

CHURCH AND STATE

1991

# The pulpit and politics... They haven't got the message yet

HE hierarchy of the Anglican church has been racially integrated for a decade. But a recent visit to four congregations, listening to sermons in parishes ranging from the conservative town of Springs to the township of Soweto, shows that if the leadership is integrated, local congregations are not.

Late last year, the head of the church, Archbishop Desmond Tutu, prohibited clergy from joining political parties. The church is supposed to represent all the oppressed, he said, not just one section of it. It is not necessary to be part of a party to be part of "the struggle".

Yet if there is a changing world outside the church, it does not seem to affect local communities. The concerns of parishioners appear to be limited solely to the parish.

The words of the Bishop of Johannesburg, Duncan Buchanan, preached when visiting the Brixton suburb of Johannesburg reflect this. The headlines in the newspapers on the day that he spoke were struggle-packed. Police hit-squads, possible meetings between African National Congress deputy president Nelson Mandela and Inkatha Chief Mangosuthu Buthezi, torture stories from newly released political prisoners, allegations of spying within

the Pan Africanist Congress. But Buchanan look no notice. He made one passing reference to Soweto when congratulating the congregation on singing well without an organ.

"I notice this incidentally in Soweto. There are a couple of parishes that have got organs and they don't sing nearly as well as the churches that have no instruments at all. It's natural ability that counts."

His mention of squatters was equally fleeting: "They're people who simply have made the mistake of putting their shacks in places where other people don't want them."

Buchanan summed up his message, which was based on an interpretation of the parable of the wise and foolish virgins in Matthew's gospel, by saying: "Don't rush forth and try to do your own plans. One of the tragedies of life in Johannesburg is that we're so busy rushing, rushing, rushing that we haven't got time for God."

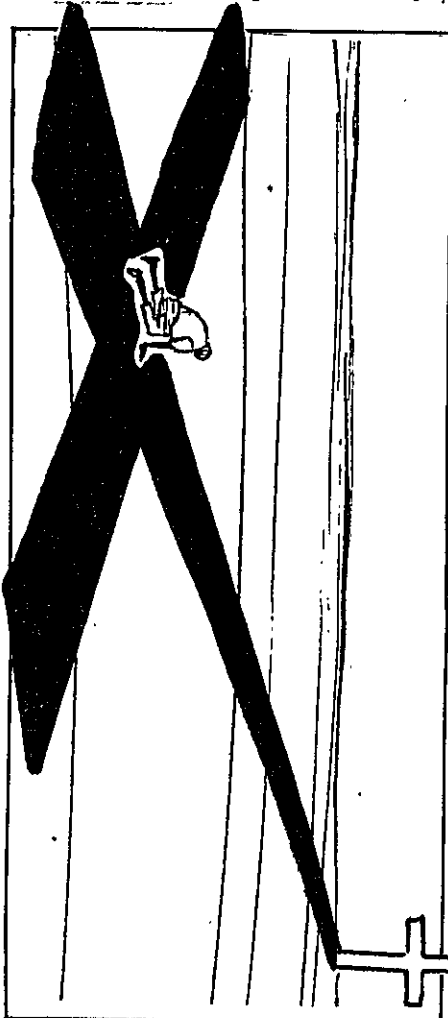
"Be ready for what God wants in God's way. It may be just going to phone somebody and say 'Hi, how are you', jotting a note, just remembering someone. The early church was accused of turning the world upside down. Well, I have no such visions for you." Over in Soweto at the Good Shepherd — a

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Wed 11/11-17/11/91

The day was filled with stories of torture, police hit-squads, violence and attempts at a political truce — but the sermons did not reflect the struggle in the streets.

BY EMMA GILBEY

church with an organ — the ritual of the service was of paramount importance. The 400-strong congregation squeezed themselves into a church full of incense and sang for an hour before sitting down, drawing breath, and listening to the readings and the sermon. The news in the papers that day was about a bloody shooting by troops in central Johannesburg when 300 black marchers had gathered to peacefully protest against local authorities. The priest, Father Jacob Modisane, did not mention the attack, preferring instead to relate that day's gospel (Matthew's parable of the talents) to church ritual. He talked about singing. He encouraged people to join the choir, especially those who knew they had good singing voices. He instructed those already in the choir not to be prima donnas but to use their talents for the good of the choir as a whole.



It was almost as if joining the choir was a metaphor for getting involved in community activity, for Modisane went on to encourage just that. He tried to get the youth of the community off the streets by enticing them to join the parish youth group and use their talents constructively in the church. He encouraged a "good-hearted" attitude in the parish, visiting the sick, helping the disadvantaged, and caring for the children.

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# Support for Saddam from SA Muslims

ARGUS  
16/11/91  
28

The Argus Correspondent

JOHANNESBURG. — Muslim leaders here came out in support of President Saddam Hussein and said most Muslims in South Africa agreed with his decision to go to war.

They regarded America as the enemy and manipulator who had its own interest at heart and that of the Israeli government.

Mr M S Laher, president of the Islamic Mission Society said Saddam was linking the Kuwaiti issue with the Palestinian issue, which was why he had the support of Muslims the world over.

## No American protest

America was concerned only about its own interest, because for the last 20 years Israel had brutally controlled the Palestinians without any real protest by the Americans, Mr Laher said.

"But when Iraq invades Kuwait, America all of a sudden feels it has a duty to act against Hussein. Why are they not doing anything about the way Israel is treating the Palestinians? The Israelis have no right to be there," he said.

Mr Abdulla Deedat, a well known personality in Muslim circles said he backed the Iraqi leader.

Saddam had the unanimous support of Muslims in this country, he added.

"The United States has been bullying Arab countries for the last 20 years, especially after the Shah of Iran was ousted by Khomeini.

"I admire the Iraqi leader for not heeding to American pressure. The Americans have the fear that they do not know what Saddam is up to."

He said war would be the best way to determine the views and positions of Muslims in this country and around the world.

"America, Israel and their allies are enemies of Islam. As far as the Saudis are concerned, we Muslims regard them as American puppets. While all of us pray to the Ka'bah in Mecca, they (Saudis) pray to the White House in Washington," he said.

Mr Deedat's brother Achmad, a Durban Muslim leader, expressed different sentiments and said Saddam was in the wrong when he invaded Kuwait.

A war would be catastrophic, he said.

There are still about 3 000 South African Muslims in the Middle East, says Sheik Nazeem Mohammed, president of the Muslim Judicial Council.

No "general exodus" of the visiting Muslims, including about 50 South African students, was expected.

Students at universities in Riyadh, Mecca and Medina had no intention of returning to South Africa.



Picture: DOUG PITHEY, The Argus.

**CITY DEMO:** Demonstrators outside the United States embassy are watched by police yesterday.

Argus 16/1/97

## Muslims arrested outside US embassy in city

Staff Reporter

SIXTEEN Muslim protesters have been arrested outside the United States Embassy on Cape Town Foreshore.

Demonstrators representing the Muslim Youth Movement and the Muslim Students' Association gathered outside the embassy about 1pm yesterday to denounce US actions in the Gulf.

Some, wearing Arabic scarves and holding an Iraqi flag, shouted: "Down with imperialistic Zionism. Neither East nor West, justice is best."

Others held placards and chanted slogans, including "Save oil, burn Bush" and "Bush go home and solve your own problems — death to Bush."

The protest was held shortly before visiting US Secretary of Health and Human Services Dr Louis Sullivan was due to address a Press conference at the embassy.

A spokesman for the demonstrators said the group viewed the presence of the US forces in the Gulf as "a clear indication that US imperialism has returned to its old style of domination and exploitation".

Police gave the group five minutes to disperse after warning that the gathering was illegal.

Placards were confiscated and members of the group were arrested after they failed to disperse.

## Backlash likely if holy shrines are hit

LONDON. — Islamic fundamentalists might unleash their anger against American and other Western interests if sacred shrines in southern Iraq are hit during air raids.

The holiest shrines for the Shia, after Mecca, are in Iraq in the cities of Najaf, Kerbala and Samarra, as well as in Baghdad itself.

For the Shia worldwide, Najaf is as holy as the Vatican for Catholics. It is the seat of Ayatollah Khoi the Marje, or the spiritual leader of the world's Shia. It also houses the Shia Islamic university where the late Ayatollah Khomeini studied, like most of the famous ayatollahs.

Many Muslims, Shia and Sunni, believe that Imam Ali, Prophet Mohammed's cousin and the first man to embrace Islam, is buried there, while the tomb of his son Imam al-Hussein is in the nearby city of Kerbala.

President Saddam Hussein has cunningly placed his chemical war manufacturing facilities in Samarra. — The Independent.

Cape  
Trump  
18/1/91  
28

# Cape Jews step up security

By CHRIS BATEMAN

SECURITY at most synagogues in the Western Cape has been stepped up — but prominent Jews in the community were reluctant to discuss precautionary measures yesterday.

The regional executive director of the Union of Orthodox Synagogues, Mr Mickey Glass, said it "makes no sense to elaborate on security", but added: "It makes good sense to take precautions."

Mr Glass said the Jewish community had learnt from experience that "the best security is no publicity".

Both he and his counterpart on the Jewish Board of Deputies, Mr Ian Sacks, expressed relief that Israel had not become embroiled in the war yet.

## 'Threat gone'

Both Mr Glass and Mr Sacks condemned the linking of Israel with the Iraqi invasion of Kuwait.

Mr Glass said it seemed the threat against Israel had "effectively been removed" by the allied air strikes against Iraq.

Mr Sacks said he sympathised with all those who had died or would die "on both sides".

Meanwhile, police said they had taken special precautions to guard embassies of countries involved in the Gulf War.

"We are aware of threats against especially the US and Britain, and we have stepped up all security at these embassies," police said.



Picture: DOUG PITHEY, Weekend Argus.

**Muslim demonstrators hold placards condemning America's attack on Iraq during a protest near the American Embassy on the Foreshore yesterday.** *W/ARGUS 19/1/91*

## Pro-Iraq protests in USSR

# 167 Muslim protesters arrested at US Embassy

MOSCOW. — Hundreds of demonstrators waving portraits of Iraqi President Saddam Hussein gathered in Moscow and Leningrad to condemn US and Soviet policy in the Gulf.

About 150 demonstrators in Moscow, mostly Arabs, shouted in Russian outside the US Embassy: "Holy war", "We shall win" and "The Soviet Union has betrayed us".

But they remained behind metal barricades outside the building on the busy Sadovoye ring road. An Israeli flag was set ablaze.

In Leningrad about 500 protesters filed down a central street yesterday chanting slogans.

Cars belonging to Arab students blocked traffic temporarily and set off a smoke bomb.

Fear of terrorist attacks by Iraqis and Palestinians living in Soviet cities has prompted Western embassies to tighten security.

Top embassy officials have met representatives of the KGB security service to agree on measures to protect their nationals. — Sapa-Reuter.

By VIVIEN HORLER  
Weekend Argus Reporter

MORE than 160 people, including women and children, were rounded up by police while holding a peaceful demonstration near the American Embassy on the Foreshore.

Police confirmed later that 167 people were arrested yesterday, but that children and older people had been released.

"They are still be processed and it is not known when they will appear in court," said police spokesman Major Gys Boonzaaier.

The demonstration, organised by several Muslim groups, including the Muslim Judicial Council, the Call of Islam and the Muslim Youth Movement, was called to protest against the American-led Allied forces' attack on Baghdad.

The same groups are organising a rally against the war in City Park Stadium in Athlone tomorrow.

There was a heavy police and Press presence on the pavement outside the embassy before the protesters arrived.

Wearing white robes, scarves or checked *keffiyehs*, the Muslims had barely gathered outside the embassy before the police, led by Lieutenant-Colonel Trevor Vermeulen, station commander of Caledon Square, told them that the gathering was illegal in terms of the Internal Security Act and gave them a minute to disperse.

When they did not about 20 people were arrested.

### Chanting

The rest of the group then moved across the road from the embassy, began chanting "Allah hoe akbar" (God is great) and "Allah il Allah" (there is no God but God) and produced posters reading: "Middle East — latest US killing fields", "Bush wanted — dead or alive", "Americans go home" and "Resist US and Zionist aggression".

Another warning was issued, and after a minute more people were arrested.

Among those rounded up by police were tearful women and children. An elderly woman

whose son and husband were arrested collapsed and was later taken away by relatives.

There was no violence.

Colonel Vermeulen told journalists that people had been arrested because they had not obtained permission from Cape Town's chief magistrate to hold a demonstration.

Mr Ebrahim Rasool, secretary of the Call of Islam, told Weekend Argus that they had applied for and received permission for a picket from the City Council.

He said they had also applied, through lawyers, for permission from the chief magistrate but it had not been granted by the time the demonstration was scheduled to start.

He said the demonstration was against the American attack on Iraq rather than a gesture of support for President Saddam Hussein.

"What feeling there is in his favour is because he has highlighted the Palestinian issue.

"Israel has been pulled in, but we hope the tension and hostilities in the Gulf do not spread here to South Africa."

# Bishop names 'violence culture culprits'

Chm. Trimp

23/1/91

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PRETORIA. — Liberation movements were co-responsible for cultivating the culture of violence in South Africa, the president of the Southern African Catholic Bishops' Conference (SACBC), Bishop Wilfrid Napier, said last night.

