members of a family "eight tenths of whom are being excluded from this referendum".

The primate declined last month to urge white Anglicans to vote in a particular way, but he associated himself with a statement issued by the Cape Town diocesan council in June this year.

Church 'No'

IT WAS, we suppose, inevitable that so many English-language churches would vote for a "No" vote in the referendum. The churches have been criticised by the political shepherds, and, in

Church slams 'new deal'

Indian speakers attacked the new constitution at a mass meeting in Durban. The Chief Minister of KwaZulu and president of Inkatha, Chief Gatsha Buthelezi, has said the reforms would increase conflict. Some argue that even a flawed reform of the National Party's system of apartheid is better than nothing. Others, however, such as the Progressive Federal Party, say the reforms will anger blacks, enshrine racism in the constitution and further concentrate power in the hands of the ruling National Party.

The same points were raised yesterday by the bishops, who said they could not support a constitution which prevented people from racial barriers. They were forced to conclude that the constitution was not a step towards a new South Africa.

Big three churches say no to

Archbishop Russell told Seek the CPSA would continue to press for a national convention of leaders to decide the country's future. "This is the most sensible and peaceable way to bring about change," the primate said. Dr Mgojo said the church's national representatives would accept a system that accorded with scriptural norms. It said the Government's proposals were a threat to future peaceful co-existence. "The constitution has inbuilt mechanisms which reinforce apartheid and ensure the interests of the white minority." "White domination, as contained in the constitutional proposals, could lead to polarisation and violence." (Report by Street)

Volkserk sees threat in reforms

CAPE TOWN - The Volkserk of Africa has called for a "no" vote in the constitution referendum. The church, which has about 10 000 members and is strongest in the Western Cape, decided at its 46th annual conference in Elsie's River that there should be joint action by all South Africans to create a constitutional system that accorded with scriptural norms.

It said the Government's proposals were a threat to future peaceful co-existence. "The constitution has inbuilt mechanisms which reinforce apartheid and ensure the interests of the white minority." "White domination, as contained in the constitutional proposals, could lead to polarisation and violence." (Report by Street)

* Seek this month features an unprecedented joint editorial with the Methodist sister newspaper Dimension. The editorial calls on Christians to reject government plans which entrench apartheid and excludes blacks from the legislative process (page 12).

NEW CONSTITUTIONAL DISPENSATION FOR SOUTH AFRICA - A FARCE

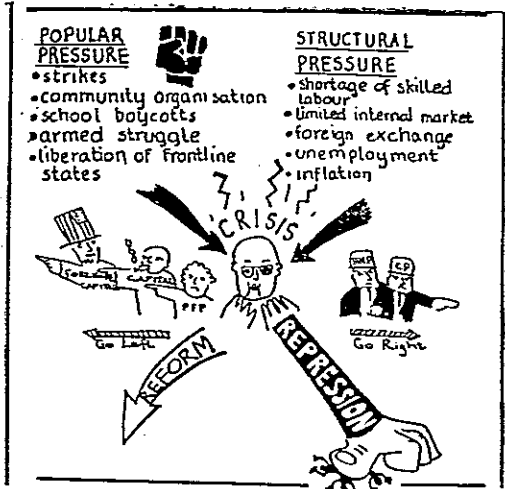
Have you been following the reform strategy of the white minority regime of South Africa since the student revolt in June 1976? Commissions were appointed, the Presidents Council was formed and the Koornhof Bills were presented to parliaments as vehicles to bring about these reforms. The Urban Foundation also jumped into the stage and various other institutions. But why?

Crisis of Apartheid

By 1976 it became clear to the ruling class that there was no possibility of them continuing with the naked apartheid ideology as it stands. The banning of the 60's allowed them a chance of about a decade to enforce the Bantustan System down the throats of the African people in South Africa. But towards the end of that decade opposition started again against the Apartheid ideology by the Black Consciousness Movement and in the early seventies a growing labour working class militancy took root with labour unrest intensified causing South Africa millions of rands whilst resistance against the Bantu Education system, (a grand system created as a pillar to the apartheid ideology) culminating in the massive Soweto Student revolt of 1976, which rapidly assumed nation-wide proportions.

Due to state repression and the killing of hundreds of school kids, the maiming of many, the detentions of many with torture and subsequent deaths in detention, many young people were forced to leave the country to join the externally based guerilla movements leading into an escalation of the armed conflict, whilst many of those who remained adopted an increasingly militant stance against the apartheid regime fuelling the growing politicization among the black masses.

Deepening the crisis of apartheid were the victories of the people in Mozambique Angola and Zimbabwe and the stepped up campaign of Swapo of Namibia.



Total Onslaught and Total Strategy

Faced with this crisis the ruling class decided to present this crisis to the world as a communist total onslaught against South Africa to shift the focus from the fact that white South Africa rules over the masses of blacks by the barrel of the gun, and, that the people are simply fighting for their rights to establish a just order. There is therefore no question of communism in South Africa but that of heretic apartheid system.

The Apartheid regime in the words of P.W. Botha (current Prime Minister), felt that it needed a total strategy to meet his total onslaught. This strategy consists of:

- Propoganda machinery to make the world believe that they are fighting against communism and for the preservation of the christian heritage and civilization.
- The alliance of the SADF with the powerful capitalist interests.
- To bring a reformist position that will serve to strengthen the ruling class and maintain white supremacy and moreover come with state policies that are militarily 'defensible'.

Reform and Control

To implement the strategy the following commissions were appointed:

- (1) The De Lange Commission which was supposed to deal with educational reforms but only succeeded in continuing with the Bantu Education system in a more subtle way that would only serve the interests of the capitalist.
- (2) The Wiehahn Commission which dealt with labour concessions whilst introducing control systems to co-opt the leadership of the black trade union movement, geared also to break the power of the rank and file on the Shop floor.
- (3) The Riekert Commission which served only to tighten the influx control laws to divide the urban Africans from migrant workers.

The Orderly Movement and Settlement of Black Persons Bill suggested the introduction of new restrictions on the employment of 'illegal' workers in urban areas prescribing harsh new fines for the employment of such workers.

The Rabie Commission dealing with security legislation only streamlined the repressive machinery to meet the demands of the new situation under the new strategy more effectively.

THEOLOGICAL REFLECTION ON THIS CONFLICT

The Rev. Shun Govender* in his paper titled 'Theological Perspective on the New Constitutional Proposals' presented to the South African Institute of Race Relations, has made a critical theological reflection on this so called new dispensation.

In his introduction he argues that although there might be other reasons to disqualify the church from engaging critically and actively in this debate one justification for its involvement is that they 'unashamedly claim to have their basis in christian principles and ...seek to guarantee and guard a so-called christian civilisation and uphold christian standards of fair play, ethics and justice'... The constitution starts in a confessional style committing God in it as follows:

In humble submission to Almighty God, who controls the destinies of nations and the history of people; who gathered our forebearers together from many lands, and gave them this their own; who has guided them from generation to generation; who has wondrously delivered them from the dangers that beset them.

'On the basis of this', says Rev. Govender, 'it goes on to declare its purpose to uphold christian Civilised Standards'. In Govenders words this 'is a classical attempt by man to storm the Kingdom of God...to claim his divine and gracious purpose for all of our land...to claims that purpose exclusively in the interests of one group of people...It is to sacrilize white nationalist middle- of-the-road politics and to secularise the radical divine rule of God.'

Secondly the church has to express itself on this constitution because it entrenches apartheid and that is entrenching a heretic ideology in the name of Christ.

Govender advances four reasons why the new constitution cannot claim the right to be christian.

1. Because it does violence to the context and spirit of the biblical message. Because it religiously sanctions narrow nationalism usurping the liberty and future of other man. It takes God as the narrow nationalistic Anti-Black God of the present day capitalistic South Africa.

2. Because this constitution is neither an act of love nor just. This is clear from the way in which it is arranged so as to favour whites again both coloureds and Indians, and in it its exclusion of Africans.

*Sending Kerk Ministers' and General Secretary of the Broederkring.

3. Because this Bill stands on three legs, namely,
 - Religiously motivated nationalism.
 - White racism camouflaged with arguments of ethnicity, and
 - Capitalistic private enterprise which, he says, belongs to yesterdays oppressive world of which 'God and our people will not look upon (such wickedness) unmoved.'
4. Lastly is that this constitution does not make for peace (Shalom) but 'only sums up the psychological and historical stubbornness of the the Afrikaner volk. The constitution 'only constitutionalises our seperation and the conflictual character of our society'. **Because it will only escalate the spirit of violence it needs therefore to be opposed in the name of Christ.**

IS THERE AN ALTERNATIVE

To quote Rev. Shun Govender:

There is an alternative and the churches have been calling for its implementation. It has consistently called and pleaded for a national convention; for the unbanning of Black and White leadership (and the release of political prisoners), for the return of the 1976 children. Now the church is going to side with the poor and oppressed of South Africa and Southern Africa will have to learn the lessons which come from disobeying the state and its laws.

It has thus spoken on behalf of those who do not wish to serve in the army, it has condemned the war in Namibia as an act of aggression, it has encouraged its ministers to live in white areas and conduct mixed marriages, it has dared to make contact with the liberation movements. It is working on a theology of liberation and finally is trying in its schools and the churches to herald the kind of open society we all want in South Africa to be.

CHALLENGE TO READERS:

THIS ARTICLE WAS PREPARED TO FACILITATE GROUP DISCUSSIONS ON THE CURRENT EVENTS IN SOUTH AFRICA. WE CHALLENGE YOU TO MAKE COMMENTS, AND PRESENTLY A CRITICAL THEOLOGICAL REFLECTION ON THE NEW CONSTITUTION OF S.A. AND SUGGEST CAUSE OF ACTION TO PRODUCE PEACE IN THIS COUNTRY.

MINISTRY IN A CONFLICT SITUATION

Common Stand

The group of ministers who have been meeting once a month since February this year have agreed on a common Theological position regarding the question of ministering in a conflict situation. The statement will be published in the December edition of 'I.C.T. News'.

Publication

A publication task force has been appointed to put together all the material of the group since February into a booklet for publication.

A Name for the Group

The group has decided to call itself MUCCOR (Ministers Unity for Christian Co-Responsibility) expressing their unity in action to jointly undertake their christian responsibility in this context as demanded by their faith in Christ.

Programme of Action

The following programme of action was adopted with 'Sevice Network' taken as a priority whilst meeting monthly to share experiences, reflect on these theologically and take action.

PROPOSED PROGRAMME OF ACTION

1. INVOLVEMENT

- Be involved in the Social problems of the congregation which is part of the community.
- Go further to be involved with the local community groupings working towards alleviating the oppression of the poor and powerless and provide whatever help or expertise required by the said groups.
- Let your parish be a centre of community action, a beacon of hope for the community to which you are called to minister.

2. INTERVENTION ACTION

- Be ready to intervene in any conflict between the state and the people.
- Build up a system to bring about peace in South Africa.
- Try to bring about understanding between the various ideological positions in the black communities (the oppressed communities.)

3. SERVICE NETWORK

- Create a service network (particular parishes and ministers be available in a community to be part of a broader network). This service network will deal with the victims of the system (detainees, political prisoners, families of all these victims, victims of evictions, resettlements etc.)
- This services be rendered by 'adopting families, and victims and provide clothing, food, etc and supplement whatever amounts received from the dependents Conference of the SACC or otherwise.

4. MINISTRY TO REFUGEES/PRISONERS

- Visit refugees in the neighbouring states to minister to them.
- Call upon the churches of Christ there to render this ministry to the refugees.
- What about visiting them? How possible is it?

5. THEOLOGY OF LABOUR

- Hold discussion groups with workers in our congregations.
- Plan local workshops for workers in collaboration with existing labour movements.
- Build-up a community support base for workers.
- Develop a theology of labour from these experiences.

6. PROVISION OF RESOURCES

- Where possible provide resources for all those programmes offered above or draw in some resources from elsewhere.
- Avail church halls for meetings, workshops, services etc. in support of these programmes.

7. FILLING STATION

- Declare Wilgerspruit our filling station where we shall continue meeting once a month which will involve sharing our respective experiences in our communities
- reflect on these experiences theologically and take action.
- Build up material out of these experiences of action-reflection and communicate the material to the wider community and the world at large.

FINAL STATEMENT ON THE BLACK THEOLOGY SEMINAR

A. INTRODUCTION

1. Consequent upon the initiative of the Institute for Contextual Theology, we, a group of black Christians in South Africa — mainly theologians — held the third national conference on black theology in Southern Africa at the Welgerspruit Ecumenical Centre from 16th to 19th August, 1983. The first Black Theology conference in this country was held at the same Centre in 1972 while the second took place in Mazenod in Lesotho in 1975. The historical links between these Conferences were symbolised by the attendance at this third meeting of Black Theologians like Rev. Sabelo Ntwasa, who organised and initiated the first Conference and Father Semangaliso Mkatshwa who made the second conference happen. Both of them have just emerged from banning orders that had been imposed on them by the South African Government. Their banning and the restrictions they had to suffer under as well as their welcome presence at this conference, were in radically different ways a tribute to Black Theology itself as a weapon of struggle in the fight for liberation and justice.

Among those who attended this gathering on Black Theology were black students from the two main black theological institutions in South Africa, namely, The Federal Theological Seminary and the Divinity Department of the University of the Western Cape; lecturers, parish priests, and women. The conference was painfully aware of the small number of black women in attendance, a factor for which blame has to be borne by the Black Theology project itself in this country since its inception and an appropriate indictment on the church in South Africa, in its attitude towards women.

2. The theme of the Conference was 'Black Theology Revisited', itself a reflection of the feeling produced among some black theologians by the ideological ferment and historical shifts in political praxis which are a characteristic of the South African scene at present.

3. Challenged by the struggles that oppressed people of this country are waging at different levels of their lives against all manner of exploitation and by our conviction that the gospel of Jesus Christ is rooted in a commitment to the liberation of the poor and exploited, the Conference took note of the following:

B: HISTORICAL PRAXIS

4. One of the key issues that has emerged forcefully in this Conference is the need to locate the evolution of Black Theology within the historical context of the black struggle. Our attempt to place Black Theology within the historical context has not been easy due to the complexity of the

dynamics that have been operative in our situation. One of these dynamics is related to different moments of our struggle issuing in different perceptions of our political reality. This meeting has, however, observed that within the historical struggle of black people there has been a clear commitment to the liberation process in order to bring about a just social order.

5. As part of the attempt to locate Black Theology within a historical context the conference examined the relationship between Black Consciousness and Black Theology as movements that were born within the struggle itself. In doing so, we have had to acknowledge that apart from the dynamics of our particular historical situation, both Black Theology and Black Consciousness drew inspiration in their initial stages from the struggles of black people in the USA, and that both there and here the two are closely related.

6. The Conference further observed that Black Theology and Black Consciousness have historical roots that are traceable to pre-capitalist African religions. Consequently, the Conference resolved that the role and significance of these religions and of their embodiment and use within the African Independent Churches should be probed with a view to providing hermeneutical perspectives for understanding contemporary black religious praxis and thus enriching Black Theology.

7. In addition to this the conference raised more than ever before the need to examine carefully Black Theology's link with the material historical basis of our situation. This is why in our discussion the issue of the material interests of our people was seen as an important element determining their involvement in the struggle. On this basis Black Theologians were challenged to examine ways in which their own material positions shaped the nature of their own participation in the struggle.

C. METHODOLOGICAL ISSUES

8. Reflecting the general situation in the country where ideological debates dominate after the struggles and clashes of the oppressed and the status quo in the 1960's, 1976, 1980's, the conference was preoccupied for a good deal of its duration with questions of analysis, reflection, and methodological directions. In this debate concern was repeatedly expressed about Black Theology's link with the material historical base of the struggle in South Africa. In the light of this the question of Black Theology's ability to address the present ideological ferment was raised. The Conference noted sharp differences of opinion reflecting different theoretical positions.

IRRUPTION OF THE THIRD WORLD

Challenge to Theology

Samuel Rayan
Virgilio Elizondo
J. Russell Chandran
Aloysius Pierre
J. Severino Croatto

Elsa Tamar
Gustavo Gutiérrez
James H. Cone
Amba Oduyoye
and others

**VIRGINIA FABELLA, M.M. and
SERGIO TORRES, Editors**

A new publication in the EATWOT (Ecumenical Association of Third World Ideologies) series covering the Delhi Conference (The Fifth International Conference of the EATWOT, August 17 — 29, 1981).

Other books in this series are:

- African Theology en route, edited by Sergio Torres and Kofi Appiah-Kubi.
- Asia's Struggle for Full Humanity: Towards Relevant Theology, edited by Virginia Fabella.
- The Challenge of Basic Christian Community, edited by Sergio Torres and John Eagleson.

A publication of Orbis Books.

WHAT IS CONTEXTUAL THEOLOGY?

A recent publication of the Institute for Contextual Theology (ICT) covered the following areas:

- Theology in its context
- Contextual Theologies
- Practical Experience of Doing Theology
- The Method (of doing this type of theology)
- What the ICT wants to do

It is a 10 page readable booklet meant to facilitate discussion and research in the field of contextual theology.

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UNIVERSITY OF CAPE TOWN EXAMINATION ANSWER BOOK

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

All answer books must be numbered

Number of books handed in	2
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Koornhof: 'Yes' vote for 'greater unity'

IF THE new constitutional proposals solved the problem of consensus between whites, coloured people and Indians, the government could devote all its attention to the situation of blacks outside the national States, the Minister of Co-operation and Development, Dr Piet Koornhof, said on Saturday night.

Addressing about 100 people at a referendum meeting in Fish Hoek, he said a "yes" vote would mean a vote for greater unity in South Africa.

"The principle running throughout the whole new dispensation is the right to have self-determination over our own affairs and co-responsibility of general affairs.

"This constitution is not a step on the road to integration. In fact we are not deviating from the sound rule of self-determination."

Dr Koornhof said it was open to anybody to become the State President as long as the basic principles based on the constitution were upheld.

For the first time, a serious attempt was being made to create greater unity across the colour line.

Speaking earlier, the Deputy Minister of Environment Affairs and Fisheries, Mr John Wiley said: "This referendum gives South Africa the opportunity to show the rest of the world how different races can live together in harmony." — Sapa (Report by Steve Moller, 801 Nedbank Centre, Strand St Cape Town).

● Leading article, page 12

CAPE TOWN 26/9/83
**Clerics call
for 'no' vote**

JOHANNESBURG. — South Africa's Roman Catholic Church yesterday attacked the government's proposal for a new constitution, saying the reform failed in regard to justice, truth, love and freedom.

A pastoral letter from the country's Catholic bishops, read out in every Roman Catholic church yesterday, said it was a serious moral failure that the constitution disregarded blacks, who made up more than two-thirds of South Africa's population.

About 10 percent of all South Africans are Roman Catholics and the message is likely to be seen as a clear signal to the whites among them to vote against the reforms in the crucial whites-only referendum on November 2. — Sapa-Reuters (News by Victor Mallet, Market St, Johannesburg).

	Internal	External
(1)	(2)	(3)
7	45	
8	55	

NOTE CAREFULLY

- 1. Enter at the top of each page and in column (1) of the block on this cover the number of the question you are answering.
- 2. Blue or black ink must be used for written answers. The use of a ball point pen is acceptable. Red or green ink may be used only for underlining, emphasis or for diagrams, for which pencil may also be used.
- 3. Names must be printed on each separate sheet (e.g. graph paper) where sheets additional to examination book(s) are used.
- 4. Do not write in the left hand margin.

WARNING

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

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

Argus 27/9/83

'Church resistance to apartheid will increase'

Religion Reporter

DR ALLAN BOESAK has warned that Christian rejection of the constitutional proposals marks the start of increasing church resistance to apartheid.

Man, 26, denies raping two girls

Own Correspondent

GRAHAMSTOWN — A 26-year-old Uitenhage man has appeared in the Supreme Court here on a charge of raping two girls of nine and 11

Mr Johannes Hendrikus Gerber of Gibson Street Uitenhage, pleaded not guilty

The State alleges he raped the girls on September 4 1982 in Middelburg Cape

It was said Mr Gerber had a drink at the home of the girls' stepfather in Middelburg and later took the two girls for a drive and raped them

He had intercourse with the 11 year-old three times it was alleged

The president of the World Alliance of Reformed Churches told the Cape Town Press Club yesterday: "People who want to know what change is all about will be wise to take full cognisance of the reality and participation of the churches in South Africa."

He said declarations by major South African churches that apartheid was a heresy made it inevitable that they should oppose a constitution which sought to entrench that heresy.

It had now been shown that there could be no theological justification for apartheid. Even the Ned Geref Kerk was learning that it was not so easy to use the Bible to justify its own church laws based on skin colour.

First time

"For the first time the NGK cannot say that apartheid is justified.

"The heresy decision also means that we are



Heated row over future role of Tucsa

From PIPPA GREEN
Labour Reporter

PORT ELIZABETH. — A confidential document on the future role of the Trade Union Council of South Africa (Tucsa) caused a heated row at the annual conference here.

The document, drawn up by Tucsa's national executive and later tabled, supports a motion that affiliation fees of union members be raised twice in the next two years so Tucsa can provide "more dynamic services".

The motion was adopted yesterday by 140 votes to 14.

Leaked to the Press last week, the document says Tucsa has had a "consistently bad Press".

The reason given was that the council operated on "shoe-string finance" and was unable to provide affiliates with expert legal, economic and education services.

Tucsa's general secretary, Mr Arthur Grobbelaar, said two other federations provided legal action and had several union organisers because of overseas funding.

The Council of Unions of South Africa (Cusa)

Religion Reporter

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Man, 26, denies raping two girls

Own Correspondent
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Mr Johannes Hendrikus Gerber of Gibson Street, Uitenhage, pleaded not guilty.

The State alleges he raped the girls on September 4 1982 in Middelburg, Cape.

It was said Mr Gerber had a drink at the home of the girls' stepfather in Middelburg and later took the two girls for a drive and raped them.

He had intercourse with the 11-year-old three times, it was alleged.

DRINKING

Mr Gerber said that on the day of the alleged offence he had been drinking at work.

He gave the girls and their stepfather a lift home and left, he said.

Later he went to a friend's home, where he drank. He returned to his own home and spent the rest of the night there.

The district surgeon of Cradock, Dr Eugene Ulrich van der Merwe, testified that the 11-year-old was injured.

MOTHER

The girls' mother said Mr Gerber brought her husband and her 12-year-old stepdaughter home after lunch on September 4, left and returned at 9 pm.

Mr Gerber chatted with her husband, who gave him wine after he had asked for some.

Later, her 12-year-old stepdaughter said Mr Gerber had left with the two girls.

By 11 pm they had not returned, the mother said.

Proceeding

The president of the World Alliance of Reformed Churches told the Cape Town Press Club yesterday: "People who want to know what change is all about will be wise to take full cognisance of the reality and participation of the churches in South Africa."

He said declarations by major South African churches that apartheid was a heresy made it inevitable that they should oppose a constitution which sought to entrench that heresy.

It had now been shown that there could be no theological justification for apartheid. Even the Ned Geref Kerk was learning that it was not so easy to use the Bible to justify its own church laws based on skin colour.

First time

"For the first time the NGK cannot say that apartheid is justified.

"The heresy decision also means that we are in a similar situation to the Confessing Churches of nazi Germany. All has been said about apartheid that needs to be said.

"Resisting apartheid is for us now an evangelical necessity. Accepting the risks and consequences of that resistance has become part of the life, faith and obedience of the church.

"That is why churches have come out so strongly against the constitutional proposals. They have no option but to reject proposals that mean a continuation of apartheid. They do not represent the changes which the church sees as necessary."

New role

Dr Boesak said the heresy decision and the rejection of the constitution plans meant that the Christian church would play a more significant role in the political situation.

"The churches will play an even greater role in resistance to apartheid and in bringing about changes than they have done up to now."



The outgoing president of Trade Union Council of Tucsca, Dr Anna Scheepers, congratulates Mr Eben van Zyl, general secretary of the SA Typographers' Association, who was elected Tucsca's new president.

