



THE HOLY MARCH

It was a spark. A very small spark and yet of such great significance. More of the same will surely count among the being made by our compatriots for the total destruction of the Apartheid monster which is ravaging our motherland.

How else can we see the memorable Cape Town march of South African churchmen in February? It takes more than just guts to march to the South African parliament - the

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led by Archbishop Desmond Tutu, was also significant in one more respect. Within the ranks of the marchers were leaders of the independent churches.

The independent African

the interloper and not the indiginous blackperson.

What was learnt in school had to be ordered in such a way as to create a servant and, within the church, a gullible churchman who would unquestioningly accept the leadership and dominance of the white man as a messenger of God with a divine mission to salvage from the

clutches of the devil the pagan black hordes of our country.

In our history there are many stories of the black Christian attempting to wriggle out of this domination. Some



cradle where the Apartheid monster was nursed through its infant years and the fortress where, throughout the years, it has been defended.

Progressive mankind, including millions of churchmen throughout the world has declared Apartheid a heresy and, therefore, a policy that cuts across every tenet of civilised norms.

Why should there be conflict in the interpretation of this position within the ranks of the church anywhere in the world and in South Africa in particular?

The march to parliament,

churches has a problem. Every aspect of black life in South Africa has had to suffer the ignominy of dehumanisation. Minority regimes since the arrival in South Africa of the white interloper have made themselves the authors of the nature of things in our motherland.

They have dictated where black children must be born and what benefits of life they may taste and which they should stay away from. If they have had to be taught anything, it would have to be limited and, by and large, must at the end of the day benefit

left the conventional white church and established the independent African church, while others remained with the white church but as a rebel who became a thorn in the flesh of the white churchman.

Some of these black churchmen rubbed more salt into the wounded pride of the white saviours by mixing religion with politics. Some of this breed became leaders of our own movement, the African National Congress.

Meanwhile the interloper had found his own church, the



Dutch Reformed Church, which helped spawn the policy of Apartheid, thus helping to increase racial hatred in South Africa and laying the basis for the ordering of bloodshed as many opponents of the racists inside and outside the country have been killed as sacrificial offerings to the Apartheid beast.

The independent African church degenerated into a weak institution as a result of splits within its ranks and increased repression by the state. The splinter groups started an unfortunate trend to the door of the racist to beg for recognition and even sustenance -the crumbs from the master's table.

The ZCC provided a glaring example of those who would go for the crumbs and Botha saw this as support by the independent African church of his racial policies. He may have believed the African church was totally cowed to accept both argument and consequences of the fallacy of the divine mission of the white folk.

The stand among others Archbishop T.W. Ntongana (Apostolic Methodist Church of South Africa) and Archbishop NH Ngada (United

Independent Believers in Christ) must have been rude awakening for racist Botha.

While the DRC did not participate in the march, it would not be correct to say there are no great patriots within the ranks of that church. They are known because they have not only been vociferously opposed to Apartheid. They have also acted in many ways against the racists and of course, had to sustain deep wounds as the monster cracked its whip in livid anger.

Let the Cape Town march develop into a flame of hope for the struggling masses of our motherland. Let it be a once-in-a-while manifestation

The ANC is quite clear on its expectation regarding the church. Cde President OR Tambo put it quite clearly in Holland in 1980, when addressing the World Consulate of the World Council of Churches:

»...The church that oppressed people of our country demand is one that openly, publicly and actively fights for the political, economical and social liberation of man, as part of the world forces engaged in the process of bringing into being a new and

world order for those who are discriminated against for justice, peace and social progress.»

That other patriot who is languishing in Pretoria's dungeons, Cde Nelson Mandela, put it this way in a letter he wrote to Sheik Abdul Hamid Gabier, former chairperson of the Moslem Judicial Council:

»...The new trend that the church, as opposed to the isolated actions of individual clergymen, should be in the forefront of the struggle for self-expression and justice, and the elevation of blacks (i.e. Africans, Coloureds, and Indians) to oppositions of authority in the church have, in terms of our unique situation turned christianity into militant doctrine, and the institution itself into a powerful force and natural ally of all those who are involved in that struggle.

»These developments have made the church more aware of the evils of lack of opportunity, poverty, malnutrition and, as a result more acceptable to the masses of our people.»

The church in South Africa could not receive a higher compliment.

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fence or been half-hearted in our support for what we all know is a just cause. But that commitment includes the commitment to struggle against unjust wherever it may be in the world, whether it is the exploitation in South Africa and Central America or the struggle against apartheid in South Africa.

We read in Populorum Progressio,» We must make haste: to may are suffering and the distance is growing that sepa-

rates the progress of some and the stagnation, not to say the regression, of others.» In Octogesima Adveniens, we are rimmed, » It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations: these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action.»

I am tired of weeping and being consumed with an anger that just wont go away. Almost twenty years have gone by since those words were written and how many have died because the Christian world has responded so weakly to its legitimate call. Pray, yes: reflect, yes: denounce injustice: yes: but what is needed, for Christs sake, and the sake of his people, is

ACTION.