Delivering his president's report to the SACBC's annual plenary session, Bishop Napier said liberation movements had "canonised their particular ideology or strategy to such an extent that anyone who opposes or simply fails to espouse it must be removed".

Bishop Napier said two other culprits were:

- The state, which believed that state security, minority rights and white culture justified the use of force against any threat, no matter how serious or trivial.

- The "third force," which was fomenting conflict within the black community.

Officially opening the conference, the Pope's representative in Southern Africa, Archbishop Ambrose de Paoli, said all involved in the process of political change needed encouragement to continue with their bold moves to attain democracy and peace.

All components of South African society should come together to address the issue of violence, he said.

## 'Renewal bodes well'

"Violence is contagious, it has a dynamic all its own which feeds on itself, blinding its perpetrators to the real task at hand, creating new wounds, feeding on old ones, thus painfully prolonging the search for an end to an agony whose time has come."

Archbishop De Paoli added that Pope John Paul II said this year that the institutional renewal in South Africa boded well for sub-continental stability.

He added that the Pope had said the violence in South Africa should "not cause people to lose hope, after so many years of yearning for the day when their country would at last be reconciled".

Discussing Aids, Bishop Napier said prayer and fasting would be needed to cast out this demon.

He called for the "resumption of the moral discipline of the Gospel and the ethical practices to be found in our indigenous cultures". — Sapa



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# Saudis Kick Muslims off plane

SAUDI ARABIAN officials this week stopped about 117 South African Muslim pilgrims from returning home because of a call by a group of Islamic clerics for volunteers to help Iraq in the Gulf war.

About 320 South African Muslim are stranded in Saudi Arabia.

Foreign Minister Mr Pik Botha yesterday stepped in to help them get home. He asserted the Saudi government of South Africa's support for the liberation of Kuwait.

Mr Botha said his department had originally made plans for the pilgrims to fly to Egypt, but in Jeddah they were stopped from using the aircraft when the Saudi government heard of a call by a Muslim

religious group in Port Elizabeth, the Mujlisul Ulama, to recruit local Muslims to fight for Iraq.

Mr Botha said the Saudis then gave a group of Muslims from another country priority to leave.

It is not certain if the Saudi government had sanctioned the action against the South Africans.

Mr Botha said other aircraft had now been secured to fly the South Africans out, but other logistical arrangements had to be completed first.

"I can assure the relatives of the pilgrims that at this stage I feel they should be back in South Africa within the coming week," Mr Botha said.

He said he was in contact with the government of Saudi Arabia and had told them the Mujlisul Ulama did not represent the majority of Muslims in South Africa.

Last night one of the stranded pilgrims, Mrs Zahunnessa Gool of Walmer Estate, said they had been stranded in Mecca since January 7, she said.

"We have been promised a plane, but are not 100% sure whether we will leave," she said. "We were denied a flight last time."

Mrs Gool said she was not sure why Saudi officials had stopped them leaving.

"But they (the Saudis) have been very helpful. They have even offered to pay for

everything if we are still stuck," she said.

Mr Botha said he had also been in touch with Mr Aziz Desai of the Mujlisul Ulama, under whose name the call to arms was issued, and was encouraged by his reaction. Mr Botha said he had invited the Mujlisul Ulama to meet him, which they would do in the near future.

According to Mr Malcolm Ferguson of the Department of Foreign Affairs, the 117 South Africans "were dumped from the flight" in Jeddah.

Meanwhile, the Mujlisul Ulama yesterday confirmed its plans to mobilise 10 000 local Muslim "troops" to fight for Iraq, but distanced itself from "futile and un-Islamic

forms of protest like flag-burning" or violence against ordinary people.

The Muslim Judicial Council yesterday distanced itself from the call by Mujlisul Ulama. MJC president Sheikh Nazim Motomed said: "The MJC is of the view that the true Islamic stand should always be that if two Muslim parties have any dispute, a third Muslim force should get together to resolve it."

The MJC consequently condemned the interference of the US and its Allies in the Gulf. It called for immediate cessation of hostilities and withdrawal of all foreign troops from the area. — Own Correspondent, Sapa and UPI

Cap Times 25/1/91  
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# Guiding the Church's contribution to society

8/20/91 25/1/91

**PATRICK BULGER**

THEY make an unlikely pair — the Afrikaner establishment physicist and the much-detained black pastor. As co-chairmen of the National Conference of Church Leaders held at Rustenburg last November, Louw Alberts and Frank Chikane have more in common than their disparate pasts suggest.

Together they are guiding organised religion's input into a more humane and apartheid-free SA society. Although Alberts has held a number of official posts in government and quasi-government institutions, his appearance alongside previously vilified churchmen like Chikane is less surprising than seems at first.

A past, elder of the Nederduitse Gereformeerde Kerk which lent apartheid a theological veneer for decades, Alberts made a personal religious commitment in his student days. He has been deeply involved in interdenominational work ever since. He also went on to become professor of physics at Free State and Rand Afrikaans universities, vice-president of the Atomic Energy Board, director-general of the Mineral and

Energy Affairs Department and director-general of the National Institute for Metallurgy. When President F W de Klerk said a year ago he wanted churchmen to come forward with their ideas for a new SA, a stream of religious leaders beat a path to his door.

In an attempt to rationalise the process, De Klerk approached Alberts to convene a meeting of church leaders.

The SA Council of Churches said, however, it would not become involved in a government initiative and De Klerk pulled out to let the churchmen get on with it themselves.

The final result was a historic church conference convened at Rustenburg last November.

The subsequent Rustenburg Declaration, the work of 230 representatives of 100 Christian denominations and movements, focused much of its attention on apartheid which it declared a sin.

"When we started talking we found there was a lot of common ground. It was a unique event in church history."



□ ALBERTS

"The common theme was that apartheid was wrong. The identification of this social problem and the denouncement of it was accepted by just about everybody."

"The apartheid problem is so close to the eyeballs that it had to be diagnosed and dissected before all else."

The declaration suggested a number of practical steps.

Alberts believes the church can make a major contribution in informal education in areas like health, housing and AIDS.

He has also been approached by a "prominent financier" who asked whether church leaders could convene a meeting between church and business to discuss the ethics of business and finance in a new SA.

"No government can ever raise our Third World component to an acceptable economic level — the private sector will have to do it," Alberts says.

This will require a change in the ethics of the private sector. Even if the church does not understand much about economics, it does understand something about ethical values, he believes.

As an Afrikaner, Alberts understands the misgivings expressed in right-wing circles about the Rustenburg Declaration.

"Their political philosophy has been declared wrong in a moral sense. I appreciate their dilemma and don't quite know how they are going to get around it. The NGK, as a result of its high profile at the conference, has regained the legitimate leadership such a large church should enjoy. The world will always appreciate integrity which emanates from confession."

"Either the dissenters can separate themselves from the church and declare themselves independent of the main body of churches, or they will have to live with the dichotomy."

A delegation from the organising committee will be seeing De Klerk in the near future to discuss its deliberations.

In the meantime a task force will be examining ways in which the declaration can be given practical effect. Alberts, now retired and 65 years old, will be deeply involved in these efforts.

# Nationwide mass marches against US

CAH-Trents 26/1/91 (28) (28)

JOHANNESBURG. — Thousands of pro-Iraqi Muslims marched on US diplomatic missions across South Africa yesterday in their greatest show of strength yet and police reported stopping more than 1 500 "wild" protesters from entering the building housing the consulate here.

In Durban, a leader of a crowd of about 2 500 marchers received a memorandum from a US consulate official explaining America's role in the war, but crumpled up the document and hurled it into the official's face, witnesses said.

A group of about 20 Muslims, shouting "Viva Saddam", picketed the US embassy in Pretoria after marching on the building, according to riot squad members at the scene.

Anti-American protests by thousands among South Africa's 400 000 Muslims have surged since US-led forces attacked Iraq and occupied Kuwait last week. The actions have reportedly angered coalition partner Saudi Arabia, which retaliated this week by delaying the return to South Africa of more than 300 Muslims on a holy pilgrimage to Mecca.

The crowd in Johannesburg, many chanting "Saddam, our hero" and "A bullet for Bush", surged up against a police line outside the entrance to the high-rise office block but were forced back, police spokesman Captain Eugene Opperman said.

"They were wild," he said, estimating the crowd size at 1 500.

The protest outside the Johannesburg consulate was at least the fifth at that location and followed an anonymous bomb threat

to the consulate on Wednesday. Durban cleric Moulana Abdul Hadi said after the memorandum on US policy was thrown into the face of US official Mr Tim Brown that the document was a "fabrication".

The latest demonstrations add to at least 10 major public rallies or protests across South Africa in support of Iraqi President Saddam Hussein.

More than 300 people have been arrested during the demonstrations.

South African Muslims, of mixed-race and Asian descent, liken Israel's treatment of Palestinians to Pretoria's apartheid policies and charge that America is acting only to protect its oil interests.

They also condemn President F W de Klerk for the moral support he has given the US-led forces in the war.

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## The war in the Gulf

# Muslim leader slams MJC for stand against 'jihad'

Staff Reporter

THE Mujlisul Ulama of South Africa — which has called for Muslims to fight for Iraq in what it called a jihad (holy war) — has slammed the Muslim Judicial Council (MJC) for criticising its call.

Ulama leader Mr Aziz Desai said the call for a jihad was made on the basis of Islamic law.

"Being a body of qualified Islamic theologians and speaking in terms of the Koran, we speak for and address the Muslim nation in its own right as representatives of the Holy Prophet Muhammad.

"In our capacity as the standard bearers of Islam we do not require any mandate from anybody, least of all from the group (MJC) in Cape Town," said Mr Desai.

He said thousands of local Muslims

were ready to join the "army of Allah" — and they were responding to "the call of the Mujlisul Ulama and not the call of the MJC".

"The Mujlisul Ulama is not imposing on any Muslim in the call to the jihad. At no stage have we claimed that Muslims not answering our call will be in violation of Islamic Law. We have merely stated Islamic law," he said.



Picture: HANNES THIART, The Argus.

**HANDOVER.** The US consul-general, Mr Charles Baquet, hands over a written response to a representative of the Interim Committee Against US Imperialism, the Rev Chris Nissen. In the background are two other committee representatives, Iman Rashid Omar (in front) and Sheik Omar Gabier (behind), both executives of the Muslim Judicial Council.

## City group condemns US 'imperialism' in Gulf

By JASON BROWN  
Staff Reporter

A MEMORANDUM demanding an end to the Gulf war, the withdrawal of US and allied forces from the region, an urgent international conference on the Middle East and a solution to the Palestinian issue has been handed to the US consul-general by a group called the Interim Committee Against US Imperialism.

US consul-general Mr Charles Baquet accepted the statement from the Rev Chris Nissen of the Western Province Council of Churches and Sheik Omar Gabier of the Muslim Judicial Council.

Mr Baquet gave them a statement from the US consulate saying a response had been anticipated and this included "the facts" for the group "to check and share."

Outside the American consulate protesters held placards condemning US involvement in the Gulf as "imperialist" and a clear example of aggression.

A spokesman for the protesters, Mr Iman Rashid Omar, said: "No one should misconstrue the fact that we do not support Saddam Hussein who has always been the 'Butcher of Baghdad'. We only support the view of peace and that can

only be achieved without US aggression.

"We do not regard the war in the Middle East as either 'just' or 'moral'. Nothing in our religious beliefs can justify a war that is so manifestly about economics and imperialist influence."

● The committee represented various religious organisations including the Western Province Council of Churches, World Conference on Religion and Peace (WCRP), the Muslim Judicial Council, the Muslim Youth Movement, Call of Islam and the Muslim Students Association.

ARGUS 30/1/91 (28)



# Joy, relief as SA pilgrims<sup>Cam-Tents</sup><sub>31/1/91</sub> escape Gulf<sub>28</sub>

NAIROBI — There was joy and relief among the more than 330 South African Muslims rescued from the Gulf war when a South African Airways flight landed at Jomo Kenyatta Airport here last night, to ferry them home.

Mr Shamiel Panday, 26, of Port Elizabeth, said: "We were very anxious about the situation in the Gulf. We left South Africa on December 26 last year and we went straight to Medina, where we spent nine days.

"It was while we were at Mecca that we heard that the Gulf war had erupted. We were immediately frightened and began, with scores of others, to find ways to get out.

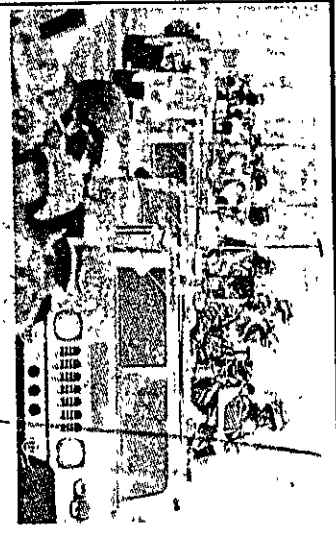
"It was clear that we needed help. Our only way was to get hold of the South African government to help.