Law colleagues pay tribute to Eben van Zyl

Court Reporter

MAGISTRATES, prosecutors and attorneys have paid tribute at Cape Town Magistrate's Court to the former chief magistrate of the Civil Court, Mr Ebenhaezer (Eben) van Zyl, 57, who died in Tygerberg Hospital at the weekend.

At a brief memorial service the Chief Magistrate of Cape Town, Mr Charles F W van Zyl, said Mr Eben van Zyl began his career with the Department of Justice in 1945 as a revenue clerk in Philippolis.

From 1959 to 1963 Mr van Zyl was a magistrate in King William's Town and was later transferred to Bellville.

Wits student fiancée faces treason charge

Argus Correspondent
JOHANNESBURG. — Two people detained under Section 29 of the Internal Security Act on August 23 this year have appeared in the Regional Court, Johannesburg, charged with high treason.

Mr Carl Gerhardus Niehaus, 23, a third-year University of the Witwatersrand student, and his fiancée, Miss Jansie Lourens, 23, a mathematics teacher at C J Botha High School, Bosmont, were not asked to plead yesterday and the case was postponed until October 5.

BAIL REFUSED

The prosecutor, Mr J A Swanepoel, handed in a certificate from the At-

Abolition of the V... crowd sang together. couple. Sec took as th... Mr... of F... Bie... Ar... LON... old... from... Fra... bo... B...

28
 27/9/83
 Deported sister bids
 to visit jailed priest

By ANTON HARBER
 Political Reporter

MISS Hannah Stanton, who was deported from South Africa in 1960 for political reasons, has applied for permission to re-enter the country to visit her jailed brother, Father Timothy Stanton.

But there is confusion over whether or not the application has been refused.

While Miss Stanton believes permission has been refused, a Department of the Interior spokesman said the matter was still under consideration.

Miss Stanton, an Anglican missionary, was deported after seven-and-a-half weeks in detention without trial.

She was warden of Turnelong Mission at Lady Selborne, Pretoria, for three years. She is a British citizen.

Father Stanton was re-

cently sentenced to six months' jail for refusing to answer questions to help a police investigation of Mr Carl Niehaus. Mr Niehaus has since been charged with high treason.

Father Stanton, sub-prior at St Peter's Priory in Rosettenville, is being held in the Pretoria Central Prison under Section 205 of the Criminal Procedure Act.

According to Brother Barnabas, a friend of the family, Miss Stanton is on holiday in Zimbabwe and has already been refused permission to enter South Africa for the express purpose of visiting her brother.

Brother Barnabas, also of St Peter's Priory, said the British Embassy in Harare was attempting to have the decision reconsidered to allow her to visit her brother

while she is in Southern Africa.

She had been told yesterday the original refusal would not be changed, he said.

But a spokesman for the Department of Internal Affairs in Pretoria said yesterday the matter was still being considered.

The application had only been received last week and the decision would take a few more days, the spokesman said.

● The Archbishop of Canterbury, Archbishop Robert Runcie, has written to Father Stanton expressing distress over his imprisonment.

"This little note is to assure you of my care, my love and my prayers, and that of many people in England and in the Anglican communion," the letter said.

Justification of apartheid 'is a heresy'

By Carina le Grange,
Religion Reporter

The United Congregational Church of Southern Africa (UCCSA) at its general assembly in Reiger Park this week decided the theological justification of apartheid was a heresy.

With the exception of the Presbyterian Church of Southern Africa (PCSA) — which is still considering the matter — the decision brings the UCCSA in line with other mainline English-speaking churches in South Africa.

At the UCCSA assembly last year — shortly before the WARC meeting — the Church decided apartheid was a sin. This was seen as anticipating the WARC's decision, especially as the UCCSA stated at the same time that it could not engage in dialogue with the Dutch Reformed Churches until they had rejected apartheid.

The UCCSA recommendation reads: "The assembly affirms that the practice of apartheid is sinful as its theological justification is heretical."

● The UCCSA yesterday reaffirmed its decision to unite with the PCSA by 145 votes to six. The PCSA decided in favour of union by 130 votes to one. But the decision must still go to individual presbyteries for approval and there are indications that it could fail by not receiving the necessary two-thirds majority.

29/8/83

The Star Thursday

Church 'no' ²⁸ to apartheid heresy motion

By Carina le Grange, Religion Reporter

The Presbyterian Church of Southern Africa (PCSA), at its general assembly in Boksburg, yesterday defeated a motion which sought to endorse the decision taken by the World Alliance of Reformed Churches (WARC) in Ottawa last year that apartheid is a heresy.

The PCSA is the only mainline English-speaking church in South Africa which has not endorsed the decision.

The motion was put to the assembly before a recommendation on relations with the Ned Geref Kerk (NGK) because the decision on heresy "had direct bearing" on the PCSA's contact with the NGK.

The NGK was suspended from the WARC at the same time as the theological justification of apartheid was declared a heresy. One of the reasons for the reluctance some PCSA delegates felt about endorsing the WARC decision was that they would also be endorsing the suspension.

The assembly also passed a motion noting "with deep regret" the failure of the NGK to enter into the debate between the two churches to which the NGK had previously agreed.

Presbyterian Church needs to be updated

A call was made this week for the Presbyterian Church of Southern Africa (PCSA) to "shed some of its outmoded traditions and creaking structures" in the interests of growth.

In his annual report to the Church's general assembly in Boksburg, the convener of the Life and Work Committee, the Rev DL Crawford of Durbanville, identified lack of direction and a smouldering racism as other weaknesses of the denomination.

"The Church needs to be reminded of the thousands of men and women who walk past our church buildings on their way to a Christian eternity, while we haggle over details," he told the delegates.

The assembly was also addressed by the Rev Frank Retief of the Church of England in South Africa, who shared some of his experiences as the minister of one of the country's most rapidly growing local Churches.

Other visitors to the assembly this week were Bishop Desmond Tutu of the South African Council of Churches (SACC), a delegation from the United Presbyterian Church of the United States, representatives of several South African denominations and the Rev A McCay from New Zealand.

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Presbyterians reject motion on apartheid

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CALENDARS

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INDIAN CONGRESS


Congress Resister — Vol 1. No September 1983 (Transvaal Indian Congress Ferretastown). Scope — Vol 18. No 39. September 30. 1983 (Republican Press (Pty)). Scope — Vol 18. No 38. September 23. 1983 (Republican Press (Pty) Ltd Durban).

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11-year-old girl a mother in Cape

Staff Reporter

An 11-year-old girl became a mother last year, according to the Cape Divisional Council's Medical Officer of Health.

A report published this week shows that the youngest coloured mother last year was 11, the youngest African mother 13, and the youngest white mother 15.

LOW WEIGHT

"Babies with low birthweight are being born particularly in the coloured group," the MoH, Dr L.R. Tibbet, reports.

He said the illegitimacy rate was "appalling".

Mortality rates of babies who die in their first year increased among the

coloured population last year but dropped among the white and African groups.

The rate for Africans was still the highest at 40, the rate for coloured people 32 and the white rate 7.

Dr Tibbet said it was necessary that teenagers be informed about health, sex and contraception.

FACTORS

"It is known that illegitimacy, coupled with anaemia, poor nutrition and socio-cultural deprivation all seem to underlie the low birthweight problem."

He said excessive smoking and alcohol were also contributing factors.

Religion Reporter
 THE Presbyterian Church of Southern Africa (PCSA), which is strongly opposed to apartheid, has rejected a motion calling for apartheid to be declared a heresy.

The decision of the PCSA general assembly, meeting in Boksburg, makes it the only mainline "open" church in Southern Africa not to endorse the decision of the World Alliance of Reformed Churches, of which it is a member.

The motion was rejected on a plea to maintain dialogue with the white Ned Geref Kerk, whose endorsement of apartheid led last year to its membership of the WARC being suspended.

Dialogue

At the same time the assembly approved a motion noting "with deep regret" the failure of the NGK to enter into debate with the Presbyterian Church — a dialogue the NGK had previously accepted.

The assembly was told that the NGK had failed

to communicate with the PCSA since last year and that it had declined an invitation for dialogue on its Ras. Voik en Nasie manifesto — the document in which the NGK officially endorses National Party apartheid policy.

The heresy motion was put to the assembly immediately before motions dealing with the NGK as it was said the heresy decision had "a direct bearing" on PCSA contact with the NGK.

Proposing the heresy motion, the Rev Douglas Bax of Rondebosch said that a PCSA declaration that apartheid was a heresy would support those NGK members who were struggling within their church to bring about change.

Mr Bax said there was no doubt that the practise of apartheid was contrary to scripture and therefore heretical.

Earlier this week, the United Congregational Church of Southern Africa, another WARC member, declared apartheid a heresy.

Earlier this week, the PCSA and UCCSA approved a motion to unite in a single church structure.

(News by B Stuart, 122 St George's Street, Cape Town.)

Dancer's condition 'stable'

Argus Correspondent
 PRETORIA — The condition of 21-year-old dancer Barry Martin, who was seriously injured in a car accident this week, is "stabilising", a spokesman for Sun City said today.

Mr Martin is a member of punk dance group Hot Gossip, who recently started a new show at Sun City.

He is in the intensive care unit of the H F Ver-

woerd Hospital where he was transferred from Rustenburg.

Mr Pieter Pink, an Extravaganza dancer, was also admitted to the intensive-care unit, but his condition is greatly improved. It is hoped he will be discharged this weekend, a Sun City spokesman said.

Mr Martin, who is from the United States, is being attended by a team of orthopaedic and neuro-

surgeons. His parents, Mr Leonard and Mrs Daisy Martin, have been flown from America by Sun City to be at their son's side.

Asked whether arrangements had been made for another dancer to take Mr Martin's place in Hot Gossip, a Sun City spokesman said: "We haven't even thought about it yet. All we're concerned about is Barry. This is tragic."

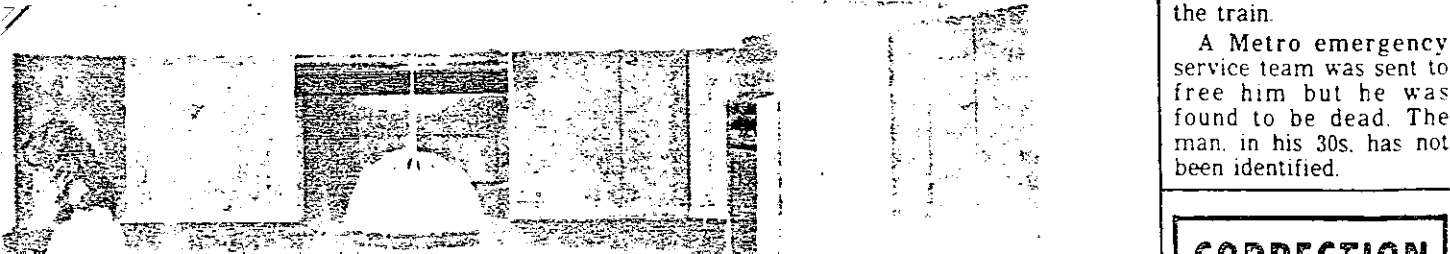
Trapped man dies

Staff Reporter

A MAN died after being struck by a train when he crossed the railway lines near Eerste River station.

When the train stopped after the accident, about 9 pm last night, the man was trapped between the lines and the bottom of the train.

A Metro emergency service team was sent to free him but he was found to be dead. The man, in his 30s, has not been identified.



CORRECTION

**PF
Inkatha
join
forces**

Own Correspondent
DURBAN. — Chief Gatsha Buthelezi, head of Inkatha, will share Natal and Transvaal platforms with Progressive Federal Party speakers in the next few weeks.

This follows close on government claims that the PFP is using "swart gevaar" tactics to scare whites into voting against the constitutional proposals and that the PFP is playing with fire by involving the Inkatha leader.

Yesterday the leader of the PFP in Natal, Mr Ray Swart, said:

"Clearly the white and black people in Natal are inter-dependent and should understand each other's point of view on a matter as vital as a new constitution. The PFP and people of Kwazulu have declared themselves against the new constitution and we will take the opportunity of explaining our reasons and furthering the PFP campaign for a "no" vote."

On Wednesday Chief Buthelezi will share a platform in Durban with Mr Swart.

(Report by L Tulleken, 12 Devonshire Place, Durban.)

Nusas petition

UCT Correspondent

A PETITION rejecting the proposed constitution is currently being circulated on National Union of South African Students campuses. The petition has already been signed by 3 000 students at the University of Cape Town.

It rejects the new deal on the grounds that it excludes the majority of South Africans and entrenches apartheid.

(Report by S Gordon, 77 Burg Street, Cape Town.)

**Church
rejects
LP
policy**

CAPE TIMES 1/10/83

28

Own Correspondent

JOHANNESBURG. — An attempt by the leader of the Labour Party, the Rev Allan Hendrickse, to have LP policy endorsed by the United Congregational Church of Southern Africa, failed yesterday.

An amendment to a resolution rejecting the new constitution — put forward by Mr Hendrickse and strongly resembling LP policy — was defeated by 97 votes to 26 at the church's general assembly.

The general feeling was that the wording of Mr Hendrickse's amendment was not "strong enough", the moderator of the church, the Rev Margaret Constable, told our correspondent.

The church instead repeated its call for a national convention representative of all South Africans to prepare a new constitution in which personal and political rights and duties were guaranteed in a "shared nationhood and a common society".

Mr Hendrickse, a delegate to the church meeting in Reiger Park, Boksburg, put forward an amendment calling on the church to state its belief that:

- All South Africans should have an effective say in governing the country.
- Government should ensure the protection and enjoyment of fundamental human rights for all.
- The new constitution be rejected because it entrenched apartheid and ethnicity.
- The church recognize the right of personal opinion and conviction and emphasize its belief in the liberty of conscience.

(Report by C M Moolman, 171 Main Street, Johannesburg.)



One of the first special referendum votes — cast at the electoral offices in the new Customs Building on the Foreshore soon after 8,30am yesterday — was that of Mrs Janet Jordaan of Newlands, centre, who will be away visiting in Transkei on November 2. Making a note of her identity documents is Mrs Corrie Honsbein. Mr Ian Iversen, referendum director of the Progressive Federal Party, looks on.

**Dalling
predicts
massive
new deal
costs**

CAPE TIMES 1/10/83

30

Own Correspondent

PRETORIA. — Implementation of the government's constitutional plans would create a costly bureaucratic nightmare, Mr Dave Dalling, Progressive Federal Party MP for Sandton, told a meeting in his constituency yesterday.

He estimated that the total cost of launching the new dispensation in the first year would run into hundreds of millions of rands.

"We will probably have more legislators per head of population than any other Western country."

He said salaries of the 85 members of the house of representatives (coloured), and the 45 members of the house of delegates (Indians) alone would cost taxpayers about R6-million a year.

"This is assuming they are paid on the same scale as white MPs, who now earn gross about R44 000 a year when perks are taken into account."

Members of the cabinets of the coloured and Indian houses would also have to be paid at the same rate as white cabinet ministers — in excess of R55 000.

"They will also have to have two official houses, chauffeured limousines, television sets and all the other perks enjoyed by white cabinet ministers."

The two new houses would also have to have back-up administrative and secretarial staff, office accommodation and equipment.

The biggest initial cost would be building accommodation for the two new houses.

(Report by Gerald Reilly, Van der Stel Building, Pretorius Street, Pretoria.)

Church's 'no' to party on new deal

By MAURITZ MOOLMAN
AN ATTEMPT by the leader of the Labour Party (LP), the Rev Allan Hendrickse, to have the party's policy endorsed by the United Congregational Church of Southern Africa failed yesterday.

An amendment to a resolution rejecting the new constitutional proposals put forward by Mr Hendrickse, which strongly resembles Labour Party policy, was defeated by 76 votes to 26 at the United Congregational Church of Southern Africa's annual assembly because the wording was "not strong enough".

The church instead repeated its call for a national convention representing all groups in the country to prepare a new constitution guaranteeing the personal and political rights and duties of all South Africans in a "shared nationhood and a common society".

It has been stated officially by the Labour Party that they believe their participation in the new constitution can assist the party in achieving "effective participation of all South Africans, irrespective of race, colour or creed, in the councils of the nation at all levels".

The party has also stated that it did not see the proposals as the political answer to demands because "the exclusion of the greatest number of South Africans, because it does not answer the constitutional demands of the party and of our time, and because it is based on, and entrenches, ethnicity".

Mr Hendrickse, a delegate to the church meeting in

Reiger Park, Boksburg, put forward an amendment which called for the church to state its belief that:

- "All people of SA, irrespective of race, colour, culture or creed should have an effective say in the governing of the country at all levels."

- "Government should be in the interest of the greatest number of people and that government should ensure the protection and enjoyment of the fundamental human rights for all."

- The new constitution be rejected because it entrenched apartheid, does not meet the above requirements nor can it guarantee justice, security and peace because it entrenches ethnicity.

- The church recognises the right of personal opinion and conviction in social, political and religious matters and emphasises its belief in the liberty of conscience.

The amendment was defeated.

In a secret ballot the assembly then adopted the original resolution rejecting the new constitution because it:

- Entrenches apartheid, racial classification and division instead of working towards their removal.

- Attempts to divide the total black population to bolster the apartheid ideology.

- It ignores the vast majority of the population and puts a seal on their being dispossessed of their SA citizenship.

The resolution was adopted by 110 for and 10 against. Five delegates abstained.

In another development, the church decided by 145 votes to six to unite with the Presbyterian Church.

(Report by C.M. Moolman, 171 Main Street, Johannesburg.)

Church defeats LP proposals

p. no 1924 d 2011 28
11/04/83

JOHANNESBURG — An attempt by the leader of the Labour Party, the Reverend Allan Hendrickse, to have Labour Party policy endorsed by the United Congregational Church of Southern Africa failed yesterday.

An amendment to a resolution rejecting the new constitutional proposals put forward by Mr Hendrickse which strongly resembles Labour Party policy was defeated 76 votes to 26 at the church's annual general assembly because the wording was "not strong enough."

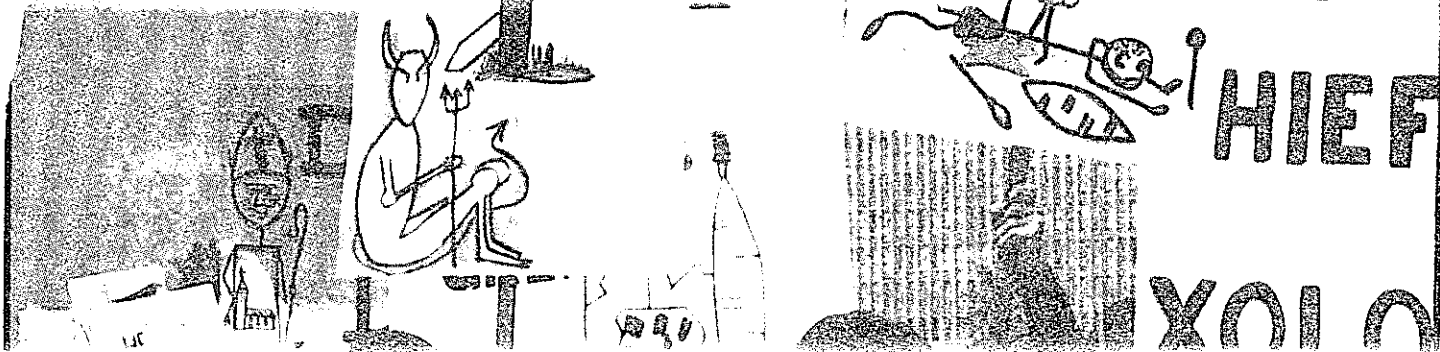
The church instead repeated its call for a national convention of representatives of all the peoples in South Africa to prepare a new constitution.

Mr Hendrickse, a delegate to the meeting in Boksburg, put forward an amendment which called for the church to state its belief that:

- All people of South Africa, irrespective of race, colour, culture or creed should have an effective say in the governing of the country at all levels:
- That "government should be in the interest of the greatest number of people and that government should ensure the protection and enjoyment of the fundamental human rights for all."
- That the new constitution be rejected because it entrenched apartheid, does not meet the above requirements nor can it guarantee justice, security and peace because it entrenches ethnicity.
- That the church recognises the right of personal opinion and conviction in social, political and religious matters: and emphasises its belief in the liberty of conscience.

In another development, the church has also decided to unite with the Presbyterian Church by 145 votes to six. — DDC.

(News by C. M. Moolman, 171 Main Street, Johannesburg).



□ Banner held aloft, rebel Catholic priest Dick Bedingfeld leads his mission flock in a protest march in Durban yesterday against Archbishop Denis Hurley

Hurley ²⁸ besieged _{S. I. Abine 2/10/83}

Rebels march on archbishop

REBEL Catholic priest Father Dick Bedingfeld confronted Archbishop Denis Hurley, who he claims is leading the church astray, at his Durban residence yesterday after leading a protest demonstration denouncing the archbishop.

The two men had an hour-long meeting where they tried to iron out their deep doctrinal divisions and the threat of suspension hanging over Father Bedingfeld.

The priest is threatened with expulsion from his mission, Saint Adalbero's near Isingolweni in southern Natal, if he does not reject his conservative, traditionalist catholic beliefs and

By RON GOLDEN

adapt to the ways of the modern church.

His bold, unannounced move on the archbishop's residence followed a demonstration in Durban yesterday by about 250 of his Zulu parishioners against moves to get him out of the mission.

They carried banners with slogans such as *Our Dear Disgrace, Dismal Denis and Heretic Hurley*.

The demonstrators, who came to Durban by bus, went back to Izingolwezi after prayers in the Emmanuel Cathedral near central Durban.

But a delegation led by Father Bedingfeld and

the parishioners' tribal leader, Chief Everson Xolo, a Lutheran, drove to the home of the archbishop.

Father Bedingfeld, a follower of the recently retired Archbishop Marcel Lefebvre, who led his own traditionalist movement in defiance of Rome, believes Pope John-Paul is too liberal and that Archbishop Hurley must be "brought back on to the proper path".

"Today the Pope is gravely guilty for not condemning the likes of Archbishop Hurley who has, and continues, to

To Page 3

28 ~~230~~ ~~230~~

'Trouble' for SA over Tutu

Own Correspondent
GENEVA. — South Africa is likely to run into diplomatic trouble over its refusal to allow Bishop Desmond Tutu to attend a United Nations conference in Geneva.

The UN Secretary-General, Mr Perez De Cuellar is being asked to intervene directly with the South African Government to let the bishop travel.

Bishop Tutu, who is general secretary of the South African Council of Churches, has one of the highest international profiles of opponents of apartheid living in the Republic.

The conference, on ways to improve the effectiveness of the UN, is being held under the auspices of the World Federation of UN Organizations (WFUNA).

There is also likely to be widespread condem-

nation of the South African move when the conference starts today.

The WFUNA secretary-general, Dr Marek Hagmajer, who asked Mr Perez de Cuellar to intervene, said he was "infuriated" when he received a telegram from the bishop saying his application for travel documents had been refused.

Dr Hagmajer described the South African action as "counter-productive".

"It shows they are not trying to improve their image," he said.

Bishop Tutu had been invited three months ago in his individual capacity.

"He is a man of great values," Dr Hagmajer said.

"He is a big father for the elimination of apartheid and I had expected a valuable contribution from him to the conference."

Vote 'no' in poll, Dean King urges Christians

ARGUS 3/10/83

28

Religion Reporter

CHRISTIANS should vote "no" on November 2 to reject a constitution that does nothing to end policies that hurt and demean people, says the Rt Rev Edward King, Dean of St George's Cathedral.

Writing in the Cathedral's monthly newsletter, Gateway, Dean King said the proposed constitution was not only a political issue, but a social and religious issue as well.

"We can believe that God is not indifferent to how we arrange things in South Africa," Dean King said.

HURTFUL LAWS REMAIN

South Africa was a very black country and the sooner the country faced the need for black participation in government the better.

Under the proposed constitution the Group Areas Act, the Immorality Act and other laws which hurt and demeaned people would remain, largely because whites wanted them to remain.

"We are often told that politics is the art of the possible, so to vote 'no' is to be negative.

"But there comes a time in the history of a nation when one has to symbo-

lise one's convictions, speak whether they will hear or forbear, make a statement which epitomises one's opposition to policies which are wrong.

"I believe that November 2 is the time to make such a statement — whether it appears futile, negative or ineffective.

"I am encouraged in this by knowing that the South African Council of Churches has urged Christians to vote 'no'.

"I am encouraged by knowing that nearly all my coloured, Asiatic and black — according to the Government's classification — friends and acquaintances would say 'no' to this constitution.

DIG ANOTHER PIT

"I have some sympathy with the present Government's desperate attempts to get out of the pit it has dug for all of us, although I am convinced it wants to do no more than dig another, better-lighted, one."

Dean King said he thought there would be a majority "yes" vote on November 2.

"Their right to differ I of course accept, but I think they are wrong."

(News by B Stuart, 122 St George's Street, Cape Town).

Church body may call for end to GST



Owen Cardinal
McCann

Religion Reporter

A MOTION asking the Government to abolish general sales tax on all staple foods will come before the national conference of the Catholic Women's League, to be held in Cape Town from Friday.

The Durban diocesan council of the league will propose the motion asking for GST to be abolished on foodstuffs such as bread, mealie meal, milk and sugar.

Also tabled for discussion is a proposed inter-church committee to establish rehabilitation centres for released prisoners and to ensure a Christian ministry to those in prison.

Another motion suggests that the league should help to prepare families for when sons or husbands are away on military service and support young men during their periods of service.

The conference opens with a Mass at Our Lady of Good Hope Church in Sea Point on Saturday, at which Owen Cardinal McCann, the Roman Catholic Archbishop of Cape Town, will be the principal celebrant.

Later he will formally open the conference. Other speakers at the opening ceremonies will be Mrs Elena Moore of Cape Town, national president of the league; and Mrs Brenda Kreiner, Mayoress of Cape Town.

During the conference Mrs Andy Piper of Durban will be inducted as national president for 1983-85.

In addition to 40 delegates from all parts of Southern Africa, the conference will be attended by representatives of affiliated bodies, including the Consumer Union, the National Council of Women, the National Council for Child and Family Welfare, the National Council for the Blind, the Women's World Day of Prayer, the Women's Bureau of SA and the National Council for the Aged.

ARGUS

4/10/83

28

3

C. Herald
5/10/83

Volkserk **NO** to 'New Deal'

28 ~~31~~

THE Volkserk of Africa has joined major churches throughout the country in rejecting the Government's new constitution.

At its 46th annual congress last week in Elsie's River, the church called on "all freedom-loving South Africans to work together on the future of our country".

● And at another conference in Boksburg, the United Congregational Church of Southern Africa (UCCSA) declared apartheid a heresy, in line with a resolution of Dr Allan Boesak's World Alliance of Reformed Churches.

The UCCSA conference resolved that "the practice of apartheid was sinful and its theological justification was heretical".

Other churches which have declared apartheid a heresy and rejected the

new constitution include the Methodists, the Catholics, the Anglicans and the NG Sendingkerk. All these churches have a large black membership in the Western Cape.

SUPPORT

The Volkserk has more than 10 000 members throughout South Africa and enjoys considerable support in the Western Cape and outlying areas, according to the newly-elected Superintendent of the church, the Rev L H Crotz, of Mossel Bay.

Mr Crotz said in a statement after the congress that the constitution posed a serious danger and threat to the peaceful future for all

people of South Africa.

"The constitution had an inbuilt mechanism which would entrench apartheid and ensured the interests of the white minority in this new dispensation.

"White domination as contained in the new constitution would lead to further polarisation and possible confrontation and violence.

OPPOSED

"The constitution, which would cause the removal and isolation of people, stood directly opposed to our Christian beliefs based on the Scripture and would make difficult our aims of reconciliation.

"The Volkserk of Africa would strive, tirelessly, for an open, free, equal and democratic form of government based on the Scripture and the will of all freedom-loving people of South Africa.

"The conference rejected the new constitution because the voteless people of South Africa had no say in drawing it up.

"We call on all exploited, oppressed and freedom-loving people of South Africa to reject the constitution so that we can all work together on the future of our country," said Mr Crotz.

He said the situation in South Africa had reached a crisis point and needed serious attention.

"Our task is to teach our people that we should not see ourselves as second class citizens and that we should go confidently into the future," he said.

Black church group says 'no'

Star 7/10/82

Religion Reporter

(28)

The Alliance of Black Reformed Christians in South Africa (ABRECSA) has advised white Christians to vote against the constitutional proposals in the referendum on November 2.

The leader of one of the biggest church bodies in South Africa, Father Joseph Mzamana of Idamasa (the Interdenominational African Ministers' Association of South Africa), this week also signed a document condemning the proposed constitution.

In Abreca's latest newsletter an article by its secretary, the Rev Francois Bill, explores alternatives open to white Christians.

Among these are to abstain from voting "in the whites-only referendum in order to show contempt" for the constitution, and a "no" vote to record rejection not only of the new constitution but also of the "whole system that it symbolises".

Writing in his capacity as secretary of Abreca, Mr Bill recommends a "no" vote. In support of his view he quotes that of the president of the World Alliance of Reformed Churches, Dr Allan Boesak, who is also the president of Abreca and a founder member of the United Democratic Front (UDF).

"Let your 'no' vote be a clear rejection of apartheid even in its new form. Do not be fooled by those who say that a 'no' vote is a vote for the Conservative Party or Herstigte Nasionale Party. Your 'no' vote is for totally different reasons. It is a protest vote against apartheid," Mr Bill says.

Father Mzamane was a signatory to a declaration by Government-recognised leaders in which the new constitution was condemned as embodying the "narrow Afrikaner ideology of white baasskap".

(Report by C le Grange, 47 Sauer Street, Johannesburg.)

Dean urges voters to say NO

28
THE Dean of St George's Cathedral, the Rt Rev Edward King, has called on Christians, who are eligible to vote, to say "No" to the new constitution in the November 2 referendum.

He joins the growing list of clergymen such as Dr Allan Boesak, the Rev Chris Nissen, Sheik Nazeem Mohammed and Sheik Gamat Gabier, who have urged people to reject the new constitution.

In an article in Gateway, the Cathedral's monthly newsletter, Dean King said the new constitution does nothing to end the policies that hurt and demean people.

He said that the new constitution was not only a political issue, but also a social and religious one as well.

"We can believe that God is not indifferent to how we arrange things in South Africa. South Africa was

C Herald 8/10/83
a black country and the sooner the country faced the need for black participation in government the better.

"Under the constitution the Immorality Act, the Group Areas Act and other laws which hurt people, will remain, mainly because whites want it to stay.

"We are often told that politics is the art of the possible, so to vote 'no' is to be negative.

"But there comes a time in the history of a nation when one has to symbolise one's convictions, when one has to make a statement which shows one's opposition to policies which are wrong.

"I believe that November 2 is the time to make our statement — whether it appears to be negative, futile or ineffective."

(See Page 5)

Cape Times (28)
12/10/83

Quakers reject govt proposals

Political Reporter

THE Cape Western branch of the Religious Society of Friends (Quakers) believes the new constitution fails to meet the standards of justice "demanded of us by the Gospels".

In a statement released yesterday, the society said it believed the rules contained in a constitution should reflect Christian attitudes of care and respect for others.

The constitution should also provide for God-given basic human rights.

However, the 1983 constitution appeared to have been prepared and presented by a small group of South Africans to a larger group for acceptance or rejection.

"It entrenches apartheid more firmly, but in a new structure."

The society said the constitution failed to provide adequately for all South African people, and it would entrench racial divisions.

(Report by Jane Arbous,
77 Burg Street, Cape Town.)

CAPL Times 12/10/83 (28) (30/11)

Church newspapers urge 'no' vote in poll.

JOHANNESBURG. — The official newspapers of the Anglican and Methodist churches have for the first time published a common editorial on the November 2 referendum urging a "no" vote.

The editorial is published in the October editions of the newspapers, Seek (Anglican) and Dimension (Methodist), according to a joint statement yesterday by the churches — the largest non-racial churches in Southern Africa.

The editors of the newspapers, the Rev Ivor Shapiro (Seek) and Mr Theo Coggin (Dimension), said the editorial was significant in that it addressed an issue that was vital to both churches.

Both churches had majority black membership, and the implementation of the proposed new constitution would mean blacks would be excluded from participating in the South Africa of the future.

The editorial said "the non-racial churches of Southern Africa have steadily become firmer in their opposition to apartheid over the years".

"Since the vast majority of our members suffer grievously from the South African Government's separate development laws, this opposition should surprise no one.

"Now the government has come up with a plan which claims to be reform, but which will

if implemented, entrench apartheid in the nation's constitution."

The constitutional proposal on which the whites would vote next month would remove the potential — which existed in the present South African constitution — for a future government to extend meaningful franchise and full citizenship to all South Africans.

"Blacks will have no say in the referendum."

The editorial said white Christians "should reject this proposal to finally exclude the rest of the body of Christ from the decision-making processes of this land". — Sapa

(Report by Ivor Crews, Old Mutual Building, Harrison Street, Johannesburg.)

... - DDR.

(3) (22) 31.10.83

Churches congratulate President Matanzima

EAST LONDON — The Border Council of Churches has congratulated President Matanzima of Transkei for his condemnation of the situation prevailing in Mdantsane.

Father G. Fitzsimons,

chairman of the council's Department of Justice and Reconciliation, said the council congratulated President Matanzima on his forthright condemnation of the events at Mdantsane.

The council conde-

mned the shooting of civilians and the eviction of people from motor vehicles and beating them with sticks.

"We condemn all such behaviour as a disgrace to any nation," the statement said. — DDR

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New head of Methodist Church rejects N P constitutional proposals

South Africa 'mocking God'

By BRIAN STUART
Weekend Argus
Religion Reporter

SOUTH AFRICA is "mocking God" while it follows apartheid, the Rev Fremont Louw, new head of the Methodist Church, said in rejecting the National Party's constitution proposals.

The first person of Afrikaner descent to lead the multiracial Methodist Church of Southern Africa, Mr Louw said in his

induction address in Durban last night that a state which acted outside God's purposes was "a tyranny".

"There is no way in which we can do what we have done for the past 30 years, relentlessly, systematically and without compassion, and escape the doom of God's retribution.

"Somewhere, sometime, the price will be paid. For inasmuch as you did it to the least of

these my brethren, you did it to me'.

"God is not mocked. Whatsoever a nation sows, so shall it also reap."

Mr Louw said "segregation" had become a holy word for racists, who believed in the myth that God created fixed biological types and believed it was necessary to stop "superior" and "inferior" groups from mixing socially — yet race mixing had taken

place through all recorded history.

Apartheid was a heresy flowing from "a whole constellation of irrational and unscientific beliefs which have their origin in fear, in ignorance and in selfishness".

The proposed constitution would entrench apartheid even further, and there was no alternative but to reject it.

"For me, the spectacle of white voters going to

the polls to decide on the future of millions of people whose feelings in the matter are not considered is cynical and presumption in the extreme."

The Government claimed to be Christian and had written its dependence upon God into the constitution.

"What would be required of a state to vindicate such a claim? Let me reply that such a

state... is obliged to fulfil its authority and servanthood within the will and purpose of God.

"Immediately it acts outside the moral law of God, immediately it declares by its actions 'Render to Caesar the things that belong to God', it constitutes itself a tyranny and ceases to fulfil its servant role."

Mr Louw said the first task of the state was to preserve peace and or-

der, but this would come "only as those who rule us delete all discriminatory legislation and implement promises of meaningful change". The new constitution did not do that.

Dealing with violence, which he described as "damnable, horrible, repulsive and ungodly". Mr Louw said there were no simplistic solutions in the South African society, which saw oppression on

one hand and for liberation on the other.

"If the state is to be an individual, it must be a violent one which does violence against him of his God-given rights. We ought not to be surprised when we see a person with physical strength such as an athlete, a personhood."

(News by Brian Stuart, George's Street)

head of Methodist Church rejects N P constitutional proposals South Africa 'mocking God'

STUART
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Reporter

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Dealing with violence, which he described as "damnable, horrible, repulsive and ungodly", Mr Louw said there were no simplistic solutions in the South African society, which saw oppression on

one hand and a struggle for liberation on the other.

"If the state compels an individual to live under violent structures which discriminate against him and rob him of his God-given dignity, we ought not to be surprised when he reacts with physical violence to such an assault on his personhood."

(News by Brian Stuart, 122 St George's Street, Cape Town.)

Methodist head: Anger over new deal

ARGUS

17/10/83

28
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By BRIAN STUART
Religion Reporter

A WARNING that the proposed constitution was a recipe for "a frightful spiral of violence" was made today by the Rev Fremont Louw, head of the Methodist Church of Southern Africa.

Mr Louw said the proposals had met with "bitter anger" even from moderate blacks and offered nothing for a peaceful future.

The longer South Africa deferred a conference between whites and blacks to seek a new future, "the more blood will be spilt".

A demand

In his first presidential address to the Methodist Conference, meeting in Durban, Mr Louw said: "To have addressed you without reference to the present seething, angry mood of the country would have been fatuous and irrelevant in the extreme.

"Today there is no longer just an appeal for change — it has become a demand. A demand for dismantling the discriminatory and oppressive structures of our society — a demand already backed by increasing violence.

"It is a demand which to me seems no longer to question if change will come, but simply when and how — violently over the barrel of a gun or peacefully through meaningful, social, political and economic changes."

Here to stay

The constitutional proposals were based on the entrenchment of apartheid, "a recipe which down long years has proved to be fruitless, sterile and productive only of discontent and hatred".

It was based on a strange reluctance to recognise that blacks were here to stay, with a cynical presumption that a



The Rev F Louw

minority had the right to decide on the future of a voiceless majority.

"For us as a church the way forward lies not in future constitutional conjuring but in a frank acceptance that there will never be peace or security for all South Africa until the recognised leaders of the two giants, white and black, sit down around a table and seek together to find answers to our problems.

"This does not mean other groups must be excluded from such talks — it means that if both whites and blacks are not present, such talks would be meaningless."

Oppressive

Mr Louw said there had been accusations of church leaders entering politics. But Christ was Lord of all life and constitutional proposals which prescribed how people should live their lives were far more the moral and theological concern of the church than of politicians.

It was the failure to achieve an acceptable political solution which had driven many to advocate violence as a response to the violent and oppressive structures of which they had been the victims for 30 years.

The church was committed to reconciliation and rejected all forms of violence — the institutional violence as well as the violence of the terrorist.

(News by B Stuart, 122 St George's Street, Cape Town).

Methodists to urge members to vote 'no'

By Carina le Grange

DURBAN — The conference of the Methodist Church of Southern Africa (MCSA) — the official policy-making body of the church — yesterday passed a motion appealing to white members to vote "no" in the coming referendum.

An overwhelming majority of the delegates at the 101st conference here supported a motion to distribute a pastoral letter to this effect in congregations on Sunday October 30. This is only two days before the referendum.

Three delegates voted against the motion and four remained neutral.

Since delegates had already given an indication on Monday that they were in agreement with guidance to church members along the lines of a "no" vote, the debate on the matter was short. Some tension was created however by delegates who supported a rejection of the constitution but not an appeal for a "no" vote.

Referendum 'tearing SA apart' — NGK

Own Correspondent

CAPE TOWN — The referendum campaign on the Government's constitution proposals is tearing South Africa apart and can "only spell disaster for the future", according to the Nederduitse Gereformeerde Kerk.

The NGK Western Cape Synod was told yesterday that after November 2, divisions in South Africa might be more difficult to heal.

Four different statements on the opening day of the synod in Cape Town reflected concern at growing division and bitterness in South African life as the referendum campaign gathers momentum.

A statement by the General Moderamen of the NGK said "We call on all those who have to decide on the proposed constitution to remember that after November 2 we must remain the Church of Jesus Christ in this country."

Die Kerkbode, official newspaper organ of the NGK, carried a front-page comment on the referendum.

It read: "The political debate in the past few weeks has in many cases descended to a personal and vicious level. Opponents are suspected and even openly accused of false motives, false representations and false pretexts."

Moderator, Reverend G S J Moller said the referendum campaign had "pitted brother against brother".

28 30/10/77
Two black delegates then however pointed out that even within the conference of the MCSA it was a matter that did not concern the majority of members (who are black).

The white Potchefstroom circuit had also given notice before the vote was taken that it wants its dissent against such a move noted.

The pastoral letter, "An appeal to the Methodist people", says that since God is invoked in the preamble to the constitution, it was the responsibility of the church to "examine the constitution in the light of the Christian gospel".

It notes that it would welcome "genuine change in the political dispensation of South Africa." This is not the case with this constitution, it says.

"We are compelled to state that we cannot endorse it and we affirm the stand taken against it by the ex-president Dr Khoza Mgojo and the present the Reverend Fremont Louw."

"In the interests of justice and reconciliation to which we are committed by our Christian faith,

we appeal to those who will have a vote on November 2 to reject the constitution and to work and to pray for genuine change," the letter ends.

The Reverend Peter Storey of Johannesburg was appointed president elect of the conference with a decisive majority.

Mr Storey (44) will succeed Mr Fremont Louw at next year's annual conference.

After his election yesterday, Mr Storey said the Methodist church was a key link in binding "the family of God together and to provide a model of life and love for a new South Africa".

Mr Storey was president of the South African Council of Churches (SACC) until his resignation after a member of his congregation, lay preacher Mr John Rees, was found guilty on charges of fraud. Mr Rees had been employed by the SACC.

Mr Storey was the founder of Life Line in South Africa. He is married to Mrs Elizabeth Storey and has four sons.

P. M. S. D. A. U. 19/10/83

Govt urged to remove inequalities in laws (28)

EAST LONDON — The Baptist Union of Southern Africa has urged the government to continue moving towards the elimination of all racial inequalities in legislation regardless of the outcome of the referendum.

The appeal is contained in a resolution adopted on the final day of the church assembly here yesterday.

The church did not adopt a formal view on the proposed constitution, but in the resolution the assembly recognised the "deep significance" of the referendum for the constitutional, political and social

future of the country.

It stated that the referendum presented white Christians with the responsibility of exercising their voting privilege in conformity with Christian principles.

"This requires that they should promote the highest interests of all races in our country.

"This assembly therefore urges all its member churches and individual Baptists to be earnest in prayer that God's purpose for the nation be accomplished," said the resolution.

In another resolution, the assembly urged the

Minister of Health to investigate the position regarding genetic engineering practices in the country and to introduce appropriate regulating legislation.

It pointed out that continuous developments in the area of genetic engineering, particularly artificial human insemination, were taking place.

Legislation had not been introduced to regulate and control the practice, and this entailed potential problems and risks. — DDR

(News by Ronel Scheffer, 33 Caxton Street, East London)

Baptists call for strict censor board

EAST LONDON — The Baptist Church has called on the government to reconstitute the censorship board as it no longer reflects the country's Christian society and constitution.

The Baptist Union of Southern Africa issued the appeal in a wide-ranging resolution on moral and religious censorship adopted by its assembly here yesterday.

A motion calling for the rebanning of the film version of the rock opera Jesus Christ Superstar fell away, but the assembly said the unbanning of the film led to its call for the reconstitution of the censorship board.

The assembly expressed concern about the relaxation of overall censorship policies and urged the government to ensure that existing legislation regarding religious censorship is applied with due regard to the Christian norms reflected in the constitution of the country.

The resolution also urged church members to object individually against offensive material as this was the most effective means of protest. In a lengthy preamble to the resolution, the assembly states that the country has experienced a decline in moral standards in recent years.

It believed the relaxation of moral censorship was one of the contributory factors and that the "trouble" lay not with existing legislation, but with its interpretation and application.

It acknowledged that censorship was a complicated issue in which the good of the community must be carefully balanced against the freedom of the individual.

While the public morality was only partly determined by government and legislation, the greater responsibility rested with the Christian Church to promote standards of decency and godliness, the assembly added. — DDR



Introducing themselves at a session of the Baptist Church assembly in East London: Mr K. du Plessis, left, Mr C. Yesson and Mr E. W. Gjosund.

1983 *

CAPE TOWN'S

24/10/83

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Anglican clergy attack removals

By MARTINE BARKER
Staff Reporter

CAPE Town's Anglican churchmen have resolved to support actively the communities of Langa, Nyanga, Gugu-

letu and Crossroads in their determination to resist relocation to Khayelitsha.

During the 53rd session of the Synod of the Cape Town Diocese of

the Church of the Province of South Africa, which ended last night, the gathering of about 300 clergy and senior churchmen noted "with deep concern and dismay" that the government intended relocating these communities in Khayelitsha.

Such relocation would "uproot and destroy settled communities and cause further divisions among the poor and oppressed".

As this had been done without any consultation with the communities concerned, the synod believed it to be "a grave injustice" which conflicted with a Christian understanding of just government.

The synod therefore called urgently on the Minister of Co-operation and Development, Dr Piet Koornhof, to reverse his decision.

● In another motion, the synod declared its "total opposition to the authorities that the government has set up over the Ciskei region".

It gave its "full moral support" to the workers and residents of Mdan-tsane in their bus boycott and called on the government to immediately reverse its homeland policy by divesting the "so-called governments" of their authority.

The motion, which noted the contents of the Haysom report on incidents surrounding the boycott with "dismay and concern", recognized that the boycott was the "climax of the simmering anger" of workers and students against Chief Sebe's "despotism", and that popular resistance to Chief Sebe's "despotism" was a manifestation of wider resistance to the homeland system and to apartheid philosophy.

Eviction of blacks 'a grave injustice'

Religion Reporter

ing of just government,"
the synod said.

A CALL on coloured people to refuse to occupy Langa, Nyanga and Guguletu in the wake of the Government eviction of black communities was made at the Cape Town diocesan synod of the Anglican Church.

The Rev Bob de Maar of Oceanview said he presumed the Government intended to settle coloured people in the townships from which it forcibly evicted African communities.

The synod called on Dr Piet Koornhof, Minister of Co-Operation and Development, to reverse the decision to move the black population of the Peninsula to Khayelitsha.

"I would appeal in the name of Christ, in the name of justice, to coloured people not to occupy these houses under any circumstances," he said.

"As this is being done without any consultation with the communities concerned and against their will, synod believes this to be a grave injustice and in conflict with the Christian understand-

Bishop Charles Albertyn said: "The ensuing violence and vandalism that comes from destabilising a community is something that is quite unbelievable."

The root of the Peninsula's crime rate lay in Government destabilisation of communities in the area.

The synod adopted a motion stating: "Synod resolves actively to support, in accordance with Christian principles, the communities of Langa, Nyanga, Guguletu and Crossroads in their resolve to resist this relocation."

Most schools to be handed to Dept of Internal Affairs

Religion Reporter

THE Anglican Church in the Western Cape has decided to end its century-old policy of providing schools for coloured pupils.

Most Anglican schools are to be handed over to the Coloured Affairs section of the Department of Internal Affairs, although six parishes have elected to retain their schools.

"For over 100 years we have contributed to the education of our children through our schools." Archdeacon R V Llewellyn told the Cape Town diocesan synod of the Anglican church at the weekend.

"FEEL STRONGLY"

"But we now feel strongly that we are no longer in a position to maintain our schools properly and to provide adequate premises and facilities for the education of our children."

The church schools which will now become Coloured Affairs schools are St Paul's in Bree Street, Cape Town; St Mark's in Athlone; Good Shepherd in Grassy Park; All Saints in Lansdowne; Good Shepherd in Kensington; The Valley and Klipheuwel in Durbanville; the school at Faure; Myddleton, Papiessvlei and Uilkraal in Caledon; and Ouplaas, Waenhuis and Klipdale in Bredasdorp.

The synod was told that the Anglican Board for State-Aided Schools, a multiracial body of which Archdeacon Llewellyn is vice-chairman, had unanimously decided that "secular education is the function of the State and all our

schools should eventually be handed over to them."