"Four days ago, seven of us left Mecca by taxi back to Jeddah. It was a harrowing journey... you must realise that Scud missiles were already beginning to hit certain parts of Saudi Arabia. We were anxious throughout, but when we boarded the plane, our fears subsided," he said.

After arriving on two chartered flights, the refugees were put up in hotels in Nairobi, and were granted temporary visas after the personal intervention of Kenyan President Daniel Arap Moi.

They are expected to arrive at Jan Smuts Airport soon after midnight. — Sapa

GULF WAR



REINFORCEMENTS: United States Marines ride in troop carriers to reinforce the front lines near the border town of Khafji, where 12 marines died.



TANKS MOVE IN: Marines manoeuvre M-60 tanks northwards as they take up positions in preparation for a ground assault near the Kuwait border.



HEAVY LOAD: A marine struggles as he lifts a shell for a 155 howitzer during artillery fire against Iraqi positions near Khafji.



SURPRISE ATTACK: 155 howitzers are fired into Iraqi positions near Khafji where Iraqi forces were repelled after a surprise attack.

# Iraqi troops 'hate' Caligula Hussein

**The Argus Foreign Service**

PARIS — A former deputy commander of the Iraqi army claims that most of its troops are demoralised and hate President Saddam "Caligula" Hussein.

General Hassan Nashib, in exile in Damascus, told the Paris daily Figaro: "Apart from a few exceptions, most army units are demoralised, because they know that they face certain defeat."

"Once the land attack starts you will see the result for yourselves."

He said the reasons for the low morale of Iraqi troops were:

- The accumulated exhaustion of eight years of a "useless war" with Iran.
- An atmosphere of terror and repression caused by political party commissars in each regiment.
- Executions of senior officers by the regime on trumped-up charges of spying and treason.
- General hatred towards Mr. Hussein, nicknamed "Caligula".

## Journalists return to Baghdad

AMMAN — Iraq has given permission for 15 Western journalists to return to Baghdad to cover the Gulf War, news organisations said here.

The journalists left Amman late yesterday and were to be met at the Iraqi border by a representative from the information ministry to be escorted

# Home at last!

## Joy and singing as 300 pilgrims return from Gulf



HAPPY: Glad to be home safely are Sheikh Shabihed

By SEANN VAN RENSBURG

MOORE than 80 Cape Town Muslims part of a group of about 300 South African pilgrims who were stranded in Saudi Arabia for more than a fortnight, are safely home.

They left Jeddah in Saudi Arabia on Tuesday after negotiations between the South African and the Saudi Arabian governments.

They flew to Nairobi, Kenya, where they boarded a Boeing 747 about 6pm yesterday and arrived at Jan Smuts Airport at 12:02 this morning.

"The crew on the SAA flight from Nairobi were wonderful. We had the best food and very special treatment," said the principal of the College of Islamic Studies and Arabic Language in Sherwood Park, Sheikh Shabihed Satariden who arrived in Cape Town on the same flight from Johannesburg.

**'Welcome home'**

"The best moment was when we landed in Johannesburg and the air hostess said 'welcome home'. There were scenes of jubilation as everyone in the plane started crying out 'South Africa, South Africa!'"

"People were clapping their hands and singing. It was good to be back."

behalf of the group, wanted to thank Foreign Minister Mr. Pik Botha and his department for sparing no effort to get them home.

"We were very sceptical. There are no diplomatic ties between South Africa and Saudi Arabia and we just thought we would be in the country for a long, long time. Both governments worked around the clock to get us home."

"We left South Africa on December 28 and spent almost a month in Saudi Arabia."

**'We heard missiles'**

Sheikh Satariden described being stranded in Saudi Arabia when the Gulf war started as "awesome".

"While we were in Mecca, we never had any real experience of the war except for TV news and the radio."

"One evening we heard missiles coming over and that was terrifying," he said.

The cost of spending an extra two weeks in the country was "terrible". Sheikh Satariden and his wife Fatima stayed with a friend in Jeddah after leaving their hotel.

"Jeddah was like a ghost town. The people were all so scared of the war. It was difficult to find a taxi," he said.

Sheikh Satariden said his personal message to South African Muslims was "Saddam Hussein

is misleading the people. Muslims must not be misled by his call for a holy war. It is not a holy war. It is a political war."

He said President Rissen was playing on the feelings of Muslims by bombing Israel.

"Muslims must not think with their emotions. They must think with their intellect."

**IN BRIEF**

**Oil slick: UN to act**

NEW YORK — The United Nations said it was sending a team to the Gulf to investigate the giant oil slick threatening marine life and desalination plants and to help co-ordinate world efforts to clean up the spill. — Sapa-Reuter.

**Italian admiral quits**

ROME — Italy's naval chief in the Gulf, Vice-Admiral Mario Buraichia, relinquished his command after an interview quoted him as expressing doubts about the allies' decision to go to war. — Sapa-AP.

**Get a copy**

Copies of The Argus Middle East map are available at the front counter of Newspaper House, 122 St George's Street, at the cover price of 70c.



Mr. Pierre Joxe

## Joxe spurs on French troops

PARIS — France's new Minister of Defence Mr. Pierre Joxe has taken charge of the armed forces.

He told troops in the Gulf yesterday that their battle to oust Iraq from Kuwait was just.

In his first statement since taking over from Mr. Jean-Pierre Chevènement, Mr. Joxe showed he had none of the legitimacy, scope or aims of the war.

He sent a message to the 12 000-strong French forces, wishing them military success in the Gulf, because "I know what role they are playing in the action of the forces applying the decisions of the United Nations."

Mr. Joxe, who moved from the Interior Ministry, said he looked forward "to peace being re-established, with justice in this region of the world so dear to France". — Sapa-Reuter

# Bishops Confess They Were Wrong

W/L Argus 2/2/91 28

By LINDA GALLOWAY  
Weekend Argus Reporter  
THE Southern African Catholic Bishops Conference has added its voice to the Rustenburg Declaration by the Nederduitse Gereformeerde Kerk in confessing its wrongful support for apartheid.

In what was described by participants as "a very moving moment" the SACBC declared that it, too, had examined its church's history "with considerable pain" and recognised the Rustenburg message applied equally to the Catholic Church as a corporate body. "We must admit with sorrow that though as a church we have often spoken out against the sin of apartheid we are not innocent of all complicity in

supporting or going along with it," an SACBC statement said.

## Forgiveness

"We ask forgiveness from all those, both within the church and beyond, who have suffered from our actions, blindness and negligence in the past. We recommend to our members that they reflect upon the message of Rustenburg, pray over it and put it into effect.

"For our part we reaffirm our commitment to remove all vestiges of apartheid in our institutions and procedures." The statement was made at the conclusion of the week-long bishop's conference in Pretoria at which five principle concerns were discussed: relating negotiations to the church's social teachings, integrating the challenges of the Rustenburg

Declaration into the church's plan of action, tackling the issue of violence, education and the system needed to meet new educational needs and the church's ministry to the sick and needy.

● The SACBC is to withdraw its support for the weekly newspaper New Nation, a project started and supported by them in 1983.

The newspaper had achieved much of what it was founded to do, the SACBC said in a statement.

"Given the changes in our country, the conference feels that the conditions which threatened the existence of the paper no longer prevail.

"The SACBC and the management of the New Nation have agreed to the establishment of an independent compa-

ny under a new board of directors which will assume ownership of the New Nation."

## Funding

The new arrangement would not affect the funding of the newspaper through the European Community's special programme.

● One of the key issues discussed by the bishops during the plenary session of the conference was a Pastoral Letter *Rerum novarum* (a letter from Pope Leo XIII to all members of the Catholic Church a century ago).

The letter was about a new social order and the situation of workers at a time of concern about social justice and had implications for the process of negotiations in this country, the bishops said.

# 'Churches encouraged violence'

*CANE Twits 5/2/91 (28)*

JOHANNESBURG. — Black people in the townships are reaping a whirlwind of violence that the churches have helped to sow, the executive director of the South African Institute of Race Relations (SAIRR), Mr John Kane-Berman, said in Johannesburg last night.

Addressing the Sandton Rotary Club, Mr Kane-Berman said that SAIRR research showed that 3 700 people died in political violence last year, while the January death toll was 160.

"Violence has reached the point where some of the churches are worried enough to begin to blaming it, at least in part, on

liberatory organisations," he added.

Christian leadership in South Africa had helped to legitimate violence as a political instrument, Mr Kane-Berman argued. A meeting of South African church representatives in Lusaka in May 1987, for example, had endorsed the right of oppressed people to take up arms as a means to fight oppression.

A document adopted by the Lusaka meeting had said that "the nature of the South African regime which wages war against its own inhabitants and neighbours" legitimised the use of force by liberation movements.

Mr Kane-Berman pointed out that a leading churchman had said last month that liberation movements were co-responsible for cultivating the culture of violence in South Africa. They had, this person had said, "canonised their particular ideology or strategy to such an extent that anyone who opposes or simply fails to espouse it must be removed".

Mr Kane-Berman commented: "This is a courageous statement to make even at this late stage, but, if liberation movements have done that, the Christian churches have helped them do it by their endorsement of armed struggle." — Sapa



CMT Times 6/2/96 (28)

# View of churches a 'vicious attack'

**JOHANNESBURG.** — The South African Council of Churches has expressed its disgust at the "vicious and unwarranted attack" on churches by Mr John Kane-Berman, executive director of the SA Institute of Race Relations, in an address to the Sandton Rotary Club on Monday night.

In his address, Mr Kane-Berman said that black people were "reaping a whirlwind of violence that the churches have helped to sow". Christian leadership in South Africa had helped to legitimate violence as an instrument of liberation, he said.

SACC general-secretary the Rev Frank Chikane said it was clear that Mr Kane-Berman had taken an ideological stand against the victims of apartheid.

"Because of this, he fails to comprehend church leaders when they have said they understand why the people have resorted to force. Because he misunderstands, he misrepresented the churches' position.

"The apartheid system is the primary cause of the violence in our country. We would, therefore, not condemn the victims. You

cannot make the victims of the violence responsible for the violence. The problems of violence have to be addressed, but at the root causes," Mr Chikane said.

In a separate response, the ANC Youth League charged that to equate the current violence, which could be attributed to either criminal or socio-political factors, with liberatory violent forms of struggle was "tantamount to a research institute reducing itself to the unpleasant level of a think-tank of a political party". — Sapa

11/2/85'

Cape Times, Monday, Feb

# Kane-Berman defends church stand

Own Correspondent

JOHANNESBURG. — The SA Institute of Race Relations (SAIRR) is a firmly liberal society and will not condone apartheid being replaced by another form of totalitarianism, says its executive director Mr John Kane-Berman.

Mr Kane-Berman said this in response to criticism of a remark he made that SA church-leaders "had helped legitimise violence". SA Council of Churches general secretary Reverend Frank Chikane, said the remark was "vicious and unwarranted".

Rejecting criticism that the SAIRR was hammering liberation movements and the churches unfairly, Mr Kane-Berman said that while the institute was not going out of its way to criticise political movements, their strategies would come under increasingly close scrutiny.

Political deregulation had freed liberal organisations from an unconscious and self-imposed unease about criticising the policies and strategies of banned organisations unable to argue back.

## Confrontations

"It has become increasingly apparent that the birth of the new SA is not going to be plain sailing," Mr Kane-Berman said.

"We have criticised strategies like mass mobilisation and pointed out that they often ended up in confrontations with police, other organisations and the rank and file.

"The right to peaceful protest must be guaranteed. But when political action so often leads to coercion such as in consumer and rent boycotts, we have a responsibility to point out that certain strategies have a tendency to lead to abuses and violence.

"In the same way that you point out that if you give the police powers to detain without trial it is going to lead to torture and deaths in detention," he said.

28

# Sanctions: Tutu lashes out at Western countries

**The Argus Foreign Service**

WASHINGTON. — Anglican Archbishop Desmond Tutu says he is angry because Western countries discuss ending sanctions without consulting South African black leaders.

"It's something that operates between white people," he said.

Archbishop Tutu said sanctions should not end until an interim government was in place, a new constitution was written by representatives of all groups, and amnesty was guaranteed for political prisoners and exiles.

He was speaking at Columbia Theological Seminary in Decatur, Atlanta. He is in the United States on a brief speaking tour.

"I am quite angry that Western leaders seem willing to discuss ending sanctions without consulting with black South African leaders," Bishop Tutu said.

He said the reason for imposing sanctions was to destroy apartheid, but apartheid had not been destroyed. Political power was still in the hands of the white minority.

At each of his recent meetings with the State President the sanctions issue seemed to be an obsession, "which is why we say sanctions should be kept", he said.

He added: "Mr De Klerk has to be persuaded that his best course is to go the whole hog. An interim government should be named for a transition away from apartheid because the government of South Africa cannot be a player and also the referee."

Bishop Tutu said he would stand on the rooftops to shout for the end of sanctions once his conditions had been met. "I will become a salesman for economic development in South Africa."

# Catholic Church 'committed to justice'

By LINDA GALLOWAY

Religion Reporter

THE Catholic Church has committed itself to social justice and negotiations in a pastoral letter commemorating the *Rerum Novarum* of Pope Leo XIII 100 years ago, which highlighted the plight of workers.