The synod adopted a motion to abolish this board. The few remaining coloured Anglican schools will now fall under the control of the Diocesan Board of Trustees, which handles church property.

INADEQUATE

Archdeacon Llewellyn said all were State-aided schools. But State aid was totally inadequate. Rent and cleaning grants from Coloured Affairs were of little financial help, in spite of repeated requests for increases.

For example, Mr F W de Klerk, Minister of Internal Affairs, had recently increased the grant for cleaning a school of 500 children from R9.24 a quarter to R9.24 a month.

In addition, the Government had in 1981 closed St Phillip's school in District Six with only four days' notice. If the Government had signed leases, it might avoid closing schools without adequate notice or consultation.

PATERNOSTER

Apart from those schools which were being handed over to Coloured Affairs, those which had decided to remain state-aided church schools were Paternoster; Houw Hoek in Bot River parish; St Mary's in Woodstock; Steenberg's Cove; Storm-neus; and schools in the Malmesbury parish.

Yesterday's synod decision does not affect the private church schools, which are run by independent bodies, such as Bishops or SACS.

NR605 24/10/83 (28) (D&J)

'Minister to both sides in armed conflict'

Religion Reporter

A PROPOSAL that the Anglican Synod of Bishops should be asked to withdraw all Anglican military chaplains from the SA Defence Force was defeated by 140 votes to 130.

The church's Cape

Town diocesan synod yesterday instead asked to "seek a more acceptable method of ministering to our members serving in the armed forces on both sides of the conflict".

On conscientious objection, the synod asked the Most Rev Philip Rus-

sell, Archbishop of Cape Town, to convey to the Government its "strongest objections" to the 1983 Defence Amendment Act.

The Synod said the Act recognised only "narrow religious grounds" for conscientious objection,

provided six years' imprisonment for those who did not fit into this category and imposed "unreasonable burdens and demands" on religious objectors.

"Synod believes it is immoral to conscript people under these circumstances."

CAPE TOWN 24/10/83

Chaplaincy questioned

28

Staff Reporter

THE Cape Town Diocesan Synod of the Church of the Province of South Africa (CPSA) has called on the Synod of Bishops to seek a "more acceptable" method of ministering to members serving in the armed forces on both sides of the conflict in SWA/Namibia than the present system of army chaplaincy allows.

By a majority of 140 to 130, the synod defeated an amendment calling on the Synod of Bishops to withdraw all chaplains to the South African Defence Force in SWA/Namibia.

Speakers in favour of the amendment said South Africa's presence in the territory had been condemned by most of the international community.

While it was CPSA practice to supply chaplains to defence forces, it could not be said that these people were chaplains to everybody in the area since they were in uniform and were paid by the SADF.

They were perceived as part and parcel of the illegal presence of the SADF in the area.

The church was called on to give young men a clear lead in matters of conscience.

One speaker said chaplains should minister to all but only in ways consistent with the Gospel. "Jesus went to Hades, but he didn't go in the devil's pay or in the devil's uniform," he said.

Speakers in favour of the final version of the motion described it as "paramount that we follow our members into the battle". One had to choose between the evils of ministering to the young people in the conflict and that of ceasing to minister to them at all because it meant identifying with the SADF.

● In reply to a question as to how SADF chaplains were licensed in SWA/Namibia in view of the fact that it had been suggested they were not welcome there, Archbishop Russell stated that in terms of Canon 32 the Bishop of Namibia, Bishop James Kauluma, had the power to rule that chaplains could not operate in his area.

"But with immense sensitivity, the bishop has not inhibited any chaplains. In spite of the situation of the people in his own diocese, with amazing charity he has not acted against any chaplains," said Archbishop Russell.

● A second motion registered the synod's strongest objection to provisions of the Defence Amendment Act of 1983.

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2 The Cape Times, Monday, October 24

24/10/83

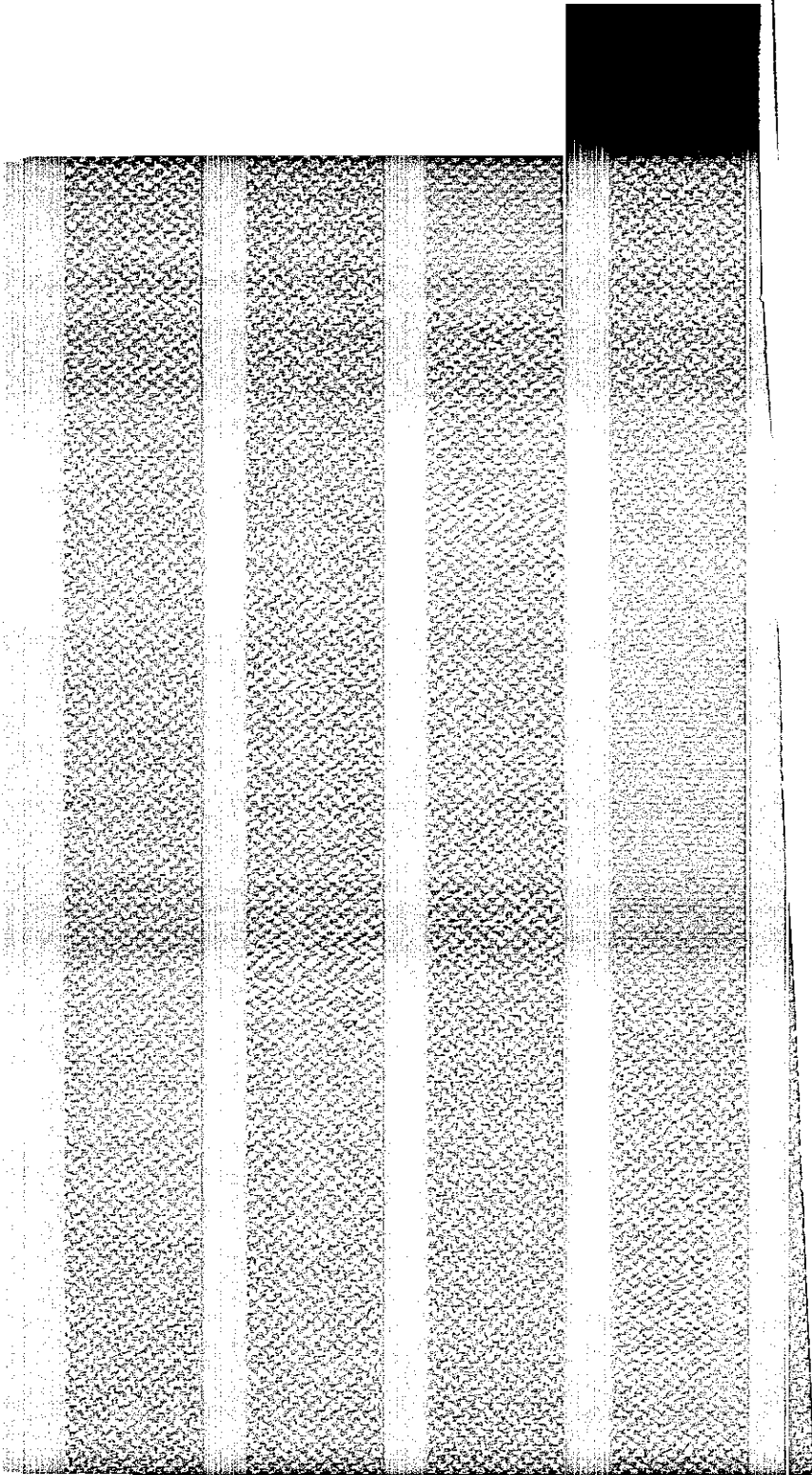
'No' call to Christians

THE Cape Town Diocesan Synod has called on all Anglicans and other Christians who are entitled to vote in the coming referendum to reject the new constitution.

A motion passed by an overwhelming majority vote during the 53rd session of the synod yesterday warned the government that the peace and stability of South Africa would be "further undermined" if the constitution were implemented.

The motion urged the government to convene a national convention of the genuine representatives of all the people of South Africa to decide on a new constitution for the land and to revoke the legislation by which African people were deprived of their citizenship.

In addition, it encouraged parishes in the diocese to co-operate "in this regard fully with other organizations... which have taken a similar stand".
(Report by M Barker, 77 Burg Street, Cape Town)



St Mark's Church, and its rector, the Rev Stanley Gray . . . a stand against the Group Areas Act in the desolation of District Six.

ARGUS 25/10/83 8:15
28

Anglicans refuse to give up church for Technikon site

By BRIAN STUART, Religion Reporter
THE Anglican Church is refusing to give up St Mark's Church in District Six, which is on ground to be included in the proposed Cape Technikon.
Although the Government has expropriated the property, the Anglican Church has refused to de-consecrate the church so that the site can be used to implement the Group Areas Act.
The Cape diocesan synod, meeting at Rondebosch, has endorsed earlier decisions by the Anglican Board of Trustees and the St Mark's congregation.

NO VOTES AGAINST

The synod did so unanimously — there were two abstentions and no votes against the motion.
It said: "This synod reiterates that the Cape Town Diocese will not be party to the implementation of the Group Areas Act.
"Synod requests the Archbishop (the Most Rev Philip Russell) not to de-consecrate the church."
The Rev Stanley Gray, rector of St Mark's, told the synod: "St Mark's, as it stands today, has a message as a Christian stronghold in an area that has been raped and devastated.
"We say No to the Government."
There was applause when Mr Deon Irish, of Claremont, said: "This building, consecrated to Christ, by its very nature stands in conflict with the Group Areas Act.
"I think foul scorn on any secular body which would touch consecrated ground for the purpose of this Act."

St Mark's Church stands in Caledon Street on a site described at the synod as "right in the middle of the proposed technikon".
The Venerable B S Oliver, Archdeacon of Cape

Church No to closing St Mark's

News (Contd. from Page 1)
25/10/83

Town, said: "There is a Christian family (the congregation) that meets there, and it is going to continue to meet there."

The Government asked the Anglican Board of Trustees to sell St Mark's because it needed the site for the multi-million-rand technikon, but the church refused.

The Government then expropriated the property and sent a cheque — said to reach six figures — as "compensation".

When the church refused the cheque the Government lodged it with the Master of the Supreme Court. It is still there.

The congregation of St Mark's held a vestry meeting at which it unanimously agreed not to accept the money or to end the consecration of the church and grounds in the name of Jesus Christ.

(News by B Stuart, 122 St George's Street, Cape Town)

Hockey stick

Regional bishops for city diocese

By BRIAN STUART, Religion Reporter

THE century-old Cape Town diocese — mother diocese of the Anglican Church in Southern Africa — is to be divided into four regions, each with its own bishop and regional council.

The Archdiocese of Cape Town, whose bishop will be the Archbishop of Cape Town and Metropolitan (spiritual and administrative head) of the Anglican Church throughout Southern Africa, will be the smallest of the four regions.

It will include St George's Cathedral, District Six and other central Cape Town parishes, Woodstock, Observatory, Salt

River, Mowbray and Wynberg, including St John's, an independent parish within the Anglican Church.

Regional bishops will be appointed in each of the other three regions. Although they will remain subject to the Archbishop, since the diocese will remain a structural unity, each will have a large measure of autonomy in his region.

At the Cape Town diocesan synod which ended in Cape Town this week, synod agreed that the four regions should be named after one of the major centres in each region. The regional bishops will reside in these centres.

The Anglican Synod of Bishops will be asked to approve the election of a third bishop-suffragan for the diocese — the present two are Bishop Patrick Matolengwe and Bishop Charles Albertyn. Each of the three bishops-suffragan will then be appointed as a regional bishop.

The central region will include Athlone, Bellville, Bonteheuwel, Ceres, Goodwood, Durbanville, Guguletu, Langa and Nyanga, Hanover Park, Lansdowne, Lavistown, Manenberg, Paarl, Robertson, Rondebosch, Stellenbosch, Wellington and Worcester.

The west coast region will include Atlantis, Bothasig, Camps Bay, Sea Point and Green Point, Maitland, Milner-ton, Namaqualand, Pinelands, St Helena Bay, Saldanha, Vredenburg and Tristan da Cunha.

The south coast region will include Bergvliet, Bredasdorp, Caledon and Hermanus, Claremont, Constantia, Faure, the whole southern Peninsula from Muizenberg to Simonstown and Hout Bay, Gordon's Bay, Grassy Park, Lotus River, Mitchell's Plain, Macassar, Newlands, Plumstead, Retreat, Somerset West and Strand.

CANADA

Trudeau as a go-between in arms stalemate?

The Canadian Prime Minister aims for an East-West compromise, reports The Argus Ottawa Correspondent

THE scene is being set by a top-level Canadian task force to place Prime Minister Pierre Trudeau in the centre of the world diplomatic stage as a go-between who would break the East-West arms reduction stalemate.

A dozen senior officials from Mr Trudeau's office, Canada's Defence Department and Foreign Affairs Department are testing the waters to see if Trudeau would be acceptable in

the role to both sides, and if they can find an approach which would start the process of compromise.

High on the list of possibilities is a Trudeau visit to Moscow and then to Washington, provided advance agreement can be obtained from President Reagan and Yuri Andropov.

Trudeau was invited to visit Andropov last May when Soviet Politburo member Mikhail Gorbachev visited Canada. Tru-

deau said then it was time for a Canadian Prime Minister to visit Moscow, but it is understood plans for a Trudeau trip to Moscow were placed on hold when Korean Airlines Flight 007 was shot down in September.

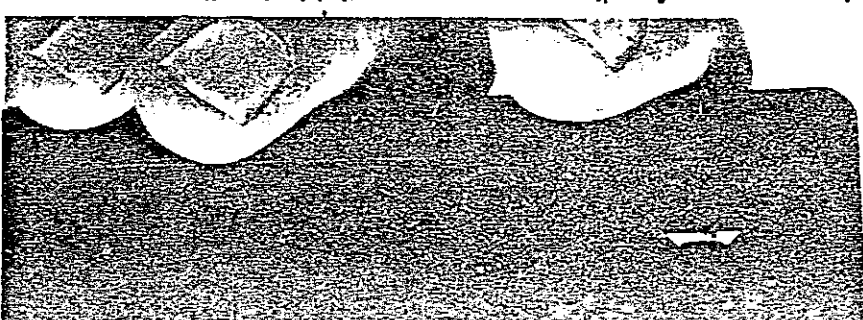
Senior staff in Trudeau's office claim he has concentrated his thoughts on foreign affairs and the disarmament problem for at least the last three weeks, and several times in

Parliament he has talked of the need for reduced tensions between Moscow and Washington.

Recent gallup polls have shown Trudeau's government virtually certain of defeat in the election expected within a year, and strategists are telling him that a successful pitch as East-West mediator would be the best possible political move he could make.

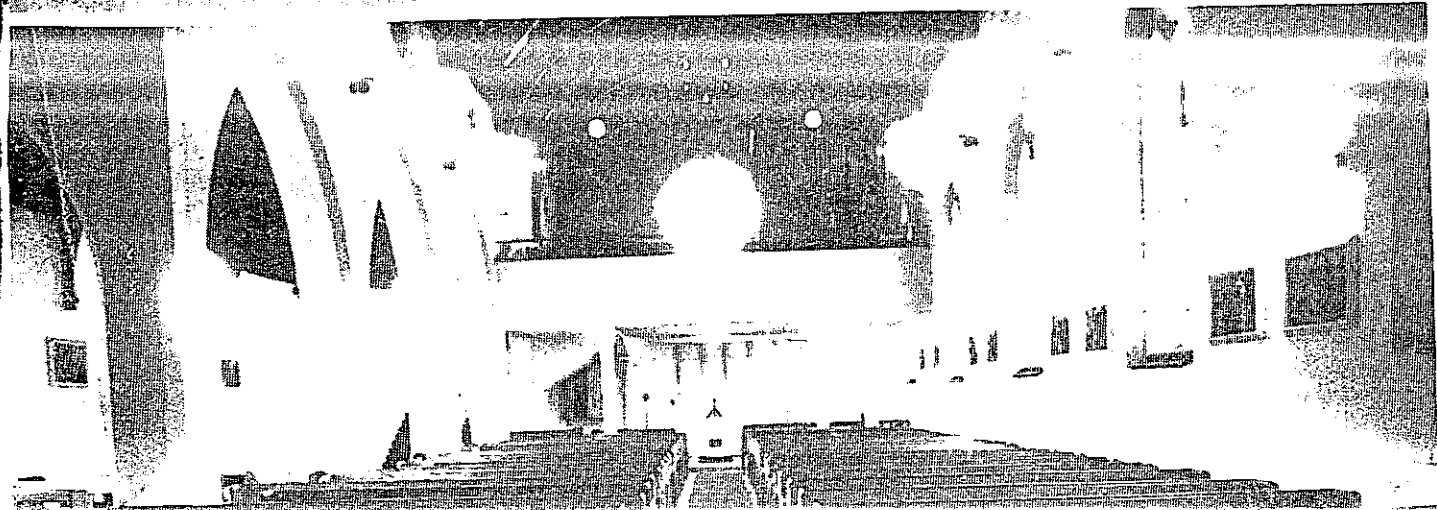
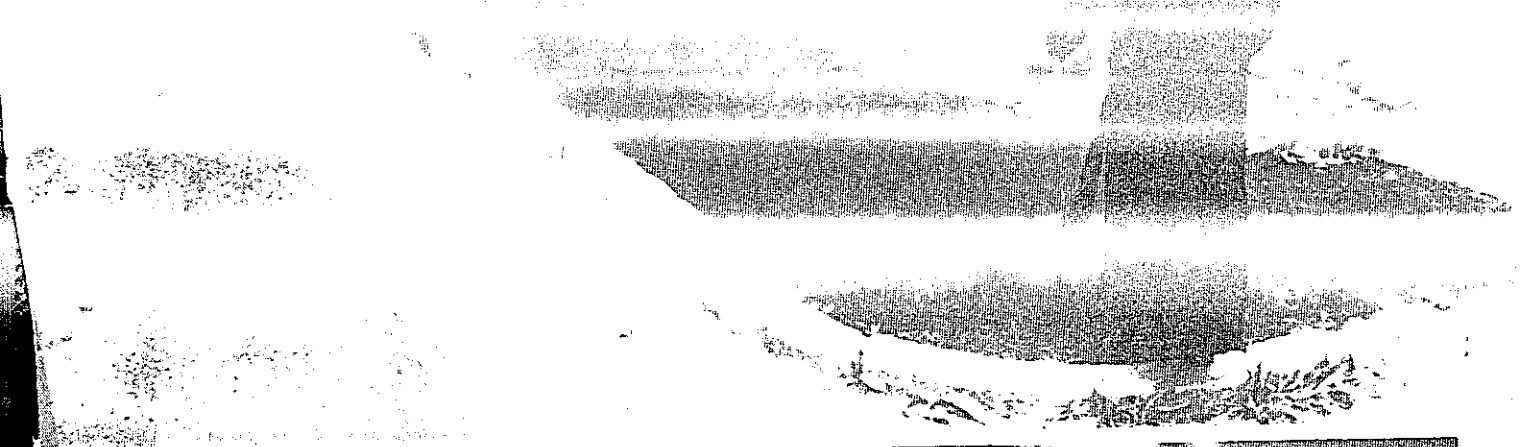


A new type of radio pager now available locally can store visual messages totalling up to 160 characters even at times when the "bleep" tone is switched off. This tone starts at a very low level, gradually increasing in loudness if it is not switched off. Emergency messages can be made to override the loudspeaker switch so that the user can be alerted to a crisis. And the pager will give a warning beep when its memory is nearly full with unread messages.



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Above: The Rector of St Mark's. The Rev Stanley Gray, stands before his church in the brick-strewn landscape of District Six. Left: The inside of St Mark's where the Eucharist was celebrated for the first time on Sunday, April 7, 1888.

250 000-strong anti-nuclear march in London at the weekend, against the fence Minister) knows as much about defence as Parkinson knows about contraception." read one poster.

WALL UNIT

dware

Church row: Government 'negotiating'

ARGUS
26/10/83
28/10/83

Staff Reporter

THE Department of Community Development says it is negotiating with the Anglican Church on an alternative site for St Mark's Church in District Six.

The Cape diocesan synod of the Anglican Church this week endorsed earlier decisions by the Anglican board of trustees and the St Mark's congregation to refuse to deconsecrate the church so that the site could be used to implement the Group Areas Act.

The church property has been expropriated by the Department of Community Development as the site falls within the proposed campus of the Cape Technikon.

Mr Pen Kotze, Minister of Community Development, was not available for comment today.

A spokesman for the department in Pretoria said the only statement the department could make was that it was negotiating with the Anglican Church on an alternative site in the vicinity.

Dr T C Shippey, director of the Technikon, said the matter had to be sorted out by the Department of Community Development and the Anglican Church.

The Government is said to have paid a six-figure sum for the site.

The church, however, has refused to accept the cheque which the Government has now lodged with the Master of the Supreme Court.

SADF 'admitted to posing as Swapo'

CAPL-TIMES 27/10/83

JOHANNESBURG. — The South African Defence Force admitted to a group of Anglican churchmen on a recent visit to SWA/Namibia that its forces had on occasion posed as Swapo guerillas, and that this had led to beatings and even killings of civilians, it was claimed yesterday.

Mr Terry Waite, an assistant to the Archbishop of Canterbury, told a press conference in Johannesburg that a selection of specific reports of allegations had been put to the SADF, among them accusations that soldiers and members of the Koevoet special

police unit dressed in Swapo uniform had "intimidated" civilians.

"This was admitted by the SADF and we were told: 'In guerilla warfare this type of activity occurs,'" said Mr Waite.

"This 'activity' resulted in beatings and even killings," Mr Waite said.

"The South African officers acknowledged that some atrocities on its part had taken place and they produced a list of convictions during the past 12 months," said Mr Waite, one of the group which visited the area between October 14 and October 24.

"We were told by the SADF that when a sol-

dier is caught committing a crime, the case is investigated, but as local people were reluctant to provide information, it was often difficult to secure a conviction," he said.

Mr Waite addressed a news conference in Johannesburg after leaving Windhoek at the conclusion of a 12-day visit to the territory by a delegation of high-ranking Anglican clergy.

The church dignitaries visited SWA/Namibia at the instruction of the Archbishop of Canterbury, Dr Robert Runcie, to compile a report on the situation facing the church and its congregations in the territory.

Another member of the group, the Rev Charles Cesaretti, of the Episcopal Church of the United States, said the group was told that these incidents occurred during the night curfew in northern SWA/Namibia.

"We were told of cases where South African forces were dressed in Swapo uniforms," Mr Cesaretti said.

'Strange way'

"In these cases people could not distinguish between the South Africans and Swapo. We were also told that this manoeuvre was reflected on both sides," Mr Waite added.

The group of six, which includes two Bishops, said they found the local population opposed the presence of South African forces in the territory.

Mr Waite claimed that most people supported Swapo.

"If claims by South African forces that it is building confidence for independence are true, then they have a very strange way of going about it," he said.

The group, which intends to issue a report on its visit, said meetings with a broad cross-section of the community revealed that there was "absolute opposition to the ethnic government".

SWATF replies to 'propaganda'

WINDHOEK. — Acts of misconduct by the military against civilians in SWA/Namibia were contrary to standing orders issued at all levels, the SWA Territory Force (SWATF) said in a statement here last night.

Reports of maltreatment by soldiers were promptly investigated and if evidence existed, they were brought to trial.

The SWATF was responding to allegations by the special adviser on foreign affairs to the Archbishop of Canterbury, Mr Terry Waite.

"In a well-orchestrated propaganda campaign against the security forces, the security forces are continually being accused of committing atrocities," the SWATF said in a document released to the media last night.

"Swapo's atrocities, on the other hand, are not given the same prominence and an incorrect picture of the situation is presented."

The document listed reported Swapo atrocities committed against civilians from 1979 to September this year as well as SADF and

SWATF soldiers who had been brought to trial and convicted of offences including murder and rape.