The letter, with a "prayer for a new South Africa" was drawn up by the Southern African Catholic Bishops Conference (SACBC) at a meeting during which they confessed the church's sin of not condemning apartheid. It was released today, the first day of Lent.

It says social justice is an issue of the highest importance for the church because it deals with so many aspects of people's lives.

Apartheid is a "great social sin" and the Catholic church had "admitted with sorrow that we are not innocent of all complicity in supporting or going along with it".

The letter recommends that Catholics reflect on the message of the Declaration of Rustenburg (when the Ned Geref Kerk confessed its guilt over apartheid), pray over it and put it into effect.

"There is a new spirit of hope as the old divisions of the past give way to a growing desire for negotiations.

"But there is the problem of people who have enjoyed power and privilege for so long.

"A great many of them are going to find it difficult to give up their power and the control they exercise over business, land, education and so many other things.

"Giving up power has always been difficult in the history of the human race. But this is no excuse for holding on to it unjustly."



**CHURCHMEN MEET FW** ... A national conference of churches delegation yesterday held talks with President FW de Klerk. They included Pastor Ray McCauley (centre) of the Independent Federation of Charismatic Churches, SACC secretary-general Rev Frank Chikane (on his left), and former NGK moderator Professor Johan Heyns (right).

*CAT-TM TS 15/3/91 28*

## Church leaders meet FW

A DELEGATION from the National Conference of Churches held what joint chairman Dr Louw Alberts described as constructive and friendly discussions with President F W de Klerk on the Rustenburg Declaration yesterday.

"I do believe that we re-emphasised the fact that the State President is prepared to listen honestly and sincerely to the church," Dr Alberts said after the 90-minute meeting at Tuynhuys.

The meeting had also emphasised that the church wanted to do its utmost to contribute to a happy and secure South Africa.

The delegation included SACC secretary-general the Rev Frank Chikane, who

is also a joint chairman of the conference; former NGK Moderator Professor Johan Heyns; Archbishop Temba Ntongana of the Council of African Independent Churches, and Pastor Ray McCauley of the Independent Federation of Charismatic Churches.

Dr Alberts said they had discussed those parts of the declaration that could affect the government's plans and actions, directly or indirectly.

"We feel that the State President understands what the churches were trying to say (in the declaration) and the churches understand something of the thinking and feeling of the State President."

The declaration was adopted in Novem-

ber last year by about 230 representatives of about 100 Christian denominations.

In it they confessed that they had in different ways practised, supported, permitted or refused to resist apartheid and, among other things, called on political leaders to meet urgently to negotiate a new and just order for the country.

Mr Chikane said the church had a prophetic role to play in the difficult situation South Africans found themselves in, and it was for this reason that the Rustenburg proposals had been formulated for presentation to leaders of political organisations.

"The State President has said he has taken serious note of what we said." — Sapa

The Anglican Church has entered the constitutional debate with the release of a draft document of principles for a new South African order. The document offers a Christian response to the realities of South Africa and includes proposals on health, education, security, family life and democracy. LINDA GALLOWAY, Weekend Argus Reporter, opens the debate with the opinions of two constitutional experts.



W/L mba's 10/3/91 28

# An Anglican view

**A** NGLICAN theologians have prepared a working document of principles for a new constitution for South Africa which entrench the rights of all and lay down guidelines for the economy, the law, the land, education and security.

The document, prepared by the Southern African Anglican Theological Commission, will be distributed by the bishops who attended the Synod of Bishops of the Church of the Province of Southern Africa in Windhoek, Namibia, last week, for comment and debate within the church.

The preface acknowledges that conflicts of interest result in that the hopes and aspirations of some are the anxieties of others.

"Hopes and aspirations generate the need to struggle for their realisation. The intensity of that struggle can frighten and embitter those who stand to lose as these aspirations begin to be realised," the document says.

**H**ISTORICALLY, clashes of hope and fear had led to conflict, and in building a new South Africa it was important to identify past experiences which had been marked by selfishness and suffering, struggle and conflict.

"The South African reality is one where a racial minority with military superiority has taken land and denied it to the majority of the country's people, written a constitution and created a political process which excludes the majority, made laws that create and protect economic privilege for the minority thereby making all these acts 'normal' and 'legitimate',

and built a security apparatus to preserve for itself the gains of more than three centuries."

This had resulted in the consolidation of interests around the two poles of the powerful and the powerless.

## A CHRISTIAN RESPONSE

Christians in South Africa had failed to follow Jesus' "law of love" and had to repent and seek forgiveness. The law of love left no room for exclusive privilege and the protection of selfish interests but emphasised the equality and worth of all.

Christians believed that God created human beings in love and endowed them with dignity. Although an ideal society could never be realised, South Africa's new constitution should be a part of the process of securing greater justice, protection and freedom for its people.

## DEMOCRACY

A democratic, non-racial, unitary state with a multi-party system, universal adult suffrage, accountability to voters and government in the interests of the majority of people were essential components of a new constitution.

The right of dissent was an essential component of democracy but democratic processes would require limitations on groupings or practices which impinged on the rights and dignities of others.

## RELIGION

Compelling people to follow a particular faith was offensive and unacceptable and the State should be secular, with guaranteed religious freedom.

## SEXISM AND BILL OF RIGHTS

The rights of women at all levels should be protected in a Bill of Rights enshrined in the constitution and enforceable by law, which would also include the right of all people to live where they choose within the bounds of just law, to be educated, to

work, to speak, to worship and to be protected by the state.

## ECONOMY

While it was not possible to use theological principles to determine a suitable economic system, an acceptable system should recognise that the acquisition of the wealth was not the prime objective of human life, adequate provision for the livelihood, health and welfare of all was necessary, there should be equitable distribution of the wealth of the country and legislation to control monopolies.

## LABOUR

The obligation to work was a biblical principle reflecting the dignity of the work and contributing to the common good.

Workers, including domestic and agricultural workers and professionals, should have the right to form unions, the right to strike, the right to a living wage and equal pay for equal work.

## LAND AND RESOURCES

Men and women were 'stewards of the land' for God, and access to land, ownership and adequate housing with secure tenure should be available to all. Safeguards against land speculation and the monopolisation of the land by big companies should be built into the new constitution.

## LOCAL GOVERNMENT

A clearly consistent policy of local government was necessary, defining the rights and limits of the authority. Local government should be constituted on geographical and not racial or ethnic lines and there should be no devolution to local communities of the right to protect entrenched racial or ethnic privilege.

## ACCOUNTABILITY

Since the use of power frequently led to

arrogance, accountability was always essential to good government and public confidence, and mechanisms of accountability should be built into the constitution.

## FAMILY LIFE

Cultural and religious traditions which enhanced family life should be respected and affirmed, and destructive practices like migrant labour should be abolished with appropriate compensation for any hardships this would cause in rural areas and neighbouring states.

## HEALTH

The state should take responsibility for the provision of health services for all people so that no-one is denied access for financial or other reasons.

## EDUCATION

Education was a fundamental government responsibility and there should be one education system for all. The role of parents, religious bodies and community organisations could not be overlooked and private schools should not become avenues for a new kind of racism or elitism.

There should be compulsory education for all aged between seven and 16 and education should be viewed as a right, not a privilege.

## SECURITY AND INTERNATIONAL RELATIONS

The need for a secure security is recognised but the power of police and the military should be severely curtailed by law and accountable to both the courts and the legislature.

A small, professional non-racial defence force should be maintained adequate for the country's defence needs.

The police force should belong to the people and no ordinary citizen should have the right to bear arms.

## And what these legal experts think

ADVOCATE DULLAH OMAR, UWC.

### LIKE 'A BREATH OF FRESH AIR'

**T**HE church's draft document was a direct challenge to the government to "come out and say what it wants in a new South African constitution" said Advocate Dullah Omar of the University of the Western Cape's Community Law Centre.

It was "a breath of fresh air" and in general a magnificent document which presented a vision worth looking at.

A member of the African National Congress constitutional committee, Mr Omar said it was "absolutely imperative that all religious denominations clarify their position so that their demands and aspirations can be taken into account in writing a new constitution that will enjoy wide legitimacy".

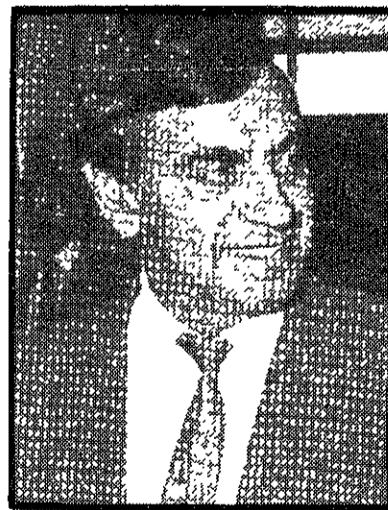
Mr Omar said it was refreshing that the theologians recognised the secular nature of a future state, which was "a big advance on what we've had up to now".

The paper contained some "very clear expositions of principles and aspirations" and he rejected the contention that it was simplistic and naive in parts.

"**W**E need to know what kind of society we want. This is a very unifying document. It has succeeded in transcending other constitutions in their over-emphasis on mechanisms, to identify principles and objectives.

"It is important before working out the machinery to know where it will take us.

"On the question of security and international relations, the document recognises that we have no



external enemies but we need internal security against those who exploit and dominate. The draft states an ideal which cuts across the present morass.

Mr Omar said he did not think the theologians could be accused of being vague.

"I think the document poses a tremendous challenge to the National Party because of its clarity on the basic nature of the South African state.

"**T**HEY have said apartheid is dead, was a bad mistake etcetera, but their proposals talk of a weak parliament which will not be able to affect the necessary changes in education, health and other areas.

"The regime must answer this challenge: Does it support a unitary non-racial democracy?"

"The vision of local government (in the draft document) is a good one. Local communal procedures have been used successfully to resolve disputes speedily and inexpensively.

"This does not mean kangaroo courts, or people's courts in a bad way."

PROFESSOR MARINUS WIECHERS, UNISA

### CHURCH 'NAIVE, SIMPLISTIC'

**T**HE Anglican Church's draft principles were "naive and simplistic" in some respects, but it was good that Christians were taking part in the debate for a legitimate constitution.

This is the view of University of South Africa's Constitutional Law expert Professor Marinus Wiechers, who said he believed the theologians had been inhibited by the political implications of a new constitution.

The constitutional draft was quite closely allied to the Freedom Charter and divided humanity into two camps, the oppressor and the oppressed.

"The only problem I have with this approach is oppression and poverty has created endemic problems — power struggles, exploitation and violence," said Professor Wiechers.

"The theologians take a very simplistic view: once bad (apartheid) is gone everything will be good. Apartheid has become the ultimate sin, which is not true. There is good and bad on both sides."

Professor Wiechers said another flaw in the church document was the inadequate view of state security.

A small professional non-racial defence force, a "people's police force" and a ban on private citizens carrying arms, as called for in the paper, seemed "very naive" in the light of brutal endemic violence.

"Parts of the document are a bit lacking. I am pleased to see a strong focus on local government as part of the constitution but I would



like to know far more about what is meant by 'a unitary state'. There are several interpretations.

"The point on local communal procedures for resolving conflicts worries me. Are they suggesting kangaroo courts? I hope it doesn't mean a one-party state or unilateral tribal appointments. And African jurisprudence: what exactly is that? We already have the principles of good faith in our constitution.

**O**N the question of land, Professor Wiechers said much of the draft document could have been lifted from the recently released White Paper on land reform.

The suggestion of safeguards against land speculation by large monopolies was "a glib ideal" which would be very difficult to enshrine in a constitution.

"There is a statement that a constitution would be 'part of a process' of securing justice, protection and freedom, suggesting that a constitution is a means to an end. It is not. A constitution is an end in itself, it is the embodiment of those principles of justice, protection and freedom. It is not a consumer product for the government of the day."

# Death threat alleged in racing wrangle

AR 6/2  
22/3/91

The Argus Correspondent

JOHANNESBURG. — A death threat and allegations of a struggle for control over Transvaal horse racing surround the brutal assault on top racehorse owner Allan Forbes.

Mr Forbes was the driving force behind a recent Jockey Club inquiry into alleged malpractices and misappropriation of funds in the Transvaal Owners' and Trainers' Association.

His call for the investigation followed attempts by a section in the association to have Gosforth Park chief executive Wally Segal removed from his position.

When approached last night, Mr Segal said he was aware of the alleged death threat, but he was reluctant to say any more.

The allegations emerged after Mr Forbes was attacked yesterday in the early hours at the Turfontein racecourse while he watched his horses go through their paces.

## TEARGAS SPRAYED IN FACE

It seems Mr Forbes's attackers lay in wait for him as he regularly went to the isolated spot at the 2,000-metre mark to watch his horses work.

He had teargas sprayed into his face and was repeatedly hit over the head with a pipe.

● A riding skull cap saved racehorse trainer and former champion jockey Mr Stanley Amos, 72, from more serious injury this week when he was attacked by a man and hit on the head with an iron pipe while riding at Milnerton racecourse.

The man attacked Mr Amos while he was exercising a horse on a cinder track at dawn on Monday, said his wife, Mrs Thel Amos.

Mr Amos spurred his horse and galloped away, but as he did so, the man hurled a stone at him, hitting him and cracking several ribs.

A gash in his forehead was stitched.

# Theologians seek equality in housing

LEADING SA theologians and academics have appealed for the state, the private sector and individuals to join forces in redressing the inequalities of the housing system.

In a 120-page booklet titled *Homes for All*, Christian Research, Education and Information for Democracy (Creid) analyses the problems in the SA housing situation and reviews possi-

**DARIUS SANAI**

ble courses of action.

It says less than a third of South Africans have access to housing, leaving more than 22-million people — mostly blacks — living in shacks, hostels or squatter camps.

The Urban Foundation has estimated that 2,8-million houses will be needed to accommodate the in-

crease in population by the year 2000.

The report says that in 1981 there were almost 1,3-million houses available for white people and only 486 000 for blacks, despite there being more than five times as many blacks as whites.

The repeal of the Group Areas Act will not redress the balance by itself, it says. The average new house for whites is worth at

least three times more than that for blacks, making it almost impossible to integrate the black and white middle classes.

"Many white South Africans are seeing black people as the new middle class. But the size and cost of the houses being built shows just how little even the relatively wealthy among black and coloured people can afford," it says.

It advocates a non-interventionist line by government, suggesting options like a tax on vacant land to prevent speculation.

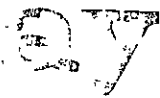
## Planning

A tax on multiple ownership is also seen as a possible remedy.

Businesses are urged to play a positive role in addressing the problems. The usefulness of provident and pension funds to provide housing is debated, as is a mediatory role by property developers.

It says planning, public participation in policy decisions by all groups, the creation of merged municipalities from the current segregated ones and further devolution of power to local authorities are priorities for the long-term improvement of the housing situation.

The group's members include professors in law, philosophy and biblical studies from the universities of Stellenbosch and the Western Cape and Unisa, and representatives from the Nederduitse Gereformeerde Kerk and the Methodist Church.



## STORES LIMITED

Reg. No. 68/08034/08

### - YEAR ENDED 28 FEBRUARY 1991

Year ended 28.2.91 (unaudited)	Year ended 28.2.90 (audited)	Growth %
5 189,2	4 380,9	18,4
133,4	117,1	
6,4	14,2	
139,8	131,3	6,5
53,0	48,0	
86,8	83,3	
,2	,5	
86,6	82,8	4,5
—	4,2	

tv)





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From page 1

tised to accept what is totally unacceptable. "My friends, yes, there are many reasons why there is violence. "In periods of transition there is the violence due to the instability of transition, as we have seen in parts of Eastern Europe.

"Yes, South Africa has never really had a culture of tolerance. The government and its supporters have used tardy and nefarious methods to deal with their opponents, ranging from the vilification of these, as still happens

on SATV and radio and government-supporting media, up to the physical elimination of people such as has now been confirmed through the death squads of such as the CCB. Consequently people have learned that those who differ with you are enemies and the only to deal with enemy is to liquidate them.

"Yes, that is all true. But it is not all the truth. "We black people must of course point to all the causes of violence I have pointed out and to

others that I have not referred to. But ultimately we must turn the spotlight on ourselves. We can't go on forever blaming apartheid."

● Mr Nelson Mandela's nine-hour official visit to Lesotho today is off. ANC spokesman Mr Saki Macozoma said last night. He said Mr Mandela had just returned from his holiday and had "a number of pressing matters to see to". Among the matters was the violence, especially in Alexandra, he said. Sapa



PRAYER FOR PEACE... Archbishop Desmond Tutu, right, and the Rev Colin Jones, Dean of Cape Town, at a special mass for justice and peace. Picture: AP/W. TAYLOR

# Tutu's plea after Alex killings

ARCHBISHOP Desmond Tutu yesterday said there was something "desperately wrong" in the black community after the massacre of 15 people in Alexandra township.

Delivering a homily at a service for justice and peace, he said there was much to admire in black political organisations, "but there is much also which is not right".

"Some of those who belong to these organisations are totally undisciplined and you can't wage a struggle unless you are dedicated and disciplined," he said.

"Our organisations need to go back to grassroots and instil discipline from the lowest ranks up."

Archbishop Tutu said black South Africans "must of course point to all the causes of violence, but ultimately we must turn the spotlight on ourselves. We can't go on forever blaming apartheid."

He identified as causes of violence the process of transition; the government's lack of tolerance of opposition; economic deprivation; the migratory labour system, and "disgraceful" police behaviour.

"Yes, that is all true," he said. "But it is not all the truth. A lot of the violence is due to political rivalry. Political groups in the black community are fighting for turf and they do not seem to know, or certainly some of their followers don't seem to know, that a cardinal tenet of democracy is that people must be free to choose freely whom they want to support.

"It seems as if the culture of violence is taking root in our society. We are becoming brutalised and almost anaesthe-

# Talks cannot be left to politicos <sup>(28)</sup> churchman

Bloom 3/4/91

TIM COHEN

THE proposed multiparty conference on negotiations or a constituent assembly should consist of mediators elected because of their contribution to the common good and not just politicians, Methodist bishop Rev Peter Storey said yesterday.

"Let the politicians run for this conference, but let others sit there as well to make sure they behave," Storey told an Institute for Democratic Alternatives conference.

Storey said the vacuum created by banings and the repression of normal political activity had been filled by a multitude of organisations, civic associations, neighbourhood alliances, single issue campaigns, support groups, youth organisations, women's organisations and churches.

"All of these were involved in the struggle and in fact led the struggle, in spite of claims by late arrivals on the scene.

"Some of us would say that the struggle in SA over the past four decades has had an exceptional and remarkable moral content precisely because it was per force led by bodies which were committed to justice

without seeking power.

"The moral content has been less than prominent since the politicians entered the scene and began to dominate.

"Not all of us are impressed that the quality of leadership in the political terrain always matches that which was found in the years of struggle, nor that some of the jockeying for position that typifies political strategy is worthy of the high purpose of writing a new constitution for a democratic, non-racial non-discriminatory future."

Given the failure of politicians to control their followers, and in some cases the deliberate encouragement of those followers to create havoc, a general election would provide a recipe for large-scale violence.

For this reason democratic representation at either a multiparty conference or a constituent assembly would not be possible without a monitoring group which was manifestly disinterested in any form of political power.

# Churchmen to hold talks with Mandela

*Sowetan 17/4/91.*

By DON SEOKANE

28

A DELEGATION of church leaders is to meet ANC deputy president Mr Nelson Mandela today.

Headed by National Conference of Church Leaders co-chairmen the Rev Frank Chikane and Dr Louw Alberts, the delegation is expecting to receive Mandela's response to proposals it made regarding a new dispensation.

NCCL representative Ms Val Pauquet said the proposals were contained in the church group's Rustenburg Declaration document.

The declaration was made by delegates from various churches at the NCCL conference last November.

## Apartheid

The document puts forward the church's opinion on the future dispensation of the country and the need to create an atmosphere conducive to negotiations.

Paquet said the declaration had opened up opportunities for denominations which had often avoided contact in the past to co-operate in the reconciliation and negotiation process.

"A highlight of the conference was the confession of guilt by Professor Willie Jonker of the Dutch Reformed



FRANK CHIKANE

Church's complicity in apartheid, which in turn elicited confessions from other churches," said Pauquet.

Members of the steering committee include Dr Isak van der Merwe (Apostolic Faith Mission), Mr Dennis House (Mission Southern Africa), Archbishop Desmond Tutu (Church of the Province of South Africa), Bishop Wilfred Napier (South African Catholic Bishops' Conference).

## Church alliance rejects NGK's guild confession

DESPITE the Dutch Reformed Church's (NG Kerk) "confession of guilt" in supporting apartheid at last year's Rustenburg Consultation, the South African Alliance of Reformed Churches has urged its members not to enter into relations with the church.

This was said in a statement released by SAARC secretary Dr Nico Smith after the alliance's third general conference in Mamelodi, Pretoria.

He was reacting to the declaration drawn up at the National Conference of Churches in Rustenburg last November, where 230 representatives from more than 100 denominations met for the first time.

At the conference, the public confession by the NG Kerk's Professor Willie Jonker of the church's complicity in advocating apartheid elicited similar confessions from other churches.

"We reject the NG Kerk's claim that because of their confession, they have the right to claim acceptance by the ecumenical bodies nationally and internationally.

*Sowetan 22/4/91*  
"This is based on the assumption that the church's confession has drastically changed its ways and attitudes, and therefore it deserves to be accepted by churches all around the world," Smith said.

### Relations

He called on member churches not to enter into relations with the NGK until a decision on its membership had been taken by the World Alliance of Reformed Churches.

Smith said the Rustenburg Consultation had been very cautious in addressing burning political issues, "which require a clear prophetic witness from churches in South Africa".- *Sapa*.

# FW can't make apartheid vanish

W/Mark 26/4 - 2/5/91

**D**EMOLISHING "the last three cornerstones of apartheid" is proving to be trickier than President FW de Klerk expected.

The Democratic Party and the South African Council of Churches want to suspend four of the five Bills intended to replace the two Land Acts, the Group Areas Act and the Population Registration Act.

At the opening of parliament in February, De Klerk announced that the Acts would be repealed by June.

He is expected to make a policy statement on a change in government strategy after his return this weekend from his European tour during which he assured the world that apartheid will be dead by the end of this parliamentary session and all sanctions can be lifted.

The problem arose in the joint parliamentary committee considering the five Bills. Four of them are seen to have what the SACC called "serious flaws" when its delegation met three min-

isters responsible in Cape Town last Monday.

The DP and the SACC want the four suspended and only the overall Abolition of Racially Based Land Measures Bill, which is meaning its committee stage, passed into law while the others are re-considered. The thinking is this Bill, which repeals the Land Acts and the Group Areas Act will, with the un-

controversial Population Registration Act Repeal Bill, demolish the cornerstones without causing too much grievance.

Parliamentary sources say a compromise, which the government is considering, is to incorporate the better

clauses from the other four in the Abolition Bill — such as the one that will grant freehold rights to township tenants at no cost. The DP is also proposing reparations for Africans forcibly removed from their homes — Sophiatown and District Six being two of scores of examples — to be considered by a Land Commission rather than the courts because the law that allowed forced removals was bad but still legal. The commission would consider fairer compensation for the victims than they received under unjust laws.

But the SACC demands much more: compensation as well as restitution. The government claims giving back land would be impractical and could cause conflict but the churches argue that "much of the land concerned is still in state hands and could be readily restored".

The SACC told the three cabinet ministers led by Hennis Kriel — who is meant to pilot the five Bills through

parliament — there had been no consultation and "this process is interpreted as a statement by government that it is not really interested in what people outside government think or want".

The four they disapprove of maintain apartheid in a new form by placing "all significant decisions in the hands of officials who exercise wide discretionary power" with no appeal against most of their decisions.

But parliamentary sources are sceptical about the consultations demanded by churchmen at the drafting stage, saying these would cause so much delay there would be no possibility of passing them into law by the June deadline.

The churches say there "is no fundamental problem" with the Abolition Bill and it should be passed "soon". Their objections to the other four are:

- The Residential Environment Bill "is an attempt to continue the artificial protection which white areas have enjoyed" under the Group Areas Act.
  - The Less Formal Townships Establishment Bill is also "a new form of apartheid" with officials exercising "unchallengeable discretion as to where townships will be established".
  - The Rural Development Bill gives officials "vast powers" to decide where Africans may farm and imposes conditions — whereas repeal of the Land Acts is meant to allow them freedom of choice.
  - The Upgrading of Land Tenure Rights Bill has "serious flaws" like leaving tenants "at the mercy of the landlord" and, again, allows officials unlimited powers.
- In a variation from the DP, the churches want a land claims commission that will give back land forcibly taken away from people.

# New hope for peace

Cape Times  
4/5/91  
28

By BARRY STREEK

## CHURCH leaders hope to break the deadlock between the government and the ANC over the ANC's ultimatum on violence.

A delegation of religious leaders met President F W de Klerk yesterday after having met ANC deputy president Mr Nelson Mandela the day before.

The discussions concerned the violence, particularly in black townships — where 97 people have died this week, and the ANC's ultimatum which expires on Thursday.

Speaking after the meeting, the delegation said they feared an escalation of violence after that date.

The delegation, which met Mr De Klerk for 90 minutes, was led by the president of the South African Council of Churches, Dr Khoza Mgojo.



**PEACE BROKERS . . .** Church leaders Dr Khoza Mgojo, the Rev Frank Chikane and Professor Johan Heyns after meeting President F W de Klerk yesterday to broker peace between the government and the ANC.

## TRUCE ATTEMPT IN SOWETO FAILS

See PAGE 2

Afterwards, the general secretary of the South African Council of Churches, the Rev Frank Chikane, said: "There is a willingness on both sides, so we are hopeful that we will achieve peace."

The deputy moderator of the NGK, Professor Johan Heyns, who was part of the delegation, said: "On the basis of what the State President said, it is very clear that he at least is willing to do what he can do, and it is also clear that on the side of the ANC, and particularly of Mr Mandela, there is a desire to resolve South Africa's problems peacefully."