According to the SWATF document, 303 civilians had died in landmine blasts caused by Swapo, while 366 civilians had been killed by insurgents.

A total of 1341 civilians had been abducted by Swapo while 513 people had sustained injuries in Swapo-laid landmine blasts.

"Very little prominence has been given to these acts by the media and other organizations," the SWATF said.

"It is accepted that in a war situation the local population are scared of both sides and that formal complaints regarding atrocities will not be forthcoming."

Nevertheless, accusations against the security forces were usually vague, "based on hearsay evidence and normally appear in the media as part of a propaganda campaign before, if at all, being reported as a formal complaint to the security forces". — Sapa

'Swapo our sons'

"Very few people we met agreed with it and many regard it as an imposition of the Republic of South Africa."

It rejected claims by South Africa that Swapo was a Marxist organization. It described many of its men as "our sons — Christian men fighting for the liberation and independence of Namibia."

The churchmen from Britain, the United States, Japan and South Africa also met representatives of the United Nations Contact Group to discuss progress in the independence negotiations. — Sapa

Police 'won't condone any atrocity'

JOHANNESBURG. — The police would not condone any atrocity (wandaad) by any unit or members of a unit of the police, a spokesman for the South African Police Division of Public Relations, Colonel J Venter, said yesterday.

He had been asked to comment on allegations made at a news conference here by Mr Terry Waite, an assistant to the Archbishop of Canterbury who instigated an investigation by the Anglican Church into conditions in SWA/Namibia.

"Should there be allegations of atrocities by members of the South African Police these will be thoroughly investigated and justice will be permitted to take its course," the colonel said.

In his comment, Colonel Leon Mellet, a spokesman for the Ministry of Law and Order, said recent court cases in Rundu, which had involved members of the police force, underlined what Colonel Venter had said. — Sapa



an a year since Sue Ashton left school. But she lar London model — even though she lives in year-old Sue is finding the tug of the big time st, so she's on the look for a cosy nest in the City

Catholic Church editor says

28 *3/20/83*
CAPE TOWN
27/10/83

vote no

Staff Reporter

THE editor of the Catholic newspaper The Southern Cross, the Rev Donald de Beer, says in this month's edition that a vote in favour of the new constitution would imply personal endorsement of injustice and institutionalized racism.

"Even a spoiled paper, or abstention from voting 'no', would mean declining to reject what the Christian conscience is bound to condemn. Our duty is clear," said Mr De Beer.

He said a "no" vote would not be a vote in favour of the present order, but a rejection of what was proposed. It would imply no approval of institutionalized racism.

"And if what is proposed is in any important respect unjust — even if it could be seen as less unjust than what South Africa does now — then a 'no' vote becomes an obligation in conscience," said Mr De Beer.

He said bishops had spelt out how the proposed constitution offended justice, and therefore a Christian conscience.

He said there could be no qualified 'yes'. This vote would imply approval of all the proposed constitution's major provisions, with little room for tolerating what some might call flaws.

(Report by J Levy of 77 Burg Street, Cape Town.)

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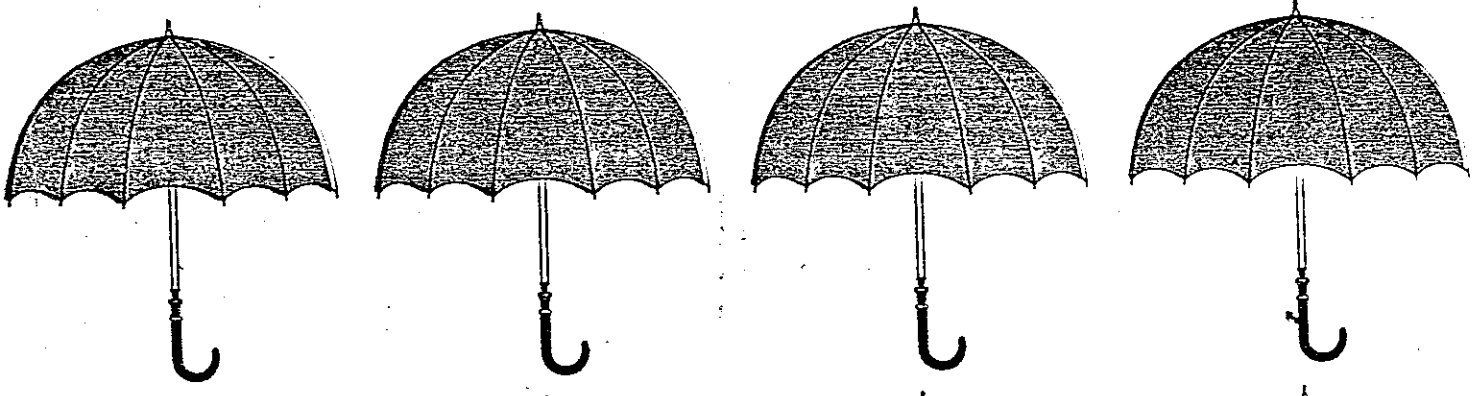
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The history of St Mark's parish makes a tale of continual expansion through many vicissitudes, and constitutes an example of great endeavour and self-sacrifice on the part of the laity as well as on that of the clergy." — From a history of the parish written in 1939.

St Mark's still a symbol of hope

ARGUS
2-7/10/83
(28) 63

By CHARLES RIDDLE, Staff Reporter
THE home of the rector of St Marks-on-the-hill in District Six once was described in a London newspaper as the "shabbiest rectory in the world".

"I lived in this rat-infested ex-shebeen cum brothel for seven years at 10 shillings a month," said the then priest of the parish, the Rev Robin Hudson, in a fund-raising pamphlet which was distributed internationally.

Mr Hudson got an improved rectory with a three-car garage. It's gone now, of course, as have all the homes of the church's 20 000 parishioners.

But the spirit of St Mark's parishioners refuses to be bulldozed in the manner of all their homes.

The church — known affectionately as the "Little Vatican" because it held very "high church" celebrations — has now changed the times of its Sunday services to fit the Cape Flats train timetable so parishioners can still worship in front of the altar their parents and grandparents knew.

This week the Cape Diocesan synod, meeting in Rondebosch, endorsed earlier decisions by the Anglican Board of Trustees and the St Mark's congregation, not to deconsecrate the church so that the site could be used for the new Cape Technikon and the implementation of the Group Areas Act.

St Mark's started in the house of Mr Robert Smith in Caledon Street in what was then known as Kanaladorp — a fairly prosperous suburb of Cape Town proper.

Shortly afterwards a house in William Street was hired for the fledgling congregation which, ever increasing, created a demand for a church.

The foundation stone of the original St Mark's was laid by Bishop Gray, the first bishop of Cape Town, in 1865. This stone was lost a few years ago when the authorities demolished the little chapel.

The present St Mark's is 97 years old. In 1886 it was decided to buy a site at the top of Caledon Street known as Clifton Hill to erect, at a cost of £2 000, a "jubilee church" in honour of the Golden Jubilee of Queen Victoria's reign. That building was to form the heart of a mission that grew to include a three-storey community centre and St Mark's school, built in 1929.

The community centre was the first of its kind for "non-whites" and it grew to be used by 23 organisations including seven football clubs with names like Universals, Allies, Orange Blossom and Hillside Rangers. Then there was a dancing association, the Latin Physical Club, the City Cricket League, badminton and dramatic societies, a night school, an employment bureau and something called the "Penny Bank". This "bank", run by the church, was used by housewives of the parish who would deposit pennies there to save for a Christmas "bonus".

Through the community centre and the church, people were able to lift themselves out of the slum. The church became a symbol of hope.

On the wind-swept and empty Clifton Hill that symbol still stands.



Pictures: WILLIE DE KLERK, The Argus

The damaged south window. It was installed before the turn of the century.

NGK call on race dawning of a new light, says King

Argus

27/10/83

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Staff Reporter

THE Anglican Dean of Cape Town, the Very Rev Edward King, has described the call by the Western Cape Synod of the Ned Geref Kerk to end all discrimination on the basis of race or colour — including attendance at church services — as “the dawning of a new light”.

Dean King said it was “a realisation against past history and past fears that God is calling us all into one world. It is a hopeful thing and I am very happy to hear it.”

He said, however, a synod resolution was one thing, while making it reality was another. “But it is a start.”

OPPOSITION SUPPORT

The Argus Political Correspondent reports the decision has been welcomed by an Opposition spokesman.

Dr Alex Boraine, MP for Pinelands and a former head of the Methodist Church, said today the decision was in line with the New Testament.

The only surprising feature was that it had taken so long.

“Nevertheless, it is to be warmly welcomed, particularly as the Ned Geref Kerk is such a very strong influence, not only in church matters, but in all matters affecting the life of the Afrikaner.

CABINET MINISTERS

“I can only hope this commitment to non-discrimination will have an effect on Cabinet ministers who belong to the church and who continue to follow a policy of rigid apartheid.

“If the church believes discrimination on the ground of race and colour cannot be supported in the context of worship, then surely it cannot condone discrimination in residential areas.

“I hope it will have the courage to spell out the implications of this historic decision and to call on its members to reject the constitution which entrenches apartheid,” Dr Boraine said.

NO COMMENT

Speaking from Pretoria today, Dr Andries Treurnicht, a former member of the Moderature of the church, said that with politics so much in the forefront during the referendum campaign, he preferred not to comment at present.

In any case, he was in no church position.

Meanwhile, the Argus Foreign Service in London reports that the Moderator of the Dutch Reformed Synod in Holland has welcomed the decision as “wonderful news”.

Speaking from Amsterdam, the Rev C B Roos said: “This is a complete surprise — but if, in effect, the synod is voting to reject the report of 1974 which enshrines apartheid as justified by the gospels, it is a great step forward.

“It also has great significance for the unity of our churches. As you know, we are divided from the church in South Africa because of this (1974) report. We reject apartheid as a biblical injustice and a heresy.”

Mr Roos said he would await fuller information “with great interest. On the face of it great progress appears to have been made”.

“Our hope would now be that it is the start of a new wave and that the NGK in South Africa will come as a whole to reject the concept of apartheid.”

(News by B de la Bat Smit and T Wentzel, 122 St George's St, Cape Town, and G Thomson, 85 Fleet Street, London).

Listen to your church — Boesak

ARG 25/10/83

28

By BRIAN STUART
Religion Reporter

DR ALLAN BOESAK has appealed to Christians to "listen to their churches" when they vote in the referendum on November 2.

"One cannot simply pass a vote of no confidence in God," the president of World Alliance of Reformed Churches said in an interview.

"One cannot accept a system based on the political argument that people cannot be brought together. Christianity is based on the belief that Christ has overcome all these divisions.

Nonsense

"So it is nonsense to suggest that we put our faith in political arguments — that we pass a vote of no confidence in God."

Dr Boesak said Christianity was based on unity in the single body of Christ. A political system based on "non-reconciliation" had no chance of success — nobody could work against God's system for this world and win.

It was for this reason that there had been a unanimous plea for a No vote from all those Christian churches which had made their stand clear.

The issue in the November 2 referendum was a simple one: it was not a choice between one party and another, but a decision as to whether or not entrenched racial segregation was an acceptable basis for a constitution.



Dr Allan Boesak

Rejection

Dr Boesak said this segregation was "diametrically opposed" to Christian belief in Christ's power to reconcile all people. Christians could therefore not support a system based on a rejection of fundamental Christian belief.

"The Christian Church has said that apartheid is a sin and against the purposes of God. I don't believe God wants injustice to continue in this country, as it would under the proposed new constitution.

"What we are saying is that the Government is not only acting contrary to the will of the vast majority of people in this country, but also acting contrary to the basis principles of our Judeo-Christian heritage.

"If you find yourself in opposition to the purposes of God, there is no way you can win."

Dr Boesak said Government spokesmen had once declared that "apartheid is dead". This was a recognition — in spite of their own political opinions — of the finger of God in the South African situation.

Doomed

"Apartheid will die. Not because they want it to, but because it is doomed by God's purposes in the world.

"In rejecting the constitution the Church is not 'playing politics'. Apartheid and its entrenchment concerns the integrity of the Gos-

pel and the credibility of the Church as a witness to reconciliation.

"It is therefore necessary for churches to say that this political system is sinful and a heresy, and on that theological premise they must resist it.

"For the churches to say No in the referendum is not a matter of political expediency. Logically, expedience would have led churches to remain quiet on the issue," said Dr Boesak.

(News by Brian Stuart, 122 St George's Street, Cape Town.)

Chief says priest is pawn of ANC

African Affairs Correspondent

ULUNDI—The Chief Minister of KwaZulu, Chief Gatsha Buthelezi, yesterday described the Reverend Mcebisi Xundu, the Anglican priest at Lamontville, as a 'pawn' of the African National Congress in exile.

But last night Mr Xundu said: 'Nothing could be further from the truth. We are carrying no political bucket for any group.'

Speaking in the KwaZulu Legislative Assembly, Chief Buthelezi said Mr Xundu, now a community leader at Lamontville, had conducted the funeral of the late Robert Sobukwe, the Pan-Africanist leader, at Graaff-Reinet.

The Chief Minister said the priest had been in a position to act as a 'band leader' to the 'orchestrated attempt' to kill him. Mr Xundu said he had no knowledge of this.

Smashed

Referring to both Mr Xundu and Mrs Willel Yengwa, a former member of the Legislative Assembly representing Umlazi, the Zulu leader said: 'Lawyers, men of the cloth and people who penetrated our own organisation of Xhosa people who penetrated our extraction cannot be allowed the freedom in our midst to wreak havoc amongst our people and our youth.'

Dealing with recent violence at Lamontville, Chief Buthelezi said people had died, houses and cars had been smashed and burnt out, and the incitement for more violence continued in the township because of 'what people like Rodgers Ngcobo, Willel Yengwa and Mr Xundu plotted to do.'

Mr Xundu said last night the issues were bus fares and rents.

'My involvement (in Robert Sobukwe's funeral) was as a minister with a pastoral responsibility to his people. I was present only as a mourner.'

'What sparked the people of Lamontville was the killing of Dube.'

Mr Ngcobo is a member of the Assembly for Ndwedwe. Last month he called a Press conference criticising Chief Buthelezi's leadership.

rted Calvary strict Six

W/G ARGUS
29/10/83

(Handwritten initials)
(28)



ST MARK'S CHURCH in District Six may yet suffer a similar fate to at least seven other churches which have already gone from dust to dust since the area was classified a white group area in 1966.

The small 97-year-old klipkerkie, which is on ground to be included in the proposed multi-million rand Cape Technikon, entered a major row with the Government over its refusal to make way for the Group Areas Act.

The Anglican Church has refused to deconsecrate the building and has also rejected the six-figure sum of money which the Government has paid for the expropriated land.

The cheque has been lodged with the Master of the Supreme Court.

The ball "was now in the Government's court" and any physical action against the property would be an act of sacrilege against a Christian church, the Rev Stanley Gray, rector of St Mark's, said this week.

St Mark's had a message as a Christian stronghold in an area that had been raped and devastated, he said.

A spokesman for the Department of Community Development in Pretoria said the only statement the depart-

ment could make was that it was "negotiating with the Anglican Church on an alternative site in the vicinity".

There is one other Christian church still serving this deserted Calvary. It does not fall within the Technikon campus and Father Basil van Rensburg says mass regularly at the Holy Cross Catholic Church for his scattered flock.

"They would have liked to have seen us go," said Father Basil this week. "But we are still very much alive and we back the Anglican Church all the way on their stand."

There are still three mosques standing — in Ellesmore Street, Aspeling Street and Muir Street. The Government has recognised the Islamic law that, once a plot has been sanctified for worship, it is forever holy.

The mosques, two of which fall within the area which has now been reproclaimed a "coloured" group area, are still being maintained by the Muslim community.

At the height of the destruction of District Six in 1980, the then Director-General of Community Development, Mr Louis Fouche, said his department would not disturb established mosques but that the Christian churches could be deconsecrated.

Asked what would happen in the case of church such as St Mark's, Mr Fouche said: "That is a bridge we shall have to cross when we come to it."

So far at least six churches or congregation halls have been razed.

The Volkskerk van Afrika, which was built in 1922 to "improve race relations", stood on the proposed Tech site and was demolished in August 1979.

The African Methodist Episcopal Church was deconsecrated in December 1976 and demolished the following year. Its 800-strong congregation was scattered all over the Cape Flats.

The Ned Geref Sendingkerk and the Lutheran Sendingkerk were also razed.

As was the Baptist Church in Shepherd Street and the City Mission in Smart Street.

The Moravian Church on Ashley Street still stands in a state of decay following its expropriation three years ago. At the church's last service, the Rev Karel August's sermon was entitled: "I cast my eyes to the mountain: Where will help come from?"

Afterwards the congregation gathered outside while the church bells tolled and the doors were locked for the last time.

CONT. →

Bishop appeals for end to emergency

EAST LONDON — The Anglican Bishop of Grahamstown, the Right Reverend K. C. Oram, has appealed to President Lennox Sebe to bring an end to the state of emergency in Mdantsane, and to take "very seriously the reports of alleged killings, beatings, intimidation and harassment of innocent people" in the area.

Bishop Oram, who is also chairman of the Anglican Diocesan Council of Grahamstown, made this appeal in an open letter to the Ciskeian president.

The head of the Catholic Church in Port Elizabeth, Bishop J. P. Murphy, and the Reverend Eddie Perkins, of the Presbyterian Church of

Southern Africa, who lives in Beacon Bay, have also associated themselves with the letter.

The church leaders said they were "conscious of the crisis situation in Mdantsane and deeply concerned about the violence and severe hardships being experienced by the people of Mdantsane."

They also emphasised their "abhorrence of the use of violence to settle disputes and differences" and reaffirmed "our commitment to proclaim the Gospel of the love of God in Jesus Christ among all people."

In the letter, the Ciskeian authorities were

urged to:

● "View with compassion the deep suffering and pain in Mdantsane and to take positive steps to defuse the tension and to create a community of order and peace."

● "Take very seriously the reports of alleged killings, beatings, intimidation and harassment of innocent people and to take creative steps to restore a just system of law and to bring about an end to the state of emergency."

● "Ensure that there is freedom of the Church to gather in church buildings and private homes for the purpose of worship, instruction and prayer." — DDR



BISHOP ORAM

Cleric

detained

in ^{CAPE TOWN} 1/11/83

Ciskei

Own Correspondent

JOHANNESBURG. — The secretary-general of the South African Catholic Bishops Conference, Father Smangaliso Mkhathshwa, was detained in Ciskei on Sunday night while on his way to address students at the University of Fort Hare.

A spokesman for the United Democratic Front, which has named Father Mkhathshwa as one of its national patrons, said yesterday Father Mkhathshwa had been detained at 6pm on Sunday by Ciskei security police.

He had been invited to speak at the university by the Catholic Students' Association.

Father Mkhathshwa became secretary-general of the SACBC in 1981, while serving the first of two banning orders. The second order, issued in May 1983, lapsed automatically in July in terms of the new Internal Security Act, and was not renewed.

In a statement yesterday, the UDF national secretary, Mr Popo Molefe, said the wanton detention of people in the Ciskei had already elicited a concerted response from both inside and outside South Africa.

"The UDF strongly condemns the wholesale detention of people in the Ciskei. We demand their immediate and unconditional release."

All can mourn, ROM says Buthelezi

ULUNDI. — The Chief Minister of KwaZulu, Chief Gatsha Buthelezi, has accused the ecumenical organisation Diakonia of trying to make capital out of "tragic events" at the University of Zululand on Saturday, when several people died in clashes involving students and supporters of Inkatha.

Referring in the KwaZulu Legislative Assembly yesterday to the intention of Diakonia to hold a memorial service for those who died as a result of the violence at the university, Chief Buthelezi said it would be "disgraceful" for Christian-based organisations like Diakonia to use occasions such as this to create "more conflict and more violence".

He said services should be a joint effort.

"The church is an instrument of reconciliation not only between man and God but also between man and man".

Mr Paddy Kearney, director of Diakonia, said: "The meeting which will be held in Durban today has not been

organised by Diakonia, but by the Ngoye Crisis Committee which consists of representatives of at least 12 organisations."

He added: "I understand that all those who died or were injured will be remembered."

Chief Buthelezi described the students at Turfloop University who burnt an effigy of him on Tuesday as "puppies" who had been prompted by the external mission of the banned African National Congress.

He said this type of activity could only stoke "fires of anger" and deepen "chasms" between Inkatha and other black organisations.

Having been a former student himself, he knew they could indulge in a lot of juvenile political activity.

And he announced that the Kwazulu Government and Inkatha would hold prayer meetings at Esikhawini near Richards Bay on Saturday morning, and — if it was available — at the Glebe Stadium, Umlazi on Sunday morning to mourn the dead.

Clergy give Wrab final warning

LEADERS of the Witwatersrand Council of Churches (WCC) yesterday met with West Rand Administration Board (Wrab) chairman Mr John Knoetze in a stormy meeting, according to the Reverend Cecil Begbie, an executive member of the WCC.

The meeting was a sequel to the razing of shacks in Bekkersdal last week by the board

28
Sweetan 4/11/83
By THAMI MAZWAJ
2227

which left families stranded.

One of the decisions taken at the meeting was that Mr Knoetze would visit the Bekkersdal squatter camp with members of the WCC next week.

According to the Rev Begbie, the church lead-

ers warned Mr Knoetze that this was the last time they would meet with him to discuss such an issue. They have already had five meetings with Mr Knoetze to discuss the same problem. "He has not heeded us," the Rev Begbie said.

"We warned him that

should this happen again then drastic action will be taken. They cannot demolish homes without providing alternate accommodation," he said.

Mr Knoetze could last night not be contacted for comment.

The Rev Begbie also claimed that some families who qualified to be in the area were also victimised by the board's action.

Uniforms for chaplains a 'practical necessity'

In the light of criticism voiced at church assemblies BRIAN STUART, Argus Religion Reporter, examines the pastoral ministry available to members of the South African Defence Force

THERE are more than 1 200 ministers of religion serving in the chaplaincy of the South African Defence Force.

This figure includes more than 100 Permanent Force chaplains, each nominated by his own church and performing a full-time ministry within the SADF.

The rest include chaplains in Citizen Force and Commando units — either theological students or clergymen who serve their period of national service training, and are subsequently attached to the chaplaincy for the rest of their call-up period.

No matter what the rank of any Permanent Force or Citizen Force chaplain, he is addressed by his priestly title — Dominee, Father, Pastor, Padre...

The object of the Chaplains' Service, said a spokesman, is to ensure that as far as possible every man receives the ministry of his own denomination during his national service.

The Chaplains' Service has come under strong criticism in some "open" churches which have members fighting on both sides of the conflict in SWA/Namibia. The strongest point of criticism is that the wearing of an army uniform might "identify" the Church with military and political objectives.

Pastoral duty

An approach to the Chaplains' Service met with full co-operation and some frank answers. Members of the service recently held a meeting in Pretoria and replied to some of these criticisms.

They said in a statement: "In obedience to the command of Christ, to preach the Gospel to

all, we see it as the pastoral duty of the Church to provide ministers to serve its people in the SADF.

"To facilitate an effective ministry within the unique situation of the SADF, the wearing of uniforms by the chaplains is a practical necessity. This is done in accordance with the Geneva Convention.

"However, the chaplain remains first and foremost a minister of the word of God."

The uniform worn by a PF chaplain is distinctive. His basic uniform is that of the service in which he functions — army, air force, navy or medical services.

Major concern

But his shoulder tabs and cap badges bear a Christian emblem in gold or chrome on a purple triangle. A rabbi wears the Star of David in silver on a violet emblem representing the Tablets of the Law.

The major concern of the average family, as expressed repeatedly in church assemblies, is clearly that their menfolk should be ministered to during their period of service.

Of this there can be little doubt. The SADF operates on the principle that a particular denomination qualifies for a Permanent Force post in the chaplaincy for every 200 members it has in a specific area.

With a moving population of thousands of young men, in practice the chaplains work as a close community to ensure that no man in need of pastoral care is neglected. If a minister of his own denomination is not immediately available, another minister will assist.