The delegation, which included the president of the Muslim Judicial Council, Sheik Nazeem Mohammed, and Rabbi Arthur Seltzer of the Cape Town Hebrew Congregation, said in a statement: "We are convinced that there is a will on all sides we have met to bring this threatening deadlock to an end."

"Although the situation is delicate and complex we believe that there will be an effort to bring violence to an end."

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**Inside:**

### ANGLO'S PLAN FOR MODEL WINE ESTATE

See PAGE 15

Syfyrets Cape Times

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**WEEKLY**

# LO PR Lead

**PRICE VALID S**

Church 28

A spokesman for the President's office said Mr De Klerk would not issue a statement on the discussions.

Rabbi Seltzer represented the Chief Rabbi of the Union of Orthodox Synagogues in South Africa, Rabbi Cyril Harris, in the talks.

The other members of the delegation were the deputy president of the SA Catholic Bishops Conference, Bishop Reginald Ormond, and the Catholic Archbishop of Cape Town, Archbishop Henry Laurence.

After the discussions, Dr Chikane said: "We are hopeful that there will be processes that will assist in resolving the threatening deadlock."

"Once the threatening deadlock is resolved, the politicians can meet and work out the details of how they go into the future. It is not our role to determine how they should go about this."

Dr Mgojo said: "Our duty is to encourage different parties to come together and talk so that we don't land in a very tragic situation in this country."

Professor Heyns said it was known that because of the violence in SA there was a great need for leaders to come together.

"We are here to see what we can do, to encourage people to find a political solution." Dr Chikane said the violence was threatening to torpedo the peace process and there were forces at play that really wanted to keep the violence going.

"Because of this violence we have reached this crisis. The major obstacle is violence," he added.

# Church bid to avert talks crisis

CAPE TOWN — A top-level church delegation trying to defuse a looming crisis between the Government and the African National Congress is hopeful the deadlock between them can be broken.

With only six days to go before the ANC suspends talks with the Government, the delegation emerged from meetings with President de Klerk and ANC leader Nelson Mandela saying they found a willingness on both sides to resolve the issue.

"At this stage we are convinced that there is a will to bring the threatening deadlock to an end," said an SA Council of Churches statement read by its president, the Rev Khoza Mgojo.

The delegation was speaking outside Tuynhuys after a 90-minute meeting with Mr de Klerk late yesterday. The SACC requested the session, inviting other churchmen to widen the representation.

Star 4/5/91 (28)  
**ALAN DUNN**

"After these discussions we are hopeful a way will be found," the Rev Frank Chikane said. If a way were not found, the violence would escalate yet further.

## Ultimatum

He refused to give details of specific plans or initiatives to reduce present Government-ANC tensions. On April 5, the ANC issued an ultimatum and seven demands to the Government on the violence, saying it would withdraw from talks on South Africa's future if they were not met.

"We don't want to rock the boat," Mr Chikane said. "Our role is do do what we can. Our job is to encourage them so that we don't land in a very tragic situation. We are here to see what we can do to encourage them to come together."

Once the May 9 crisis was resolved, then the politicians could meet to work out details on the direction to take into the future.

Professor Johan Heyns, vice-moderator of the NG Kerk, said it was not the task of the churches to see to a new political or constitutional structure, but encourage new attitudes.

"We tried to make a contribution. All are convinced violence is not the way," he said.

Others in the delegation were Bishop Reginald Orsmond, deputy president of the SA Catholic Bishops' Conference; Archbishop Laurence Henry of the Catholic Church; Sheikh N Mohammed, president of the Muslim Judicial Council, and Rabbi A Seltzer of Cape Town.

Mr Chikane would not say whether his trouble-shooting delegation would again see Mr de Klerk or Mr Mandela.

# Clerics 'hopeful' after talks with FW

13/1-1976 4/5/97 28 (1976) 276  
By MICHAEL MORRIS, Political Correspondent

CHURCH leaders emerged from hour-long talks with President De Klerk yesterday hopeful that a damaging negotiations deadlock over the ANC's May 9 ultimatum could be averted.

The clerics, who had also had discussions with ANC deputy president Mr Nelson Mandela, said in a brief statement that although the situation remained "delicate and complex" they were "convinced there is a willingness on both sides to bring the threatened deadlock to an end".

They said they had intervened because of the "tragic" implications of the "crisis". They believed their role was to encourage the politicians to meet and resolve their differences.

## Growing dissent

The clerical intervention follows growing dissent between the government and the ANC, mainly focused on violence and ways to end it.

One of seven church leaders, general secretary of the South African Council of Churches (SACC) the Rev Frank Chikane, said: "We hope that after this (the discussions) there will be processes that will assist in ending the threat. We have seen a willingness on both sides. We are quite hopeful."

Mr De Klerk did not issue a statement after the meeting and the clerics would not be drawn on what "processes" they believed would be effective in resolving differences between the government and the ANC.

They declined to give details of the "sensitive nature of the discussions", insisting they did not wish to "rock the boat", but rejected speculation that an SACC-sponsored peace summit to replace Mr De Klerk's proposed summit was on the agenda.

## Not mediators

Dr Khoza Mgojo, president of the SACC, said: "We have not yet said anything about that. That was not the subject of our discussion. Our concern is that if the threatened deadlock is not resolved, then all other processes can be threatened."

He said: "We do not pretend to be mediators. Our duty is to encourage the different parties ... to come together and talk so that we do not land up in a tragic situation."

Mr Chikane said: "Once the threatened deadlock is resolved, then the politicians should meet to work on the details of how to go into the future. It is not our role to determine how they should do this."

"We have come in because of the crisis which we feel has serious implications for the country and all South Africans."

Dr Johan Heyns, Moderator of the Dutch Reformed Church, said that given the level of violence, there was a "great need for the leaders to get together".

## New attitudes

"We are here to see what we can do to encourage people to meet. It is not for the church to find new structures, economically or politically. The role of the church is to inculcate new attitudes."

He added: "I have an idea that on the grounds of what the President said, he is willing to do what he can and it is clear from the ANC's side that there is a will to find a peaceful solution."

● The full church delegation comprised Dr Mgojo, Mr Chikane, Bishop Reginald Orsmond, deputy president of the South African Catholic Bishops Conference, Archbishop Laurence Henry of the Catholic Church, Dr Johan Heyns, Sheikh N Mohammed of the World Conference on Religion and Peace and president of the Muslim Judicial Council and Rabbi A Seltzer of the Cape Town Hebrew Congregation.



# Mandela, De Klerk <sup>Apr 28 1991</sup> meeting <sup>(28)</sup> is now on the cards

From Page 1 ~~2021~~

The initiative was taken by the SA Council of Churches, who made a late-night call on Mandela and also set up an appointment with De Klerk at short notice.

Representatives of the Dutch Reformed Church and the Jewish and Muslim communities were included in the talks with De Klerk.

These talks, said SACC secretary Rev Frank Chikane, had been set up because it was clear that after May 9 no meeting would be possible unless the ANC's open-letter demands were met.

"There was no indication that there cannot be a meeting before the ninth," Chikane said yesterday. Some basis had to be found for justifying such a meeting.

"The key issue is finding a way both parties can avoid a deadlock happening after May 9."

The SACC view was that if the government could have acted on the "manageable" violence, confidence could be built up to finding a solution to most of the difficult issues in the ultimatum.

He said De Klerk had taken their approach in good faith and all he could say was he gained the impression from Friday evening's talks "some announcement or action" would soon follow.

"We do not want to announce something and then get the politicians to have to respond to it," he said.

The Rev Johann Heyns, deputy moderator of the NG Kerk, said it was not only the ultimatum which had created the impasse.

"It is also the fact that certain demands were made and that the State President is judged as not having met any of these."

Heyns had joined the group after the discussions the SACC component had held with Mandela and "from which arose a need to see De Klerk".

"Consequently we were able to pass on certain information to him. The exchanges were important and from his remarks I have great hope."

Certain obstacles were still in place, though, said Heyns.

The carrying of weapons, its sensitivity for the Zulus, the hostel problems and other obstacles were specifically discussed with De Klerk.

It is expected the government could take the initiative to set up a meeting within 48 hours.

According to those who spoke to the two leaders, positive initiatives and positive responses are now a distinct possibility and the looming deadlock avoidable. - Sapa

THE church and the State should act together to rid the country of the plague of violence besetting the country, State President FW de Klerk said yesterday.

Speaking at the official opening of the International Pentecostal Church in Zuurbeekom, De Klerk said God had granted each member within the church the ability to promote love, peace and harmony.

He told about 20 000 people that churches were well-equipped to feature in moulding a future of peace and hope.

"The attainment of peace and hope is not only the responsibility of politicians, police and civil servants, but the duty of us all."

He said the State and churches were partners in spreading the message of hope, peace and recon-

# Open that fist of anger - FW

By KAMAL SINGH

De Klerk was guest of honour at the inauguration of a hangar-like church built outside Soweto by the International Pentecostal Church.

The church has 165 branches in the country, the homelands and neighbouring countries. Construction of the church, under the guidance of the Reverend Frederick Samuel Modise, started in December 1986.

The complex is a dream come true for

Modise. He founded it in 1962 and claims to have three million members throughout Southern Africa.

De Klerk said: "In this partnership and pursuit of peace and justice, each has to work according to its rules and discipline."

"The State should not prescribe to churches how to spread the gospel or conduct prayer meetings."

"However, the State has the right to protest when churchmen indulge in politics."

"Christ should not be turned into a political agent."

"The Bible does not contain any political prescriptions. The church also has the right to take the State or politicians to task if they indulge in excesses."

He said the message that should be spread was that the clenched fists should open and become praying and working hands.

"The fist, clenched in anger, cannot bring a peaceful future. We need to get rid of the envy, hatred and lust for power - all propellants of violence," he said.



PRESIDENT FW DE KLERK



# State, church share goals

## - De Klerk

By Carina le Grange

The State had a right to protest when churchmen started to preach politics, spread propaganda or further party-political ideologies under the guise of the Gospel, President de Klerk said in Zuurbekom, near Soweto, yesterday.

Mr de Klerk was opening a 20 000-capacity place of worship of the International Pentecostal Church, called Silo, which he said was one of the biggest church buildings in Africa.

Among the guests at the opening were Law and Order minister Adriaan Vlok, SABC chief Wynand Harms and several army generals.

Mr de Klerk said the Church was a partner of the State, and that the two should co-operate in attaining peace and happiness as they shared a common goal of fairness and justice for all. Each, however, had a particular role to play according to its own particular rules and dis-

ciplines.

"I do not think men should try to turn Christ into a political agent or make a political agency of the Church. The Bible contains no political prescriptions," he added.

Mr de Klerk said there were many people and organisations at work trying to prevent a new future of fairness, hope and justice, who wanted to make the country ungovernable.

"They want to keep a struggle alive, while there is no need for a struggle any more."

Earlier he said that reconciliation in South Africa was not limited to a new constitution and the right to vote, but had to find its way into the "very heart" of society.

"Violence which stands in opposition to love and reconciliation, has to be rooted out. Many other things, such as new jobs, economic growth, housing and schools will certainly help, but they cannot solve the problem.

"We must get to the underlying causes of the violence - to the hatred, envy and lust for power that propel it," Mr de Klerk said.

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shot

# The priest rocks up in a korois

Few people had heard of the 500 000-member International Pentecostal Church before the joyful dedication ceremony of its new church building at Zuurbekom at the weekend. The event, which drew a crowd of 27 000, was addressed by the State President and his wife Marike, and attracted a large media contingent. CARINA LE GRANGE was there.

**T**HE International Pentecostal Church (IPC) is a "totally non-political organisation" with 155 branches throughout southern Africa, which draws an additional 1 500 members a month to its already slated membership of 500 000.

Even so, mainstream church leaders — and organisations dealing with the so-called independent Christian churches — pointed by The Star had never heard of the IPC before the fanfare opening of its Sijo headquarters in the West Rand Agricultural Holdings at Zuurbekom on Sunday.

It is possible that these church leaders would have remained ignorant of the IPC's existence even after the opening which drew 27 000 people, if it had not been for the fact that President de Klerk, drawing the attention of a large media contingent, addressed the ceremony.

part from Mr de Klerk and his wife Marike, who addressed the women "woman to woman", there were other illustrious VIP guests at the opening ceremony. A service of dedication of a new church building, to which reporters on church affairs have become accustomed, it was not.

Minister of Law and Order Arisaan Vlok and his wife, an unspecified number of unnamed army generals (in lounge suits & the invitation dictated), SABC director-general Wynand Britse and his wife as well as at least one other SABC manager, director of religion Dr J. Brageter, and his wife also attended.

The wives all wore day dresses and hats, but Mrs de Klerk and Mrs Vlok wore outfits in the colours of the church: red, blue and white. The master of ceremonies was Dr Martinus Pretorius, a



A sea of red and white... the women of the International Pentecostal Church — men sit separately.

Pictures: Stephen Davimes

theologian of the Nederduitse Hervormde Kerk in Suid-Afrika who is based in Leuven, Belgium.

He reportedly travelled to South Africa specifically for the occasion.

Dr Pretorius's high-profile presence caused a flurry among some: the Hervormde Kerk is the only traditional Afrikaans reformed church which retains in its constitution the controversial Article 3 which states that only whites may be members of the church.

But this flurry came later. Earlier on, the retinue of VIPs was preceded on its tour of the sprawling church complex — on more than 30 ha — by a large bevy of elderly drum majorettes through a seemingly endless guard of honour of men dressed in blazers, shirts and trousers in church colours.

Before that came the motorcade of the founder and priest-in-chief, the honourable Rev Frederick Samuel Modise, which picked up Mr de Klerk and Mr Vlok and their entourage in a powder-blue Rolls-Royce and a Mercedes-Benz.

People who have attended the services of various denominations, including dedication services of new church buildings,

or who often deal with church leaders, had never before seen a priest who owns a Rolls.

However, the church building, although vast, is modest. Outside it sports a Star of David, but inside the decoration is not opulent.

Around a cave-like space behind the place where one would expect the find a pulpit, Christ-mas-like gold streamers hang down, topped by a red neon light.

Above this hangs a large colour photograph of Mr Modise. As seats were taken, Mr Modise positioned himself on a throne-like chair behind a cloth-covered table on which stood a Liberate-style candelabrum.

In front of him he could see the speakers' podium, and he was flanked by (mostly white) VIPs and the choir.

The audience (for this was an event, not a church ceremony) was a sea of red, blue and white clothing topped by black faces, who listened raptly to Mr de Klerk, to Dr Pretorius and to the Scripture reading by Dr Potgieter.

Some psalms were sung, but the most memorable music was the song of praise to Mr Modise before he gave his address — a and immediately after — a

spontaneous outburst of township rock.

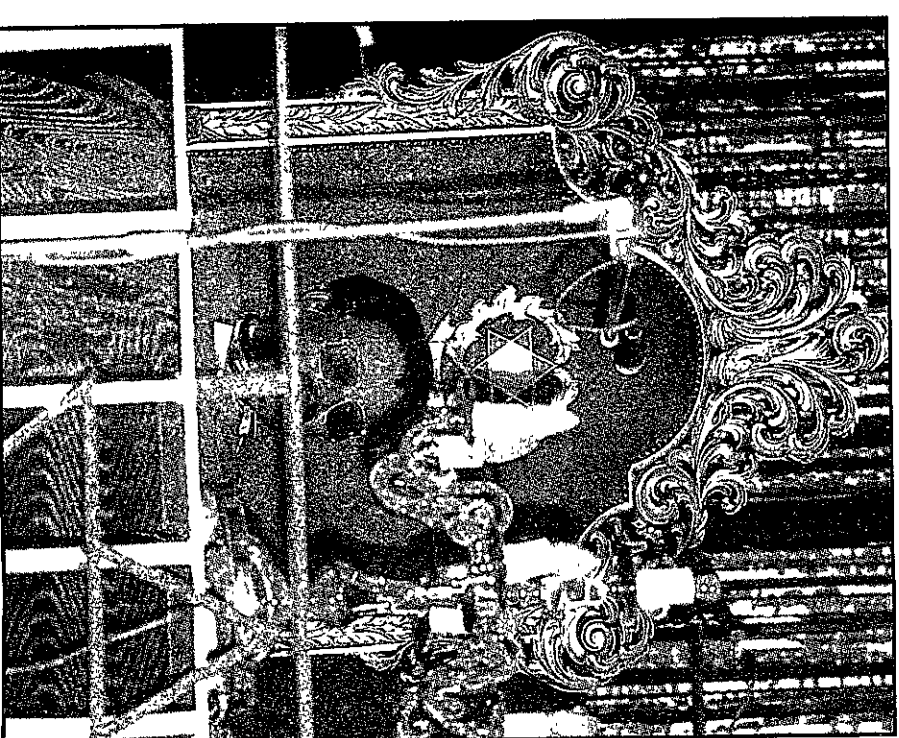
In his speech, Mr Modise reassured white guests that the members of his organisation, which he founded after seeing a vision of God 28 years ago, do not drink or smoke, are committed to obeying the commandments of our Lord and as such are an extremely happy and peace-loving people.

"We will continue to strive and grow from strength to strength, so that more and more may hear my voice and through it, God's message," he said to the vast audience of flag-waving, responsive people.

After reports of Mr de Klerk's appearance at the ceremony appeared in the press this week, it became clear that although mainstream church leaders (both black and white) might not have heard of the IPC, Soweto residents certainly have.

They know mostly about the luxury cars and rumours of a number of homes belonging to Mr Modise.

Mr Modise said he would answer questions only on a face-to-face basis. The Star was unable to secure a meeting with him this week. □



On his "throne"... the honourable Rev Frederick Modise.

# Peace summit plan by church leaders

PATRICK BULGER

SA COUNCIL of Churches secretary general the Rev Frank Chikane confirmed yesterday that church leaders were planning a national peace conference if all parties did not attend President F W de Klerk's peace summit later this month.

Chikane said church leaders would travel to Ulundi on May 20 to persuade Inkatha leader Mangosuthu Buthelezi to take part in what he called a "peace conference of affected communities".

The ANC has indicated that it will not attend De Klerk's May 23 and 24 summit because it wants a summit to be convened by an independent party. Buthelezi in turn said earlier this week he would reconsider taking part if government was seen to be accepting the ANC accusation that Inkatha was responsible for fomenting township violence. 8/10/91 10/5/91

Chikane said the churches did not want to compete with government in setting up a peace conference.

"Our position is that we will only get involved if the parties concerned agree we will be able to help."

He said a conference of "affected communities" would not include government. It would meet to establish a code of conduct and violence-monitoring mechanisms as well as discussing ways of creating a climate of tolerance in black communities.

"We hope that out of that we will engage government," he said.

# The kosher Christians

WM 10/5/91

28

Last weekend visionary faith healer the Rev FS Modise opened his new church — and drew 20 000, including generals, De Klerks and Vloks.

**PAT SIDLEY** reports

**M**AGINE a Christian church where the cross is replaced by a Star of David, where the "priest-in-chief" has two wives and drives a Rolls Royce and a Mercedes, where the congregation keeps kosher and observes the Sabbath on Friday night and Saturday...

This probably wouldn't happen anywhere in the world — except in South Africa, in the Rev FS Modise's International Pentecostal Church.

The church has more than half a million members, all uniformed and all black in more than 160 centres in Southern Africa. And they all hang on the words of the "priest-in-chief", a faith healer extraordinaire with almost no formal education and no theological training.

Modise, born in 1914 in Hammanskraal grew up in Sophiatown, was removed to Meadowlands and spent most of his early life as a poverty-stricken carpenter in Meadowlands until he became ill and had a vision.

He read the Bible, was healed, and according to Elizabeth Malema, a domestic worker whose mother grew up with him, saw a vision of a church as a young man "with so many people in it that they looked like ants".

Last weekend, Modise opened his new church in Zuurbekom, just beyond Soweto on the West Rand.

It indeed had so many people in it they looked like ants — some 20 000 filled it to its huge capacity. President FW de Klerk made a speech and his wife Marike said a few words to the women of the congregation. Along with them came the Vloks (of Law and Order), several Defence Force generals, the director-general of the SABC, Wynand Harmse, and his wife, as well as the SABC's head of religious services.

With the exception of two bishops from the Zionist Christian Church (who did not arrive) no other church dignitaries or representatives were invited. The South African Council of Churches was "too political" I was told, and so they invited generals and politicians as an apolitical alternative. Several of the dignitaries even belonged to a church which does not admit blacks (the Nederduitse Hervormde Kerk) including the master of ceremonies, Dr MW Pretorius.

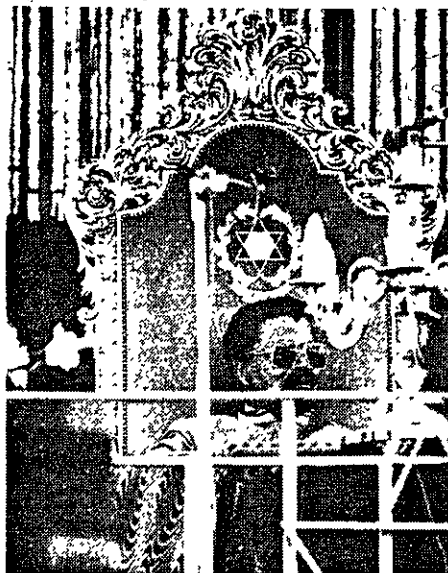
A number of prominent members of the Jewish community were also present.

The church motif is the Star of David referred to by Pretorius as: "The star which we all carry on our hearts. The Star of David is Christ."

But the Jewish connection runs deeper than decor. Other than the Saturday Sabbath observance, the dietary laws and the belief in the five books of Moses, Modise's close personal friends, Michael and his son David Hirschowitz had much to do with the church.



**PRAISE THE LORD ... the choir wore satin academic gowns and mortar boards**



**VISIONARY: The Rev FS Modise**

"One of our firms built the church," David Hirschowitz said. And the other Jews present? "They were mostly my friends," he said. The church bankers are Volkskas.

Asked about the SADF generals, Hirschowitz explained: "When the Rev Modise first had a vision about building the church in Zuurbekom it was a white conservative area. This was during the P W Botha era, and we took him to see various officials including the defence force and police to help get the required permits to build the church.

"Also the defence force helps protect him when there are large gatherings from right-wing militant whites.

"The Rev Modise does not forget his friends and when he has an important event, he invites them."

The church is a one-man show, a faith-healing operation. "We have once again built a church that is too small. We will grow from strength to strength, so that more and more may hear my word and through it, God's message," Modise told the faithful.

He sits above his congregation resplendent in a generalissimo's uniform in red and blue satin decorated with gold braiding over white trousers. He looked like an older Michael Jackson seated in the plush turquoise velvet and gold throne with the Star of David emblazoned on it. Above the priest is a portrait of himself in dark glasses on the same seat. On his table is an ornate brass candelabra which would have found itself more at home on Liberace's piano.

Surrounding the pulpit area, which has marbled plastic in front, are Christmas-like glittering decorations with small flashing lights.

Thousands of the faithful wear T-shirts with Stars of David in front and back. At the centre of each star is Modise's face. One of the songs sang by the choir and joined in by the congregation hailed "Father Modise" in Sotho. The choir wore red satin academic gowns and mortar boards.

The opening ceremony was paternalist and thoughtless at times and, it seemed, the only person with some sensitivity for the moment was De Klerk, who spoke in English and ended in Sotho (the language of the church) to the great cheering delight of the congregation. The service had a low moment when Pretorius introduced "our Vlok" to the congregation, saying one might expect a minister of law and order to be nasty and carry a kerrie... "but not our Vlok" who he insisted was a friend to all.

Afterwards, the crowds returning home could not have helped but notice an Inkatha impi forming, heavily armed and apparently about to attack somebody in the road.


# Church

# leaders

# plan

# peace talks

CAM-TM/5  
10/5/91

28  


Own Correspondent

**JOHANNESBURG.** — The secretary-general of the SA Council of Churches, the Rev Frank Chikane, confirmed yesterday that church leaders are planning a national peace conference if all parties did not attend President F W de Klerk's peace summit later this month.

Mr Chikane said church leaders will travel to Ulundi on May 20 to persuade Inkatha leader Chief Mangosuthu Buthelezi to take part in what he called a "peace conference of affected communities".

The ANC has indicated that it will not attend Mr De Klerk's May 23 and 24 summit because it wants a summit to be convened by an independent party.

Earlier this week, Chief Buthelezi said he would reconsider participating if the government was seen to be accepting the ANC accusation that Inkatha was responsible for fomenting township violence.

Mr Chikane said the churches did not want to compete with the government in setting up a peace conference.

He said a conference of "affected communities" would not include the government.

Mr added that Chief Buthelezi had expressed differences with the church leaders and that the conference had been delayed until he agreed to take part.

# 'Religious faith' inspired Tutus's apartheid fight

DURBAN.— Archbishop Desmond Tutu says politics had not inspired him to oppose apartheid, but rather his religious faith and obligation.

Addressing a Salt Rock weekend conference on a Bill of Rights for the new South Africa, the archbishop said the Bible would be the sanction for a Bill of Rights that "sought to entrench the inalienable right of individuals to unassailable dignity."

He criticised capital punishment, saying this was against God's will. *Skw 1415711*

"If you have reverence for life, then capital punishment is totally excluded," he said.

The ANC's head of information, Pallo Jordan, said the troubled times facing the country were due to "the absence of total commitment on the part of the rulers to make the transition." Own Correspondent.



# Norway takes another look at tough stance on SA

CF 14/5/91

## Political Staff

NORWAY was reconsidering its relations with South Africa, the Norwegian Deputy Foreign Minister, Mrs Helga Hernes, said yesterday.

Mrs Hernes, who is on a six-day working visit to South Africa, held discussions in Cape Town yesterday with the Minister of Foreign Affairs, Mr Pik Botha, and the Deputy Minister of Foreign Affairs, Mr Leon Wessels.

She is the most senior member of

the Norwegian government to hold official discussions with the government inside South Africa for a number of decades.