On the border, for example, it is regarded as a priority for a chaplain to be available to every man injured. Every chaplain, whether PF or Citizens Force, serves some period of time on the border.

At any given time there is a minimum of 32 chaplains in the operational area. They have full authority to go wherever their services are required.

This is part of SADF policy that the Chaplain' Service functions as an independent supporting service.

There are also hospital chaplains at all three military hospitals — Voortrekkerhoogte, Wynberg and Bloemfontein — who are drawn from the PF chaplaincy. In addition, any minister of religion may minister to a serviceman of his denomination in hospital.

In spite of debates within churches about their role in the chaplaincy, no churches have withdrawn from the chaplaincy.

Shortage

At present the PF chaplaincy includes 70 Ned Geref Kerk ministers (including sister-churches, the Ned Geref Sendingkerk and NGK in Afrika), five Hervormde Kerk, two Gereformeerde Kerk, one Apostoliese Geloofsending, one Full Gospel, two Catholic, seven Methodist, eight Anglican and eight Free Church (including Congregational and Presbyterian) ministers.

In fact, said a spokesman, there is a "shortage" of ministers of English-speaking churches. Vacancies exist which churches have been unable to fill — since each church must nominate its own ministers, the

SADF cannot simply fill chaplaincy posts on its own initiative.

The Jewish community has not appointed rabbis to the PF chaplaincy, but ministers to its members through part-time local ministers and national service chaplains.

Apart from chaplains in the Permanent Force, Citizen Force and Commandos, and national service chaplains, there are volunteer chaplains as well as part-time chaplains operating within the SADF's fairly elastic system.

No proselytisation

Where the number of members of a particular denomination or faith does not justify the appointment of a PF chaplain, civilian ministers are appointed as part-time chaplains to serve camps or units in their areas.

The Chaplains' Service operates within an outline that is standard, written policy of the SADF:

"The purpose of the Chaplains' Service is to ensure the effective proclamation of the Word of God to all members of the SADF and their dependants.

"The Chaplains' Service has as its task the religious care of members of the SADF and their dependants within the context of their own faith and in accordance with the doctrines, orders and practices of their various churches."

In the very close co-operation that exists among chaplains ministering to servicemen, one rule is strictly observed. There is no proselytisation — no minister may try to win converts over to his denomination.

Boesak slams 'yes to racism'

CAPE TOWN 10/11/83

Staff Reporter

WHITE South Africans who voted for a new constitution have said "yes" to the continued erosion of the dignity of black people, the president of the World Alliance of Reform Churches, Dr Allan Boesak, said last night.

Dr Boesak was speaking at the annual meeting of the Mowbray Inter-Race Group (Mirge) at the University of Cape Town.

It was his first public speech since the referendum since the poll last week.

Dr Boesak told an audience of about 300 that it was important to realize what whites had said "yes" to: this was the entrenchment of racism; the violence implicit in apartheid; intimidation which made people too afraid to stand up for the rights given them by God, and total dictatorship.

"The National Party has done this country

and its people irreparable harm. Even under the Westminster system with all its restraints and checks and balances they have been able to strip millions of South Africans of their birthright and their citizenship and have made South Africa one of the most blatantly racist and totalitarian states in the world. I shudder to think what will happen without these restraints."

Those who struggled for justice and human dignity would still be detained without trial, exiled, tortured and banned, he said.

Battle

The homelands policy would continue and the hunger and malnutrition and untimely deaths of children would still take place there.

Families would still be broken up and women and children terrorised in dawn raids on

squatter camps.

Blacks would still be subjected to "continuous humiliation in the land of their birth."

But, he said, those who voted "no" should not despair. The battle had not been lost — it had scarcely begun.

"We must not give up our opposition to this evil system," he said. "We must not give up our determination to be free or our demands for human dignity."

"We must not give up because too many have been killed, banned, tortured and exiled for this dream of freedom. We must let this dream live for the millions who are oppressed, for the children who die of hunger, for the old who even in the evening of their lives have not known the sweet taste of freedom, and even for those who do not understand how inhuman their oppression of others have made them."

Dutch act on priest held in Ciskei

By MAURITZ MOOLMAN

THE Dutch Minister of Foreign Affairs, Mr H Van den Broek, has been asked to act as an intermediary on behalf of Father Smangaliso Mkhathswa, the general secretary of the Southern African Catholic Bishops' Conference (SACBC) who is being held incommunicado by Ciskei Security Police.

Because the Ciskei is not recognised by the Netherlands, the chairman of the Dutch Bishops' Conference, Cardinal J Willebrands, has requested by letter that Mr Van den Broek personally intervene concerning Fr Mkhathswa's detention.

The letter said: "Fr Mkhathswa was arrested by the police of the Ciskei together with the leader of the Catholic Student's Organisation.

"The detentions happened after a prayer meeting of the Christian Student Movement at the University of Fort Hare, where Fr Mkhathswa addressed black students on the referendum held in SA on November 2.

"Fr Mkhathswa criticised the referendum because, in his opinion, it would lead to further alienation of the black population."

The cardinal said the chairman of the SACBC, Archbishop Denis Hurley, had told the Dutch bishops he had not been told where Fr Mkhathswa was imprisoned nor what the charges against him were.

Cardinal Willebrands asked Mr Van den Broek to act as the intermediary for his colleague because the Ciskei was not recognised by the Netherlands.

The call follows strong criticism last week from Roman Catholics in Canada and Germany of the detention of Fr Mkhathswa.

All attempts by the SACBC to make contact with Fr Mkhathswa have failed so far.

24 world bodies want priest freed

Mercury 11/11/83

Mercury Reporter

MORE than 24 organisations around the world have called for the release of the secretary general of the Southern African Catholic Bishops Conference, Father Smangaliso Mkhathshwa, who was detained by Ciskeian security police a week ago.

Several messages were sent to Pretoria as the organisations do not recognise the Ciskei as an independent State.

Father Mkhathshwa was detained on leaving the University of Fort Hare after attending a student service there on Sunday last week. Attempts by the Catholic Church to find out where he is being held and the reasons for his detention have so far failed.

American

Among those protesting against Father Mkhathshwa's disappearance and calling for his immediate release are Cardinal Johannes Willebrands of the Netherlands and Cardinal Basil Hume, head of the England and Wales Catholic Bishops Conference and chairman of the conference of European bishops.

Concern was also ex-

pressed by the American Catholic Bishops' Conference, the Canadian Catholic Organisation for Development and Peace and the London-based Catholic International Institute for Research.

Refused

'All attempts at making direct contact with the authorities have failed,' the associate secretary general of the SACBC, Sister Brigid Flanagan, said.

Bishop John Murphy of Port Elizabeth was three times refused an interview with the Ciskei Minister of Justice, a statement by the Administrative Board of Bishops of the SACBC said.

'The third time was on Monday morning when he personally delivered a letter at the offices of the minister requesting an interview and asking to be allowed to see Father Mkhathshwa.'

• **NO INVITATION FROM PRETORIA**

• **AFRICAN COUNTRIES WILL OBJECT**

Obstacles in way of Pope's SA visit

28 S. Tablin
13/11/83

By Leon Bekker

POPE John Paul 11 has let it be known that he is willing to make his much-heralded visit to South Africa, but two major stumbling blocks stand in the way.

He has not had an official invitation from the South African government — and Catholics in other African countries have indicated that they would fight a papal visit to South Africa tooth and nail.

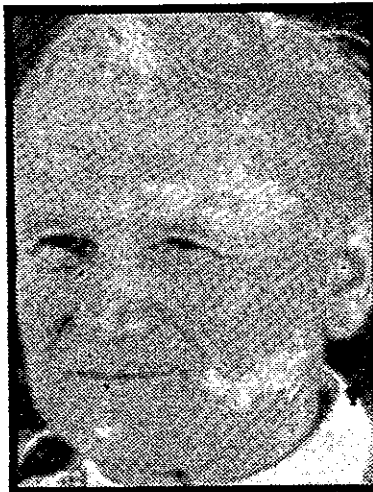
The popular Pope was invited last month by Monsignor Stephen Naidoo, auxiliary bishop of Cape Town, "to reconcile a society torn by racial conflict."

The Pontiff then expressed interest in touring eight African states, one of them being South Africa.

The states in the region, which range from Angola to Swaziland, fall under the Inter-regional Bishops Meeting of Southern Africa, which invited the Pope to attend their meeting in Harare this month.

But the absence of an official government invitation has now been mentioned by Vatican sources as a real barrier to a papal visit to South Africa.

Because John Paul 11 is head of the Vatican state, protocol demands that he should be officially invited by the government of a country he intends to visit.



POPE John Paul 11 was invited to SA by Monsignor Stephen Naidoo, below



A spokesman for the Department of Foreign Affairs said no approaches had been made for an invitation to the Pope. He said he could not speculate on the outcome of such a request.

Archbishop Dennis Hurley, president of the South African Catholic Bishops Conference, said he was surprised to hear that the Vatican sees the lack of an invitation from the South African government as an obstacle.

He said the church in South Africa had not yet attempted to secure an invitation for the Pope.

The second obstacle to a papal visit to South Africa — and one which Archbishop Hurley regards as much more problematical than the question of an invitation — is the reaction of Catholics in other parts of Africa.

He said he had had strong indications that if the Pope should seriously consider visiting South Africa, African Catholics would leave no stone unturned in an effort to dissuade him from making the trip.

The archbishop said the church in South Africa, as well as its congregations in other Southern African countries, was waiting "with interest" to hear whether the Pope was seriously intending to visit Southern Africa.

"When we get an indication that he is seriously considering it and feels it is something he would like to do, we will get down to the details like getting an invitation for him," he said.

"I don't know why sources at the Vatican feel an invitation would be a problem", he added.

Bishop Stephen Naidoo, an auxiliary bishop in Cape Town, delivered a strong plea for a papal visit while he attended the 1983 World Synod at the Vatican.

"Our part of the world is in great need of reconciliation", he told a press conference when asked about the subject of a papal visit.

Bishop Naidoo told the conference that the pontiff had indicated a willingness to go to South Africa.

Chief warns of 'false prophets'

28
Mercury
 14/11/83

Mercury Reporter
 APARTHEID made a sound relationship between the Church and State impossible, and in this climate false prophets rose to lead the people, Chief Gatsha Buthelezi told a gathering of Zulus at Baynesfield, near Pietermaritzburg, at the weekend.

There were men of the cloth who actually believed apartheid had been ordained by God, and that the National Party was a group of modern-day Israelites who had found their chosen land.

Unveiling a memorial to Nobhiyana Madonda, a sangoma honoured by King Shaka for his honesty, Chief Buthelezi said history books written by whites for whites only spoke of King Shaka as a warrior and a blood-thirsty heathen.

'But as we delve into the richness of our past we see the emergence of our kings as wide administrators, dealing with problems of their day and age in the only way known at the time.'

He said the most valuable aspects of life were preserved by unwritten social contracts. The overemployment of force

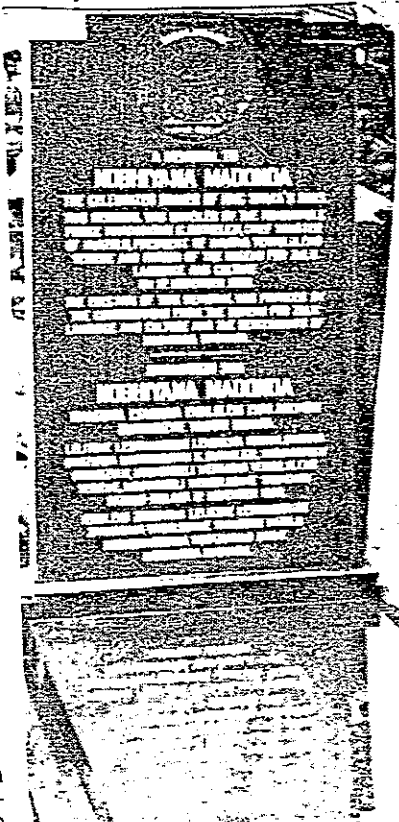
to secure contracts was an indication of a society gone wrong.

'Every facet of South African life is regulated by law. There are laws which tell blacks where they can live, where they can work, and where and when they can have their families around them. There are even laws which tell us who we can love and marry.'

'In today's circumstances we have to impose on ourselves the values and discipline of our forefathers. We have an angry people who do not respect the law of the land, and we have driving political forces seeking to mobilise people in different directions.'

'It is in this situation that we must find the social solidarity we need to seek courses of action which reconcile and make united action possible.'

The soaking rain which fell throughout Saturday made access to the unveiling difficult for many. Hundreds of onlookers stood ankle-deep in the mud while the Chief, his trousers rolled to calf height, delivered his speech from under an umbrella.



Taking refuge from the rain and with his trousers rolled up, Chief Gatsha Buthelezi unveils a monument to Nobhiyana Madonda, a great diviner honoured by King Shaka.

Buthelezi again calls for unity

Mercury Reporter

CHIEF Buthelezi renewed his call for black unity in spite of vicious opposition from exiled ANC and PAC leaders.

In a statement at the weekend he said these exiled leaders had tried to instruct him as a result of the referendum.

'Their attempts to instruct me indicate the contempt they have for millions of blacks who elected me.'

He accused the ANC and PAC of having lost touch with the South African political scene and of being riddled with backbiting and betrayal.

The united front they presented was a charade hiding the precarious balancing acts each had to do in their own tenuous positions.

'Not one single leader of the ANC and PAC, while they still operated here, had the mandate I have from millions of black South Africans.'

'How many black South Africans elected Mr Tambo and Mr Pokela to their present positions? I regard them as part of the leadership of black South Africa only because they are forced to operate in fragmented leadership positions in exile by the South African minority power elite.'

'Black South Africa does not endorse the ban

ning of the PAC and the ANC by the South African Government by disowning those forced into exile, but then neither does black South Africa regard them as defiled leaders who do not have to earn their leadership roles by mounting strategies that work among the people, for the people and by tactics which involve the people themselves.

'All my political life I have reiterated the truth that the struggle here will only be won if we adopt a multi-strategy approach, even if Inkatha is the black political power base of South Africa. The black liberation struggle cannot be orchestrated from exile.'

Apr 17/11/83

Catholics ~~protest~~ protest at ~~28~~ detention of colleague ~~28~~

By Jo-Anne Collinge

Undeterred by pelting rain, Catholics mounted a placard demonstration in central Johannesburg yesterday to protest against the Ciskei Government's detention of the secretary-general of the Southern African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa.

About 40 Catholics, most of them priests or nuns, participated in the lunchtime protest at the Carlton Centre. Bishop Reginald Orsmond, Apostolic Administrator of the diocese of Johannesburg, and Mr Tom Manthata of the South African Council of Churches were among the placard bearers.

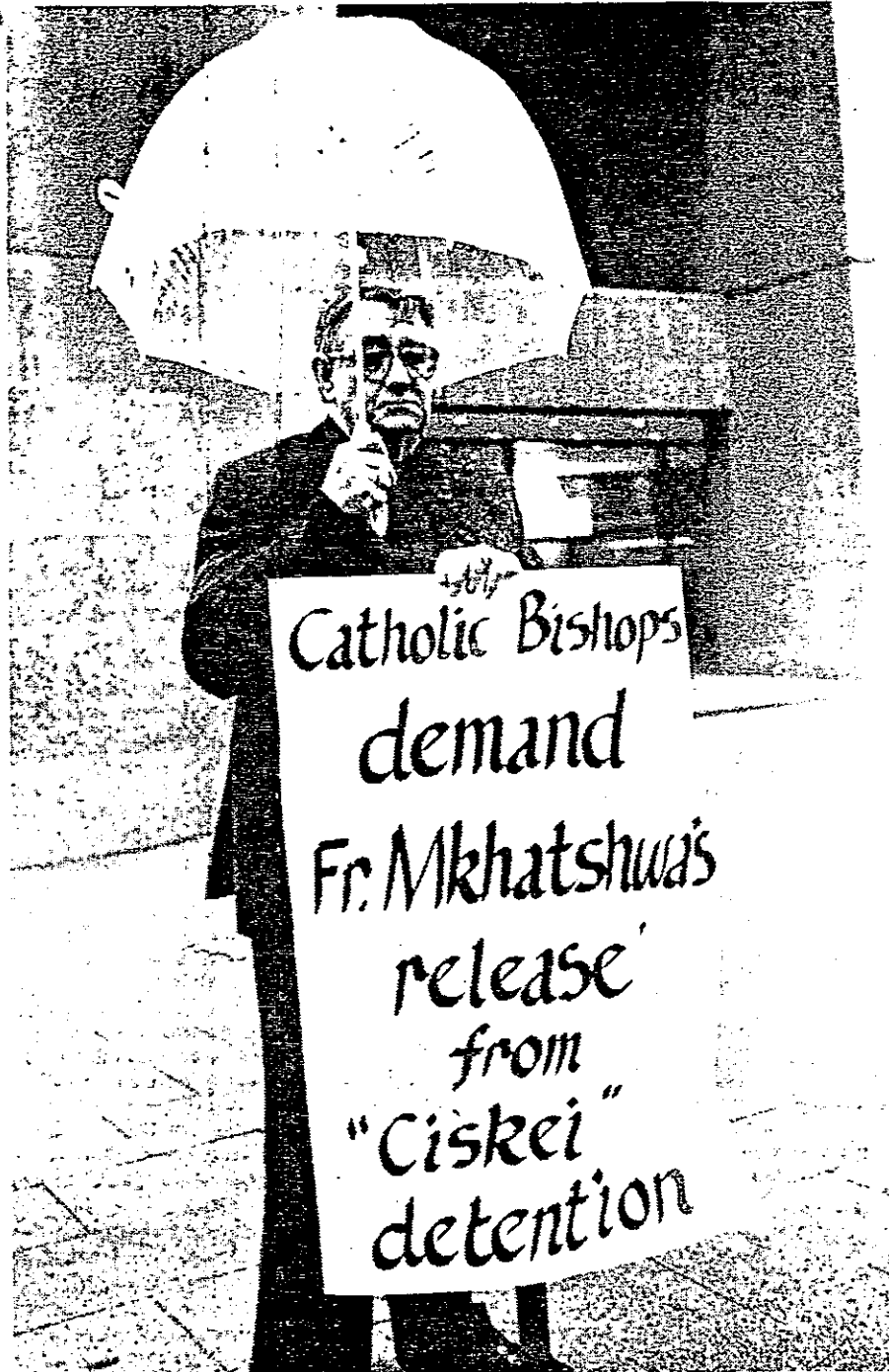
Bishop Orsmond said the aim was to draw attention to the violation of human rights in the Ciskei — "although many people would bless us for silence".

Security Police kept a watch on the demonstrators but took no further action. As the protest spread to both sides of Von Wielligh Street, one bystander hurled verbal abuse at the nuns.

The demonstrators, who have formed an ad hoc group — the Smangaliso Support Committee — distributed leaflets calling on the South African Government "whose responsibility the Ciskei is, to secure the immediate release of Father Mkhathshwa and all other detainees".

Father Mkhathshwa (43) was arrested under the Ciskei National Security Act on October 30 after speaking at a Fort Hare University memorial service for the victims of recent violence at the University of Zululand. He has been held incommunicado since then.

Sister Bridget Flanagan, Father Mkhathshwa's deputy at the SACBC, said constant efforts to elicit information from Ciskeian authorities about her colleague's whereabouts had met with silence. An attempt by the Foreign Minister of the Netherlands to intervene via the South African Foreign Minister, Mr Pik Botha, had been no more fruitful, she said.



Catholic Bishops demand Fr. Mkhathshwa's release from "Ciskei" detention

The Right Reverend Reginald Orsmond, apostolic administrator of the Diocese of Johannesburg, was among a group of 40

people who stood in silent protest in the city centre yesterday at the detention of Father Smangaliso Mkhathshwa.

Unions join boycott call

By JOSHUA RABOROKO

MAJOR trade union movements have joined the anti-community council campaign by asking workers to boycott the forthcoming elections which they maintain support apartheid.

The movements are the Council of Unions of South Africa (CUSA) the South African Allied Workers' Union (SAAWU) and the independent Commercial, Catering and Allied Workers' Union of SA (CCAWUSA).

In pamphlets distributed in the city, CUSA says it wishes to call on its members to boycott the forthcoming community council elections because they are "not in

the interests of workers".

The union says it endorses the call of the Soweto Anti-Community Council Committee to boycott the elections.

SAAWU's national organiser, Mr Herbert Barnabas, said they supported the anti-community council campaign by various committees in the country.

The union will in future mobilise this idea through shop stewards in various industries and distribute pamphlets, Mr Barnabas said.

CCAWUSA's general secretary, Mrs Emma Mashinini said that they supported those who were against the council elections.

Soweto 17/11/83

Church

28
group

Mercury
feared

18/11/83
Inkatha

Mercury Reporter

THE annual conference of the Alliance of Black Reformed Christians in South Africa, which was supposed to have started at Kwanzimela near Melmoth on Wednesday, has been moved to Durban because delegates feared for their safety.

Mr Francois Bill, the convening secretary of the conference, said: 'We had decided to cancel Wednesday evening's programme as Dr Alan Boesak was ill and storms had delayed many of the delegates.'

'About 8 p.m. Dr Dennis Madide, the Minister of the Interior, arrived with two busloads of Inkatha people to officially welcome us.'

'We told him the evening had been cancelled and he asked when they could return. He also asked whether we wanted them to return.'

Aggressive

'They took exception to my suggestion that the matter would have to be discussed by the executive. They felt that as we were in their area it was their prerogative to come and welcome us if they wanted to.'

'A tentative arrangement was made for Friday lunchtime.'

'Dr Madide was very gentlemanly about the whole thing but the Inkatha people were a lot more aggressive.'

'Later on we decided that it would not be safe for us to continue with the conference at Kwanzimela and drove to Durban.'

'There was no direct threat but there was a large crowd gathered. It's a funny way to welcome a church group to come with what is virtually an army of soldiers.'

NRGAS 18/1/83
Kotze 28
determined to acquire St Mark's

Religion Reporter

THE Minister of Community Development, Mr Pen Kotzé, has repeated the Government's intention to "acquire" the 97-year-old St Mark's Anglican Church in District Six as part of the Cape Technikon site.

The proposed eviction of the church from consecrated ground is seen by the Anglicans as "sacrilege" (the violation of a sacred building).

The Venerable B S Oliver, Archdeacon of Cape Town, said: "We find it strange that a Government which claims to be Christian should want to demolish a Christian church while showing respect for the Muslim community's consecration of its mosques next door."

TECHNIKON VIEW

Dr Theo Shippey, rector of the Technikon, said it wanted the Government to buy St Mark's and the Moravian Church.

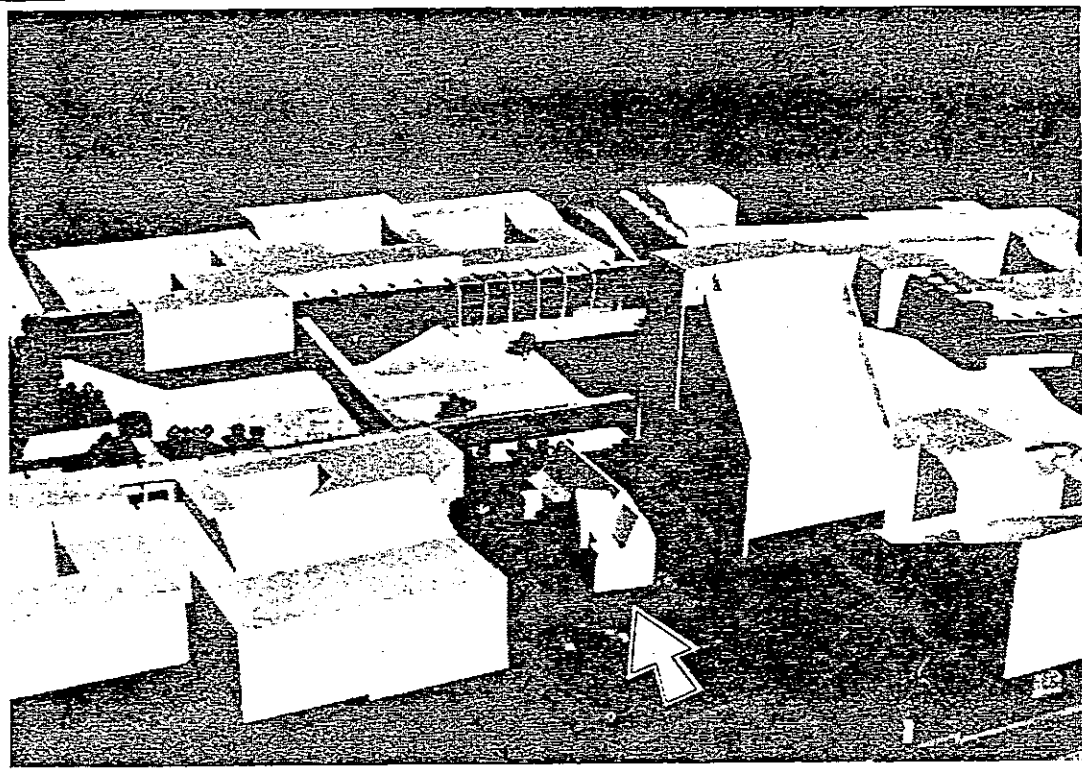
The Technikon would then rent the buildings and possibly use St Mark's as a student chapel and the Moravian church as an art gallery or for campus functions.

Archbishop Oliver said: "We would have no objection to it's being used as a chapel. But the Government proposed an alternative site, saying that St Mark's had to be demolished."

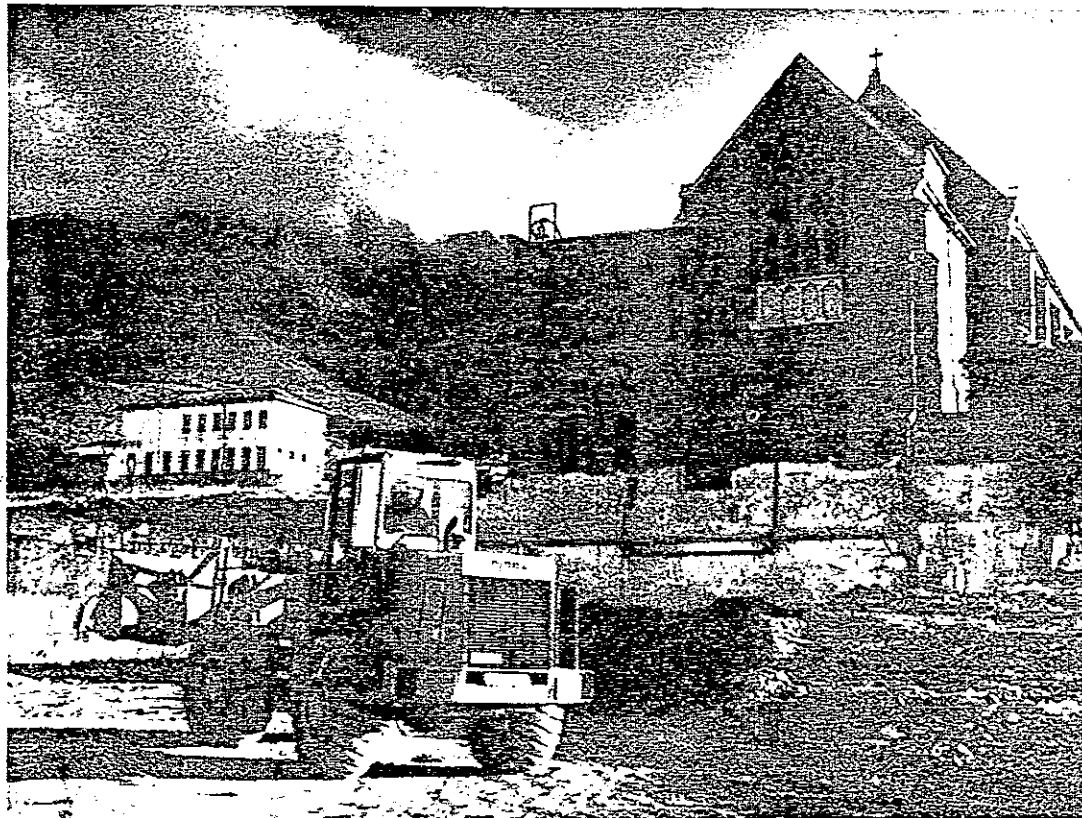
The Anglican Archbishop, the Most Rev Philip Russell, has notified the Minister of last month's Anglican synod support for St Mark's and its refusal to de-consecrate the site. No reply has yet been received.

Mr A S A East, former Cape Town City Councillor, who knows Mr Kotzé personally, also asked that the Minister should "allow the matter to be reviewed and this church to be reprieved".

He received a reply from Mr Kotzé stating that the Government was negotiating "with a view to finalising the acquisition of the land on which St Mark's Church is situated".



A model of the Cape Technikon in District Six shows how architects propose to incorporate St Mark's Church (arrowed) in the design of the main campus buildings. Whether St Mark's (pictured below) remains or not is the subject of controversy between the Government and the Anglican Church. Work is due to start soon on the R100-million complex.



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

UNIVERSITY OF CAPE TOWN
EXAMINATION ANSWER BOOK



51

Handwritten scribbles and numbers, possibly '1487'.

NATIONAL

ET roadbot message

The National Road Safety "extraterrestrial roadbot" stopped the traffic in Cape Town when it lent a helping hand to Nicolas de Kock, 5, of Pine-lands. The extraterrestrial roadbot, which has become known to Cape Town residents through the Argus Roadshow's cartoon column, will be appearing in Cape Town at shopping malls and functions to give advice to road-users. About 2,5 metres tall, the roadbot has blinking eyes, a movable arm with a light in its finger and a television screen. It also has a computerised voice, and its message for the Christmas period is: "Drink on the road is a heavy load; it's your choice, drink or drive."

Contributions by Catholics are 'misused'

ARGUS 22/11/83

Argus Correspondent JOHANNESBURG. — A Roman Catholic religious group has publicly claimed that the Southern Africa Catholic Bishops' Conference (SACBC) "misappropriates" church funds contributed by Catholic members.

The accusation was made in an advertisement published on Friday in The Star, sister newspaper to The Argus.

The advertisement, which bore the heading "Attention Catholics!", was placed by The Christian Resistance Group. It gives an address where the group can be contacted, but no name. It is not listed in the telephone directory.

The advertisement claims that the SACBC's financial contributions to the South African Council of Churches (SACC) is a "misappropriation" of Catholic members' contributions, and that it is

done without the knowledge and agreement of Catholics at large. by the now defunct Christian League.

Claiming that the SACBC was the third largest local donor to the SACC, the Christian Resistance Group says: "As we see things, the SACC has acquired the image of indirect support of anti-South African and revolutionary organisations".

The group calls on Catholic members to discontinue their contributions to their parishes "until assurances are given that our money is not channelled into bodies such as the SACC".

The advertisement also claims that the SACBC may not become a member of the SACC.

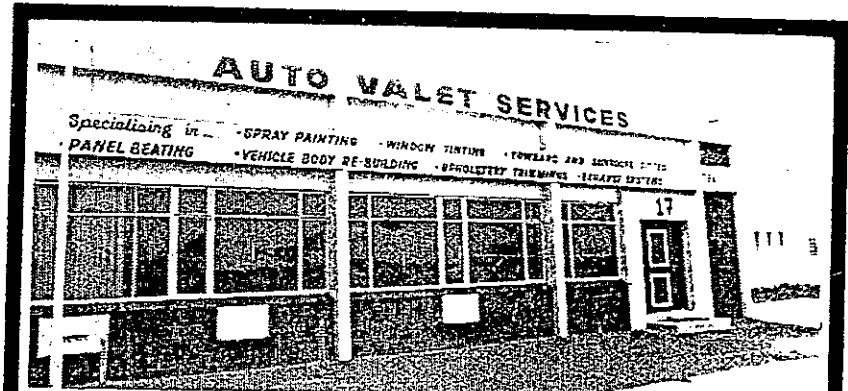
The secretary-general of the SACC, Bishop Desmond Tutu, said that "this anonymous group uses the same kind of argument" formerly used

"It is interesting that this advertisement rests on innuendo, guilt by association and downright untruths," he said.

Bishop Tutu said it was untrue that the SACBC the third largest local donor of funds to the SACC.

"We get many bigger sums from other sources. It is also untrue that the SACBC may not become a member of the SACC. The SACBC (which has observer status at present) can become a member if it applies for membership," he said.

He asked what the Resistance Group could mean by saying that the SACC has the image of supporting anti-South African activities. "Why have we never been charged in a court of law if this is the case?" he asked.



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The advanced new E15 OHC light weight engine offers the latest in technology. With features such as cross-flow head with special intake port design that swirls the fuel into the combustion



Chief scoffs at church allegations

Mercury 22/11/83

African Affairs
Correspondent

THE Chief Minister of KwaZulu, Chief Gatsha Buthelezi, has taken exception to a statement from the Alliance of Black Reformed Christians in Southern Africa that the KwaZulu Government is a 'participant in the daily oppression of the people'.

In a statement issued in Ulundi, Chief Buthelezi said he threw this insult back at the organisation 'with the contempt it deserved'.

'Church hypocrisy of this nature is sickening and can only cause more and more damage in our black society while whites laugh all the way to the political bank.'

The alliance issued the statement following an abortive conference it was to have held at the Kwa Nzimela conference centre near Melmoth in KwaZulu last week.

The organisation cited alleged intimidation by Inkatha supporters as the reason for calling off the meeting.

Chief Buthelezi claimed that remarks made by the Rev J Francois Bill, secretary of the

conference, to the KwaZulu Minister of the Interior, Dr Dennis Madide, at Melmoth last week were at variance with a statement issued by the alliance.

According to Dr Madide, Mr Bill said he had grown up among Tsonga-speaking Africans and understood the desire to welcome visitors as an important aspect of African culture.

Welcome

Mr Bill had further indicated to Dr Madide that he understood why the minister had been sent to welcome

He promised to contact the minister again to tell him exactly when he should arrive to welcome delegates officially in view of the fact that the opening had been postponed as a result of the illness of Dr Allan Boesak, the president of the alliance.

Chief Buthelezi said the general secretary of the South African Council of Churches, Bishop Desmond Tutu, had been welcomed to KwaZulu in exactly the same spirit when he visited Kwa Nzimela a few weeks previously.

Detained priest 'in good form'

Own Correspondent

DURBAN. — The detained secretary-general of the Southern African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, is being held in Mdantsane in the Ciskei, it was learned yesterday.

Father Mkhathshwa was detained by Ciskeian security police after attending a meeting at the University of Fort Hare three weeks ago. Until now all attempts by the Roman Catholic Church to find out why and where he is being held have failed.

More than 50 calls for Father Mkhathshwa's release, or for knowledge of where he is being held and the charges against him, have been received from around the world, according to the associate secretary-general of the SACBC, Sister Brigid Flanagan.

Airport

An unofficial confirmation of Father Mkhathshwa's whereabouts was received on Tuesday afternoon when a Mdantsane priest was approached by a prison official asking him to contact Sister Flanagan.

The message was that she should collect his car at Jan Smuts Airport.

"The priest was told he was in very good form, and had everything he needed," said Sister Flanagan.

The general secretary of the National Conference of Catholic Bishops of the United States, Monsignor Daniel Hoyes, said the US State Department, Congress and media were being urged to take "appropriate action."

'Secrecy'

In a letter to the South African ambassador in London the chairman of the Irish development agency Procaire, Bishop Eamonn Casey, strongly condemned the detention and protested about the "blanket of secrecy" which had fallen over the conditions under which Father Mkhathshwa was being held.

The President of the Ciskei, Chief Lennox Sebe, said a press conference a week ago that he treated the appeals against Father Mkhathshwa's detention with contempt.

He would appear in court for ignoring a magistrates' banning order on public meetings issued in terms of the Riotous Assemblies Act, Chief Sebe said.

Call
Cape Town 29/11/83
to
28
free
priest

Political Reporter

ROMAN Catholic congregations signed a petition asking for the release of the detained general secretary of the South African Catholic Bishops' Conference, Father Smangaliso Mkhathshwa, after a pastoral letter was read out at weekend services.

Catholic bishops are to protest to the Minister of Foreign Affairs, Mr Pik Botha, over the detention of Father Mkhathshwa by the Ciskei police since October 30.

Father Mkhathshwa is a South African citizen.

A pastoral letter by the Archbishop of Cape Town, Owen Cardinal McCann, calling for further action was read at services at the weekend.

The signatures will be collected this week to form a single petition to the government.

● Leading article, page 12

Bishop and flock are evicted from Orlando parish

28 By Phil Mtimkulu
8/25 29/11/83

The African Methodist Episcopal Church (AME) yesterday won an application to have the African Methodist Episcopal Church (in Africa) evicted from the Orlando West church parish.

The application was heard by Mr Justice Fleming in the Rand Supreme Court.

In its application, the AME said that Bishop TV Khumalo and the African Methodist Church (Africa) should be evicted from the parish premises in Mampuru Street, Orlando West.

Granting the application, Mr Justice Fleming said that by their own admission Bishop Khumalo and his followers had broken away from the parish.

He said as they had broken away from the church they could not take away property which belonged to the AME church.

The members of the present church (AME in Africa) he said, had "changed the flag of the ship" in such a fashion that there was nobody left to look after the church property though it was not abandoned in the legal sense.

An AME spokesman said they had no doubt that they owned the property on which the church stood. He said they however had to come to court to make it legal. "Three years in the wilderness for our members will come to an end and they will have a place in which to worship. We are going to take immediate occupancy of the church," he said.

Church
will back
tribe
Tutu

29/11/85
~~28~~
28

By SOPHIE TEMA

BISHOP DESMOND TUTU, general secretary of the South African Council of Churches, has warned the Minister of Co-operation and Development Dr Piet Koornhof that the church would support the Bakwena-Ba-Mogopa tribe if they were moved forcibly to Pachs-draai today.

Bishop Tutu raised the plight of the Bakwenas with Dr Koornhof after an application for an interdict to prevent the authorities from carrying out the State President's order to remove the tribe from their ancestral village was turned down in the Pretoria Supreme Court last week.

Dr Koornhof told Bishop Tutu that he could not comment off-hand on the matter as he did not have the necessary documents before him.

The bishop said he raised the matter with Dr Koornhof because he had promised that no community would be moved against its will.

Evidence placed before court during the hearing of the application also brought out the fact that the State President had authorised the police to arrest people if necessary to ensure that the removal was carried out.

The bishop finally spoke to the Deputy Director of Land Assessment for the Department, Mr S C Vermaak, who said: "The tribe will definitely be moved from the village, but it will be done gently."

Several church leaders left Johannesburg yesterday afternoon to hold an all-night vigil at Mogopa with the tribe.

Bishop Tutu confirmed yesterday that he warned Dr Koornhof that the people of Mogopa would not move voluntarily and the church would give them its support.

Members of other supporting organisations were also expected to arrive at the village last night.

Pik asked to check on detained priest

ARGUS 30/11/83 28

Religion Reporter

THE Minister of Foreign Affairs, Mr Pik Botha, has been asked to check a report that Father Smangaliso Mkhathshwa is ill and in hospital after his detention by Ciskei police a month ago.

Mr Botha has also been asked to intervene with Ciskei authorities to enable the Bishop of Port Elizabeth, the Right Rev John Murphy, to visit Father Mkhathshwa, wherever he is being held.

Ciskei falls within Bishop Murphy's jurisdiction, and Father Mkhathshwa was detained at Fort Hare University in Ciskei on October 30.

The Catholic Archbishop of Cape Town, Owen Cardinal McCann, confirmed today that there was still no word of Father Mkhathshwa and that the Ciskei authorities had remained silent about his detention.

Cardinal McCann released the text of a letter to Mr Botha, signed by himself and by Bishop Stephen Naidoo, Auxiliary Bishop of Cape Town, with the unanimous support of the bishops of Kokstad, Aliwa North, Port Elizabeth, De Aar, Queenstown, Keimoes and Umtata.

"Father Mkhathshwa had been attending a meeting called by the Christian Students' Movement at Fort Hare University. When leaving Fort Hare that Sunday afternoon, he and a student of the university were detained and taken away by the police.

"The student was subsequently released, but Father Mkhathshwa has disappeared.

"In spite of strenuous efforts... we have not been able to learn the reason for his detention and where he is being held.

"Representations to Ciskei Government, including the Acting Head of State (during the absence of President Lennox Sebe), the Minister of Foreign Affairs (Ciskei Vice-President, the Rev

WM Xaba) and the Minister of Justice (Chief ZP Siwani) have met with no response — in fact, a strong silence.

"Father Mkhathshwa is a South African residing in the Archdiocese of Pretoria.

"We therefore respectfully request you:

- "To make representations to Ciskei authorities, seeking to secure the release of Father Mkhathshwa, asking that he either be released or charged.

- "To ascertain the state of his health, about which we are concerned because of the rumour that he is in hospital.

- "To ascertain his whereabouts so that His Lordship Bishop Murphy or another bishop may visit him."

Hurley asks court to free priest

From BARBARA HARRIS
8/12/83 Argus Bureau
EAST LONDON. — An application to secure the release from detention of Father Smangaliso Mkatshwa was filed in the Supreme Court in Bisho, Ciskei, today.

Mr Brian Currin, acting for Archbishop Denis Hurley, of Durban, president of the Southern African Catholic Bishops' Conference, said today the application would probably be heard next week.

Father Mkatshwa, general secretary of the conference, was detained at Fort Hare University in Ciskei on October 30. Ciskei's head of security, Colonel Zebu-

on Makhuzeni, confirmed this week that Father Mkatshwa had been admitted to hospital for an eye condition.

He would not say whether the priest had been discharged or to which hospital he had been admitted.

The application is for an order that Father Mkatshwa be brought before court, that his detention be declared unlawful, that the Ciskei Government prove that Section 30 of the National Security Act — which allows for a medical practitioner, a magistrate and a clergyman to visit a detainee — has been complied with and for evidence in the form of an affidavit to be taken from Father Mkatshwa. ● See page 12.



Father Mkatshwa

Outcry over detained priest

Argus Bureau
EAST LONDON. — Protests round the world have marked the detention of Father Sman-galiso Mkatshwa.

The Southern African Catholic Bishops' Conference has protested — so have Amnesty International and the head of the Catholic Church in England.

The South African Government has been asked to make representations to Ciskei about the general secretary of the SA Catholic Bishops' Conference who was detained on October 30 at Fort Hare University.

Attorneys are presently preparing papers for a Supreme Court application to secure the priest's release or, at least, to allow a minister of religion to visit him.

Hundreds of people have been detained in terms of security legislation in the past — but never has there been such a chorus of disapproval.

Many detainees have been held for long periods and then released without being charged. There has been no compensation and they have simply had to go back to pick up the threads again.

HEADLINES

Very few Ciskei detentions ever make the media headlines — fewer still raise international or national protests.

● Mr Philemon Manteza, of Mdantsane, was recently released after 96 days in detention under Section 26 of the National Security Act.

● Mr Sipho Tanana was held for 95 days.

Neither has been charged.

● Mr David Jack, also of Mdantsane, was freed after 45 days in detention.

● Mr Lungelo Dwaba, a personnel officer at Mdantsane's Cecilia Makiwane Hospital, was held for three months and released recently, also without being charged.

These are but a few of scores who have been detained since July this year. In September more than 100 were reported to be in detention. An unestablished number have since been released while others have been detained.



30c

95c

4,39

4,39

2,10

29c

It's Happening at..



stodels

POT PLANT BARGAINS FOR CHRISTMAS



Detained
~~CAPE TOWN~~
priest
~~for~~ **TV**

10/12/83

Own Correspondent

JOHANNESBURG. — A BBC television crew last week filmed a half-hour interview with the detained secretary-general of the South African Catholic Bishops' Conference, Father S'Mangaliso Mkhathshwa, in Ciskei.

The priest, who has been held incommunicado for six weeks, seemed healthy and showed no signs of ill-treatment, according to BBC correspondent Michael Buerk.

In the interview, Father Mkhathshwa spoke ambiguously about his treatment. He said he had "not been beaten — that at least".

The President of Ciskei, Mr Lennox Sebe, gave permission for the BBC team to see the priest on Friday.

Mr Sebe told them Mr Mkhathshwa had been held because a meeting he had addressed at Fort Hare University had been banned.

The team saw the priest in the presence of policemen at a small police station in Healdtown, near Alice.

A chorus of outrage over Ciskei detentions

Own Correspondent

EAST LONDON — It seems the whole world is outraged at the detention of Father Simangalis Mkatshwa.

The Southern African Catholic Bishops' Conference doesn't like it. Neither does Amnesty International, nor the head of the Catholic Church in England.

Even the South African Government has been asked to make representations to Ciskei about the general secretary of the bishops' conference who was detained on October 30 at Fort Hare University.

Attorneys are preparing papers for a Supreme Court application to secure the priest's release or, at least, to allow a minister of religion to visit him.

Many people familiar with Ciskei's security operations are amazed by these protestations.

After all, hundreds of people have been detained in terms of security legislation in the past — but never has there been such a chorus of disapproval.

Many detainees have been held for long periods and then

released without being charged. There has been no compensation and they have simply had to go back and pick up the threads of life again.

Very few Ciskei detentions ever make the media headlines. Fewer still raise international or national protest or legal attempts to secure a release.

Mr Philemon Mateza, of Mdantsane, was recently released after 96 days in detention under section 26 of the National Security Act.

Mr Siphon Tanana was held for 95 days. Neither has been charged.

Mr David Jack, also of Mdantsane, was freed after 45 days in detention. After his release he told how a policeman had come into the police cells in search of a Mr Jali.

"We told him there was no Jali in there but there was a Jack — and he said Jack might as well go with him."

Mr Jack was told to gather his belongings as he would be travelling to Mdantsane.

"That drive to Mdantsane was straight home without any explanation," Mr Jack said.

Mr Lungelo Dwaba, a personnel officer at Mdantsane's Cecilia Makiwane Hospital, was held for three months and released recently, also without being charged.

These are but a few of the many detained since July this year. In September more than 100 people were reported to be in detention.

Even before unrest broke out in Ciskei in July security detention (before independence under Emergency Proclamation R252 and later under section 26) has been part of life for people opposed to or seen to be a threat to the Ciskei regime.

One example is the national president of the South African allied Workers' Union, Mr Thozamile Gqweta, who in recent years has been detained but not charged at least eight times.

Some detainees have received prominent media coverage.

President Lennox Sebe's

younger brother, Lieutenant-General Charles Sebe, who until his detention in July was the second most powerful man in the territory, is one.

General Charles Sebe's detention and subsequent unsuccessful Supreme Court application for release was widely reported.

In August Chief Sebe said the security officers (17, including General Sebe) detained after a shooting incident at a Minister's house, would appear in court "soon".

About four months later it was announced that three relatively junior officers were to appear in court in February next year in connection with the shooting.

The immediate future of General Sebe and his fellow officers is not known. Their whereabouts is also secret.

Section 26 allows for one month's detention which can be extended by the Minister of Justice on the Commissioner of Police's proving that continued detention is warranted.

Daredevil Charlie takes a short cut down the cliff



ney for the moment,
you'd really like.
you'll insist on the
clean aerodynamic
ing to fickle fashion or
be just as choosy about
A fully

ARGWS 13/12/83 28

Tutu preaches his version of Gospel

Every time the South African Government attacks him it increases his credibility, says the secretary of the South African Council of Churches

NEW YORK — Bishop Desmond Tutu, the secretary-general of South Africa's Council of Churches, came to New York City last week to receive an award, meet diplomats and win support for the movement of South African blacks against the country's dominant white regime.

But above all, the bishop, the man whose voice is among those most widely listened to by black South Africans, came to preach his version of the Gospel.

"There was a time in history when only the king was regarded as the offspring of the deity," he told a group of college and seminary students and church officials at the Inter-Church Centre on Manhattan's West Side.

But the Bible, he went on in a musical voice that often changed key and pitch, was "the most subversive, the most revolutionary book" because it taught that "all people are created in the image of God."

And, as he told a group of Harlem business leaders at a Manhattan restaurant earlier in the day, to him it was the message that made South



Bishop Desmond Tutu

Africa's racial policies so unacceptable.

"The most blasphemous thing about racial discrimination," Bishop Tutu said, "is not the pain it causes people, though that is terrible. It is

that it can make a child of God doubt that he is a child of God."

Such words have made this Episcopalian prelate one of the most unusual figures in South Africa's painful political life. They have led the South African Government to seize his passport — his friends in New York had been uncertain whether the Government would let him visit this time — and to try to prevent foreign funds from reaching the South African Council of Churches.

But they have also led some of South Africa's more militant blacks to wonder if Bishop Tutu is tough enough, militant enough, whether he is sufficiently ready to fight.

Bishop Tutu said, however, he was not concerned about the latter criticisms.

"It's quite amazing what the South African Government does for me," he said. "Every time they attack me in one way or another, they only increase my credibility."

Bishop Tutu's four-day visit to New York, which began on Tuesday and ended on Friday, was a mixture of lobbying, celebrating and listening.

© New York Times News Service

DURBAN — The administrative board of the Southern African Catholic Bishops' Conference has expressed its "dumbfounded astonishment" that a BBC TV film crew has been allowed to see the detained priest, Father Smangaliso Mkhathshwa, while the board itself has not.

In a statement yesterday, the board said that, if the position in Ciskei were not so tragic "one could describe it as an Alice in Wonderland" situation.

"Ciskei becomes totally unpredictable," the statement said.

"While we are pleased that some persons from outside Father Mkhathshwa's place of detention have been allowed to see him and talk to him, we have to express our dumbfounded astonishment that a BBC TV crew is permitted what has been refused to the Southern African Catholic Bishops' Conference

Mkhathshwa on TV astonishes SA bishops

28
D. Bishop
14/12/83

for six weeks.

"We are gratified that Father Mkhathshwa appears to be well but record our indignation that we had not been informed concerning the eye trouble for which he is reported to have had hospital treatment.

"We also vigorously protest against the indignity imposed upon him of being denied water for washing purposes.

"Surely the Ciskei does not abandon the elementary practices of humanity?"

The board insisted that Father Mkhathshwa be released or be given the benefit of a fair trial.

The detained priest has been held incommunicado in Ciskei for nearly seven weeks.

Archbishop Denis Hurley, president of the Southern African Catholic Bishops' Conference, said last week that the board had been unable to obtain any hard facts about the priests' circumstances since his detention on October 30.

The detention has sparked off an international row.

Amnesty International has issued a statement on the matter and so has Cardinal Basil Hume, head of the Catholic Church in England and Wales. — DDC.

Giant AME church lashes Government

~~HR~~ 28

C. Herald 15/12/83

FOR the first time, the African Methodist Episcopal Church has, publicly, attacked apartheid and declared it a heresy and condemned the Government's new constitution.

Preachers pledge to fight apartheid

The AME Church, which, until now, has not involved itself in politics and public issues, is a church with a large black membership and was formed by slaves in America

At its Cape Annual Conference in Kraaifontein last week, the members declared that apart-

heid unscriptural and a heresy and that it should be removed immediately. They also condemned the Government's new constitution and pledged to support other organisations with similar views.

This was in keeping with a plea by the World Council of Churches,

(WCC) who earlier this year called on Christians to show solidarity with the oppressed in their struggles and, together with the people, to change the structures of injustice and oppression.

PEACE

In their declaration, the AME ministers announced that they were called upon by God to be instruments of peace and reconciliation through their prophetic teachings.

"We share God's concern for justice and reconciliation throughout human society and call for the liberation of men from every kind of oppression. While mankind is made in the image of God regardless of race, colour or class, he has an inherent dignity for which he should be respected and not exploited."

They defined apartheid as unscriptural and declared it a theological heresy, calling for its immediate removal.

MINISTERS of the African Methodist Episcopal Church have pledged to become involved in community activities and in the struggle against apartheid.

At their Cape Annual Conference last week, a paper was delivered on "Improved Quality of Life Through Community Service" in which AME ministers confessed many shortcomings in their ministry in the past.

"The time has come for honest self-criticism and a re-exposure of our hearts and souls to the demands of scripture.

"We have often made ourselves guilty of an unscriptural isolation from the community and its concerns. We failed to actively apply scriptural principles to such problems such as racism, poverty, family disintegration and social revolution."

They confessed that the gospel of Jesus Christ included social, political, eco-

nomie and educational implications and that it called on their active involvement in these areas of community life.

DEMANDS

"Face to face with God in Jesus Christ we became aware of the sharpness of His demands and of the gap that exists between what we believe and what we do.

"We ministers commit ourselves more fully in the struggle against everything that oppresses men and women today, not only the sin that is in them but also that is in society."

They stated that liberation was not confined to political, economic and social limits but rather, to full freedom.

"It leads to liberation from sin, from individual or collective selfishness and to full communion with God and with men and women who are our brothers and sisters."

Letter to slam bills

THE African Methodist Episcopal Church will send a letter to Parliament soon to object to the Orderly Movement and Settlement of Black Persons Bill.

The letter was read at the Cape Annual Conference of the church last week.

The correspondence secretary of the Ministers' Alliance in the church, the Rev Peter Mentoor, says in the letter that the sole object of the Bill (one of three introduced by the Minister Piet Koornhof to regulate the lives of Africans) was to make it almost impossible for African people to stay in any area except homelands.



OUR GREATEST



ASHES GOVERNMENT

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They defined apartheid as unscriptural and declared it a theological heresy, calling for its immediate removal.

The Government's new constitution was rejected as being contrary to the Gospel and an infringement of human rights. It was seen as nothing but a "dressed up" device to entrench apartheid further and ensure white dominance.

PARTICIPATE

"The whole community has a right to participate in the decision-making process, which comprises the entire issue of effective democracy."

The ministers declared their belief in the right to freedom and independence of the people in Namibia and are convinced that the implementation of UN Security Council Resolution 435, makes it possible to be achieved.

They declared their belief in the right to personal dignity which implies the condemnation of all torture and of prolonged confinement without trial, of banning orders and forced removals.

They would do everything to protect the rights and dignity of all men and women and ensure that it was fully recognized and implemented.

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"We view this Bill as an enforcement of 'white discipline' to prevent people from sharing on an equal basis in their birth rights.

"We believe that, by introducing this Bill, the Government is proving that they want to embark further on their course of legalised dehumanisation of people whose lives are already affected through imprisonment and hardships.

MISERY

"This Bill will just add to the misery and will be a constant reminder that the lives of black people are considered to be worth nothing. It sentences and condemns Africans to lives of poverty, to the overcrowded and crime-ridden townships and homelands, to underpaying and humiliating lives in single hostels.

"It is a further disgrace to discover that it is even suggested (under cover) that the jurisdiction of the courts should be limited. The court must protect the legal rights of people against any individual, principality or power.

"It is with dismay that we take cognisance of the fact that the Government could be so heartless to take away from blacks their only source of defence against the wrongs inflicted on them. It is still further proof to us of the incompetence of the Government to act in justice on God's behalf.

"We deplore the whole suggestion of a time limit stating that no unauthorised blacks shall be present in areas other than homelands between 10 pm and 5 am. This implies that police will have the right to perform midnight or early morning raids on innocent people which will result, as has been proved in the past, in massive detentions."

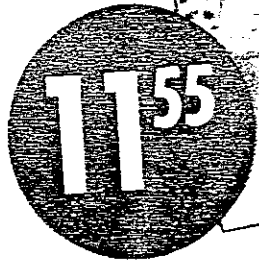
INFRINGEMENT

"If this Bill becomes law, it will be an infringement upon the freedom of God's children to worship and will make it virtually impractical to meet, to confer and to have fellowship together.

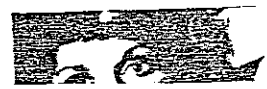
"We wish to affirm our Christian belief in the sanctity of family life and the holiness of the brotherhood of all of God's children. This Bill is a flagrant violation of those beliefs as enshrined in Scripture and in Christian faith."

OUR GREATEST HITS MAKE THE GREATEST CD

record or cassette



LIONEL RICHIE Can't Slow Down



Police arrest entire Zionist congregation

SERVICES TOO NOISY, COMPLAIN ANGRY RESIDENTS

By LEON BEKKER

WORSHIPPING God in the open air has become a risky business for an entire congregation was arrested by police north of Johannesburg on a recent Sunday after complaints that they were disturbing the peace.

Now a feud is threatening between those who say they want peace and quiet on Sundays and others who feel the need to sing their praises to the Creator in the open.

The group arrested were members of the black Zionist movement, familiar for their blue and white robes.

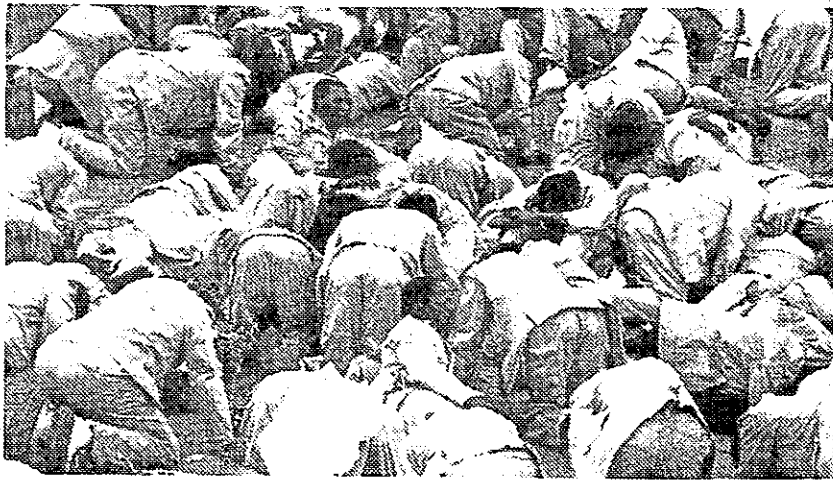
They were singing and dancing in worship at their usual site on the banks of the Jukskei River in Sandton when police arrived and bundled all 50 into vans.

They were later released and 18 were told they would be charged with creating a public disturbance. They were given the option of paying R30 admission of guilt fines.

A spokesman for the police in Randburg, who made the arrests, said the police action followed numerous complaints from residents of the area.

The police would not have acted on "one or two" complaints, he added, but waited until it was obvious there was a problem.

However, a resident of the area, Allister Sparks, (whose home is nearest to the Zionists' place of worship on the river) said he was never bothered by the worshipping.



ZIONISTS AT PRAYER... recently a whole congregation was arrested because residents complained about the noise at their open air services

"Their singing is rather beautiful," he said. Most of the worshippers were local domestics who had no church in the vicinity.

The group had traditionally gathered at the spot and had built a circle of stones on the river bank to make their outdoor church.

At times baptisms were carried out at the spot with those being baptised undergoing immersion in the river, which borders Rivonia and Bryanston.

Another resident of the area, Joan de Villiers, said she was tired of people who imposed their religion on others.

"Why should we have to put up with all this singing and cavorting about? Not everybody is a Christian and even then most Christians prefer to do their worshipping in private.

"Most of us work on weekdays and only have Sundays to enjoy the peace of our rural surroundings. To have to put up with this sort of thing is really too much," she said.

Mrs de Villiers' sentiments were "typical of a selfish person who only thinks of herself," said the Rev John Anderson of a charismatic congregation in the Randburg area.

"Worshipping God is a duty, a right and a pleasure. Doing it outdoors is a beautiful way of being at one with the Creator and His creation, and to arrest people for it is almost unbelievable," he said.

A spokesman for the group involved, Jacob Shongwe, said the sect had nowhere else to go and would be returning to their usual site.

"We will try to keep our voices down but you know how it is when the spirit hits you — you want to shout and dance your joy. What are we to do? Disobey the Lord who commands us to make a joyful noise unto him or anger people who don't like to hear such joy on Sundays?"

A spokesman for the police said action would never be taken against worshippers for worshipping God. "They just mustn't make a noise," he said.

Church rejects constitution, supports UDF

ARGUS
20/12/83 28
~~28~~

Religion Reporter

THE African Methodist Episcopal Church (Amec) has declared apartheid a theological heresy, and says every person has a right to dignity and respect.

In opposing further entrenchment of apartheid, Amec has rejected the Government's new constitution and pledged support for the United Democratic Front.

At its annual Cape conference, held in Kraaifontein, Amec produced a "Confession and Declaration" on apartheid, joining other "open" churches in stating that apartheid cannot be accepted by Christians.

"Not afraid"

The declaration states: "We declare that the Gospel of Jesus Christ implies a message of judgment on every form of alienation, oppression and discrimination. Hence we are not afraid to denounce evil and injustice wherever they exist.

"We are convinced that the theology of apartheid is unscriptural and there-

fore we declare it to be a theological heresy and call for its immediate eradication.

"We declare there is a right to participate in the decision-making process within the community — which comprises the entire issue of effective democracy.

Immobility

"We declare there is a right to dissent — which prevents a community or a system from hardening into authoritarian immobility.

"We declare there is a right to personal dignity — which implies the condemnation, for example, of all torture and of prolonged confinement without trial, of banning orders and of forced removals.

"We declare our obedience to the basic Gospel principles as they pertain to personal dignity — which incites us to op-

pose oppressive systems and structures such as apartheid in our support of the powerless and deprived.

"We declare publicly that we reject the Republic of South Africa Constitution Act, which is contrary to the Gospel and an infringement of human rights. As the Act stands, and taking into account the track record of its authors, it is nothing but a dressed-up device to further entrench

apartheid and ensure white dominance."

The declaration added support for the basic principles of the United Democratic Front and "similar non-violent efforts to remove oppressive systems and structures".

It concluded: "We declare that we will do everything to protect the dignity and rights of all men and women, that this dignity is fully recognised and implemented."

ARC Times 26/12/83

Court ruling on priest

BISHO. — The Ciskei Supreme Court ruled yesterday that the detention of Father Sman-galisio Mkhathswa was an urgent matter.

Mr Justice Pickard gave this ruling after an urgent court interdict regarding Mr Mkhathswa's detention. Mr Mkhathswa, the secretary-general of the Southern African Catholic Bishops' Conference, was detained by Ciskei Security Police on October 30.

Hurley

The application for the interdict — against the Ciskei Minister of Justice, Mr David Takane, the Director-General of the Department of Justice, Mr D M Jali, and the Ciskei Commissioner of Police, Brigadier L B Madolo — was brought to court last week by the president of the Southern African Catholic Bishops' Conference, Archbishop Denis Hurley.

Father Mkhathswa was detained after he addressed a prayer meeting at the University of Fort Hare, according to papers before the court.

Mr Dennis Kuny, for Archbishop Hurley, asked the court to direct the State to forthwith produce the detainee to the court.

Mr Kuny argued that Mr Mkhathswa's detention was unlawful and

that he should be released from custody. Alternatively the State should be directed to comply with the provisions of the Ciskei National Security Act by instructing a medical practitioner to visit him at least once a fortnight.

Mr Kuny added Mr Mkhathswa should be visited by a clergyman of the Roman Catholic Church and a magistrate at least once a week.

Mr Justice Pickard said it was common cause that Mr Mkhathswa was being held under the National Security Act.

Mr Kuny said President Lennox Sebe of the Ciskei had told a press conference at East London airport that Mr Mkhathswa had addressed an unlawful meeting.

"Our information is that he addressed a lawful meeting on that day," Mr Kuny said.

Archbishop Hurley, in his affidavit, said Mr Mkhathswa was a committed Christian. He said the detainee and his church were strongly critical of the policy of apartheid.

The state was given until Wednesday to reply and the matter was postponed to Friday. — Sapa

Handwritten notes and scribbles on the right side of the page, including the word "Alleged" and various illegible marks.

Handwritten notes at the bottom of the page, including "Kuny Notes" and other illegible scribbles.

28 23/12/83

Caprivi's Christmas



Defence Reporter
 HIS Christmas old anta in his red snowsuit won't be sleighing through Caprivi, the remote northernmost stronghold of South African influence. Firstly, snow is scarce and the sleigh's runners would bog down in the mud-patches caused by the rainy season. Secondly, it is so hot and muggy that the old gentleman would drop dead unless he swapped his traditional togs for a red safari suit and

shorts, and his reindeer would lie panting in the nearest shade. But this is not to say that Caprivi's inhabitants, expatriates and permanent residents alike, won't be celebrating the birth of the Prince of Peace. Military padres and civilian preachers of all races and denominations have joined forces to ensure that as many Caprivians as possible will be able to give thanks on Christmas Day.

At Katima Mulilo, capital of the beautiful but sparsely populated enclave, the religious observations will start with the usual 9am civilian church service in the Nederduits Gereformeerde Kerk, conducted by Padre Johan Smit of Sector 70 Headquarters. A notable absentee at the service will be Colonel H Swanepoel, OC Sector 70. Colonel Swanepoel and Padre J Kalonda will be leaving at 7am to visit various

outposts of 701 Battalion, the Caprivian army unit. Padre Kalonda is an adherent of the Seventh Day Adventist Church, to which about 70 per cent of black Caprivians belong. On arrival at each outpost, Colonel Swanepoel will address the troops and Chaplain Kalonda will hold a short service, after which they will distribute Southern Cross Fund Christmas parcels. Then they will go off

to the next. No personal attention is too small for the privi's highest-ranking soldier — one of a bunkered by a corps of eight men. At 11am Padre will hold another service at Hippo Po creation centre banks of the L for members Katima Mulilo while Padre Pi man of the Churches will service for the

East Dagga plans riot to fund joint venture

By BRENDAN RYAN JOHANNESBURG. — East Daggafontein is to make a rights issue early in 1984 to raise R26m for its contribution to the slimes treatment joint venture with Ergo.

Dumpco will also acquire from Ergo the Withok slimes dam for R600 000 payable during February 1986. The Withok slimes dam is the one formed by the tailings from

plant is therefore modified to a plant to treat a 140m tons from 1997. The pyrite re from this plant transported to t

Detained priest: Application fails

BISHO. — An urgent application to release a detained Roman Catholic priest in Ciskei was dismissed with costs in the Ciskei Supreme Court yesterday.

Mr Justice B de V Pickard dismissing the application said the State filed replying affidavits discharging the onus regarding Father Smangeliso Mkhathshwa's detention.

Father Mkhathshwa was detained by Ciskei security police on October 30 after he addressed a church service at the University of Fort Hare.

The President of the Southern African Catholic Bishops' Conference (SACBC), Archbishop Dennis Hurley, sought a court order to release or produce the detainee in court two weeks ago.

UDF

Alternatively Archbishop Hurley asked that the State should allow a clergyman to visit him once a week.

Father Mkhathshwa is the secretary-general of the SACBC and one of the patrons of the United Democratic Front.

He was recently unbanned by the South African Government.

Mr Justice Pickard said the background in which the application was being supported was the personality of the detainee.

"Archbishop Hurley stated clearly in his affidavit that his church and Father Mkhathshwa are opposed to and criticize the administration

of the Ciskei Government regardless of who is in power," the judge said.

Some of the replying affidavits were filed by: The Minister of Justice, Mr David Takane, the Director-General of the Department of Justice, Mr D M Jali, the Ciskeian Commissioner of Police, Brigadier L B Madolo, the chief of the security police in Ciskei, Colonel Zebulon Makuzeni, and the Rector of the University of Fort Hare, Professor John Lamprecht.

Mr Justice Pickard said in these affidavits the State had discharged the onus.

Regarding the alternative sought by the applicants — that the State should order that a clergyman visit him once a week — he said he doubted if the court had a right to grant such an order so it would fall away as well.

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AME report was NOT official view

28
C. Herald
29/12/83

ALTHOUGH the African Methodist Episcopal Church, by history, doctrine and practice, truly opposes racism in any form it may appear, from slavery to apartheid, in all honesty, the article which was published on December 15 1983, purporting to represent the AME church, represented only the views of the several individual AME ministers who co-authored it and was not an official expression of the Cape Annual Conference or of the 15th Episcopal District of the AME church which embraces the Republic of South Africa and Namibia.

The Cape Annual Conference which met from December 7 to 11 1983 at Kraaifontein under the leadership of its presiding prelate, Bishop John E Hunter, elected its own public relations officer, the Reverend Arthur Gordon, as an official outlet for media expression.

Ignoring this official outlet for communication, the minister or ministers responsible for publication of the aforementioned article acted independently and the expression of views must be seen from that perspective rather than as an official expression of the AME church.

APPROACH

The Cape Ministers' Alliance does not speak for the Cape annual conference. The conference speaks for itself. The Alliance does not represent the official position of the AME church in South Africa and Namibia. This is represented by the 15th Episcopal District. Our goals may be the same but our approach to the attainment of these values, is vastly different.

It is my responsibility to defend the AME Church against misrepresentation.

Some of the views contained in the published article were indeed expressed through the conference forum on improving the quality of life through community service, but no action was taken for the adoption of these views by the conference.

Instead, a community service committee was instituted to implement the concept of the church's responsibility to improve the quality of life for all people of the community rather than just for the church membership.

PAPER

When the Cape annual conference met a year ago at Hazendal,

STATEMENT by Bishop John E Hunter, Bishop of the African Methodist Episcopal Church in RSA and Namibia.

Bishop Hunter spoke about many of the issues involved in the recent media expression through an official paper on racism dated December 13 1982. The text of Bishop Hunter's position paper on racism deserves the same type of wide-scale media coverage as the unofficial and independent expression which purported to represent the giant AME church.

The position paper on racism states that the Christian gospel compels us to work for and promote peace, love, justice, liberation and freedom from oppressive social convention among all people. In the full dignity of Christian responsibility we are obliged to disseminate an increasing public awareness of the AME church.

The AME church was founded in 1787 as a protest against racism when its founders could no longer, in good conscience, cope with racism in a white-oriented church. Accordingly, they walked out to establish a house of worship where they could meet freely.

ALIEN

The concept of racism and discrimination which brands a person as inferior or superior to another person on the basis of race, nationality or colour is alien to Christianity

and is therefore an anathema which always has, and always will be, despised and rejected by the AME church.

The church takes great pride in its great strides towards the fulfillment of its historic motto, *God our Father Christ our Redeemer, Man our Brother.*

The AME church has never embraced the theology of racism, neither in principle nor in practice and therefore has no occasion to make a confessional to get its house in order. The AME church put its house in order back in 1787. Its very existence is a protest against racism.

While identifying racism and various other social evils and moral disorders of our society and working to eradicate these cancerous evils, African Methodism has adopted to the various forms of civil government in every land of its outreach whether on the continent of Africa Europe, South or North America or in the West Indies Islands.

RESPECT

Indeed, the principle of respect for civil government is chartered in the unchanged and unchanging articles of religion of the church. Article 23 carries the notation that obedience to civil government is one of the principle du-

ties of all men, and was honoured by Christ and his apostles. Respect for civil government is one of the basic tenets of African Methodism.

In its adaptation to varied forms of government, the AME church has historically kept a low political profile. Instead of becoming a political forum it has established itself basically as a spiritually, educationally, culturally and socially orientated institution with political awareness but without political motivation.

The dignity of Christian responsibility compels the AME church to work for and promote a high quality of life for all people in areas of justice, peace, education, food supply, health, employment, housing, public accommodation and other areas of social welfare.

SOLUTION

It brings a positive approach to the resolution of these problems demanding solution, rather than a negative approach of pronouncement against governmental authority which is counter-productive and not likely to solve the persistent social problems of an oppressed people or eradicate the cancer of racism.

Those desiring to make political pronouncements should seek elsewhere for a political platform rather than seek to make the Christian church a political forum.

● Issued by Bishop John E Hunter, through the church's PRO Rev Arthur Gordon, ☎ 953772.