The five Nordic countries have maintained a strong anti-apartheid stand for many years and have imposed tough sanctions measures against South Africa.

However, the Nordic ice curtain is beginning to melt, as President F W de Klerk's visit to Denmark last month reflected.

While the Nordic countries are unlikely to lift trade sanctions in the immediate future, they are understood to be reconsidering the bans on sporting, cultural and academic links.

Before her discussions with Mr Botha, Mrs Hernes said she and her delegation were looking at the situation and her government was reconsidering its approach towards South Africa.

Mr Botha said the Norwegian consul-general in Cape Town, Mr Rolf

Berg, had "made some encouraging remarks" about Norway's willingness to reconsider the relations between the two countries.

Mrs Hernes held discussions with the ANC's deputy president, Mr Nelson Mandela, and other members of the ANC in Johannesburg on Friday and also met an Inkatha Freedom Party delegation.

She said she also hoped to meet a PAC delegation before she returned to Norway.

From NEIL DARBYSHIRE  
Daily Telegraph

JOHANNESBURG. — Almost from the time Mrs Winnie Mandela was charged with assault and kidnap, sinister forces began a campaign to undermine any subsequent court proceedings.

The startling fact is that of 12 key witnesses, 10 failed to give evidence.

Two of them were murdered; one abducted and taken by his captors to Harare; four went on the run from the police having reportedly been instructed to jump bail; one was a co-defendant of Mrs Mandela, apparently afraid of incriminating himself; and one, Jerry Richardson, infamous "manager" of Mandela United Football Club, is a convicted murderer already on Death Row.

### 'Child molester'

The tenth, the Rev Paul Verryn, the Methodist minister whose alleged homosexual misdemeanours were said to have prompted the kidnaps, simply wasn't called.

Mr Verryn's failure to give evidence is the most difficult to comprehend. Willing to testify if called, he spent the three months of the proceedings working near the court. During that time his reputation was placed in the dock alongside the defendants'.

Mr George Bizos, Mrs Mandela's defence counsel, portrayed him as a child molester and rapist, who lured homeless boys into his bed at the Soweto Methodist manse and assaulted them.

The defence case was that because of these outrages, Mrs Mandela and her co-defendant Ms Xoliswa Falati, former housekeeper at the manse, felt obliged to

# 'Verryn ministry destroyed'

carry out a full investigation.

As a result four young manse residents — Mr Kgase, 31, Stompie Moekeksi Seipei, 14, Mr Mono and Mr Pelo Mekgwe, both 22 — were brought to the Mandela home at Diepkloof Extension to protect them from the vicar and to dissuade other boys from indulging in homosexual practices.

Under these circumstances, it seemed extraordinary that Mr Verryn was not brought before the court. Why didn't Mr Bizos confront Mr Verryn with evidence of his alleged misdemeanours in a bid to prove the honourable intentions of Mrs Mandela and Ms Falati?

Part of the reason may lie in the fact that the mission Mr Verryn ran in Orlando West was a church-funded refuge for homeless youngsters, many referred to him by the ANC.

According to close friends, Mr Verryn defied attempts by Falati and others to turn it into an arms dump and safe house for trained ANC cadres. The Winnie Mandela camp possibly then turned against him.

There is logic to this theory. If Mr Verryn was abusing the boys, why did the alleged victims keep coming back? And why did the ANC and

Mrs Mandela continue to refer youngsters to him for more than a year after the kidnaps and assaults took place?

Mr Verryn, aged 39, was an easy target for accusations of homosexual misconduct. Up to 30 boys and young men stayed at the three-bedroomed manse at any one time, making the sharing of beds — Mr Verryn's included — a necessity. But in the teeming townships of Soweto, bed-sharing among men and boys is commonplace.

The only white Methodist minister of a black urban township in South Africa, Mr Verryn is widely acknowledged, even by Mrs Mandela in court, as a tireless worker for the people of Soweto.

Nonetheless, he now believes his 12-year ministry in Soweto is over.

Although already cleared by a church inquiry of all allegations of homosexual misconduct, he is expected to face another investigation after the dust raised by the Mandela trial has settled.

Whatever the outcome, he does not feel he will have the confidence or resilience to work in Soweto again. "I actually think the intention was to destroy me completely," he said.

"My ministry has come to an end and I am looking at the termination of my work. It will be a relief on one level, but I feel betrayed.

"When I look back I think I was extremely stupid about the sleeping arrangements, but when you live in a house like that, everybody is falling over each other and you don't think anything of it."

Mr Verryn is particularly incensed at the image presented of him in court as a corrupter of young innocents. "The people living at the manse have been portrayed as innocent, demure young people at the mercy of a dangerous minister," he said.

### 'Not lambs'

"What one needs to understand is that they are not demure and, if anything strange happens, they have it within their power to take action either through the struggle or by physical violence, to which many of them are well used. They are by no means lambs."

● Sapa reports that the South-Western Transvaal district of the Methodist Church yesterday said it had noted the judgment in Winnie Mandela's trial, which had vindicated its trust in Mr Verryn.

The district head, Bishop Peter Storey, said it had been painful for the church and Mr Verryn to remain silent during the court proceedings.

"While the Methodist Church will wait until the court record is available before making a full statement, we welcome the indications from press reports of the judgment that our trust in the integrity of the Reverend Paul Verryn has been vindicated," Bishop Storey said.

new category of taxpayer will fund R/76 million in the hon the Minister's Budget of the R220 million that he has given out.

This drop in the ocean will not solve many problems. Identified delivery systems of relief and aid are clearly not yet in place, and it would be true to say that the conditions for the average Black South African are even worse today than they were 16 months ago when the transition process started. The underprivileged are fast losing hope, and to this extent I wish to put forward several constructive proposals to help restore personal dignity and our social fabric.

Firstly, the State should create new employment programmes to create site-and-service stands, housing, electricity and other infrastructural projects. This could be handled by the State or tendered out to private enterprise. Prescribed asset requirements may be necessary to fund such projects. Although this is not an optimal situation, it is certainly the lesser of evils, as our tax base, as the hon the Minister has already said, is too small because of years of low economic growth. This type of programme was successfully introduced during the Great Depression in both the USA and in this country, and it could be started virtually immediately. Only the State has the resources to kick-start such a programme. [Time expired.]

Mr J J WALSH: Mr Chairman, the hon the Minister correctly referred to the restrictions placed on him as far as the tax base is concerned, but I believe we need to be constructive and look for alternative forms of financing. This party, earlier in the session, raised the whole question of a State lottery, which I believe, as a matter of grave importance, should be looked at and a decision taken.

Secondly, we as a party have for many, many years been critical of the own affairs Administrations and the duplications, of facilities in that area. Yesterday the hon the Chairman of the Ministers' Council indicated that there was scope for rationalisation, and we would ask: Is now not the time to look at that rationalisation very carefully, saving expenditure where we can. Admittedly many, many staff members are involved, but maybe we should be looking at

HOUSE OF ASSEMBLY

of no avail whatsoever without very rapid return to high economic growth. [Time expired.]  
Debate concluded.

#### QUESTIONS

Indicates translated version.

For oral reply:

General Affairs:

State President:

Day of peace and reconciliation

\*1. Mr D H M GIBSON asked the State President:

Whether the Government will consider designing a special day in the near future, after consultation with religious leaders, to be known as a day of peace and reconciliation in South Africa, when churches of all denominations and women's, youth and other community organisations will be asked to arrange prayer meetings to be held throughout the country with a view to mobilising all citizens of goodwill to join in an endeavour to end the violence and to seek peace and reconciliation; if not, why not; if so, when?

B998E

†The MINISTER OF CONSTITUTIONAL DEVELOPMENT (for the State President):

The custom in South Africa has been for many years that churches take the lead in setting aside special days of supplication, and that they then submit a request to that effect to the Government.

Since we are on the eve of a Conference on Violence and Intimidation, which is to be held in Pretoria on 24 and 25 May 1991, and which will be attended by key leaders from church circles of various denominations, that would be a good opportunity to make such a request to the Government, which would be sympathetic towards it in principle.

Mr D H M GIBSON: Mr Chairman, arising out of the reply by the hon the State President I would like to ask whether the Government is aware that ordinary people in South Africa are desperate to find a solution to the violence in South Africa and that they believe that people of

goodwill must take the initiative and, if the initiative has not come from anybody else, that the Government must take the initiative.

In this regard I would like to ask whether the hon the State President would consider placing the matter on the agenda at the peace conference himself, as a matter that could be discussed.

The MINISTER: Mr Chairman, I would like to make it very clear that the Government shares the concern of all responsible South Africans about the tragic and shocking level of violence, of death and of damage that is taking place. Interjections: 28

The Government, on the other hand, has never in the past taken initiatives with regard to religious matters. It has relied on the leadership of the churches in that respect, and I am quite sure that at the forthcoming conference the churches will take the initiative. If they do not, I am sure that all of us who may be in the privileged position of attending would certainly promote that idea very strongly.

Ministers:

†1. Mr L F STOFBERG asked the Minister of Home Affairs:†

How many members of the ANC, the SACP and other previously prohibited organisations that were banned from South Africa or that fled or left South Africa after these organisations had been declared prohibited, (a) returned to South Africa in the 1990 calendar year, (b)(i) may still apply to return to South Africa and (ii) in respect of what date is this information furnished and (c) what are the names of the other previously prohibited organisations?

B936E

†The MINISTER OF HOME AFFAIRS:

(a) The Department has no record of members of previously prohibited organisations that returned to South Africa on their own on an individual basis. No members returned to South Africa on an organised basis during 1990.

(b) (i) and (ii) There is no definitive indication of how many exits there are aboard and how many of them would

HOUSE OF ASSEMBLY

# Religious leaders draw up peace summit plan

Political Staff

(28)

ARCUS 22/5/91

A HIGH-POWERED group of about 25 South African church leaders has drawn up proposals on the Church's role in facilitating peace and negotiations.

The proposals, which will be the subject of a wider consultation today, are expected to be released later today.

The church leaders, who held a three-hour "emergency meeting" at the South African Council of Churches offices in Johannesburg yesterday, paid particular attention to the "urgent necessity for a peace conference involving all the main

players in the country's political arena", according to a statement issued after the meeting.

The proposed multiparty conference to deal with violence, to be organised as an alternative to the government's May 24-25 peace summit in Pretoria, has already received the support of the ANC and a number of extra-parliamentary organisations, most of which will not attend President De Klerk's conference this week.

South African Council of Churches general secretary the Rev Frank Chikane and

other leaders briefed the meeting on the separate meetings held previously with ANC deputy president Mr Nelson Mandela, Inkatha Freedom Party leader Chief Mangosuthu Buthelezi and President De Klerk.

The proposed churches' peace summit is likely to be attended by a much broader range of political groupings than the government's summit on violence.

Most groups on the political left said yesterday they would first like to study the structure and agenda of the church leaders' proposed summit before

deciding whether to attend.

They said, however, that they were likely to attend, while they would definitely not attend the government summit.

A wide range of organisations attended the first church-organised peace summit, convened and hosted by Archbishop Tutu in Cape Town in November last year.

Among them were the ANC, the Azanian People's Organisation, the Pan Africanist Congress, several homeland leaders and the Workers' Organisation for Socialist Action (Wosa).

# Church, business leaders meet FW

ARGUS  
22/5/91

## Political Staff

A JOINT delegation from the South African Council of Churches and the South African Chamber of Business met President De Klerk in Tuynhuys to ask him to re-think his summit on violence in Pretoria this weekend.

With the ANC, PAC and Azapo deliberately staying away, only Inkatha of the extra-parliamentary parties is likely to attend.

The SACC is likely to announce today that they will not be present, although they may send observers.

Dr Khoza Mgojo, president of the SACC, the Rev Frank Chikane, general secretary of the SACC, and Mr John Hall and Mr Raymond Parsons of Sacob met President De Klerk last night.

President De Klerk did not say anything after the meeting. A spokesman for the State President said today that the

Pretoria summit on violence would continue.

Speaking outside Tuynhuys last night, Mr Parsons said church and business had gone to see President De Klerk and his colleagues "because of a shared concern about the threat of violence and potential violence on peace and prosperity in South Africa".

"We have tried in our discussion to look at the peace process in a way which hopefully will maximise the participation of all the main political players in that process, as well as the State President's conference in Pretoria," Mr Parsons said.

"We have had an exchange of ideas and views on the process and how to make it a more successful form of mechanism."

Mr Chikane said the delegation was consulting all the parties involved.

Mr Chikane is to address a Press conference today when he will say if he and the SACC will attend President De Klerk's summit or not.

# Church defines its role

Sowetan 22/5/91

SENIOR clerics from different religions yesterday drew up proposals defining the Church's role in facilitating peace and negotiations.

The meeting was hosted by the South African Council of Churches.

The proposals have not been made public. They are expected to be released after today's consultations.

SACC general secre-

tary the Rev Frank Chikane and other senior religious leaders briefed the meeting on separate consultations they held with ANC deputy president Nelson Mandela, President FW de Klerk and Inkatha Freedom Party president Mangosuthu Buthelezi.

## Urgent

According to a statement issued after the five-hour meeting, the clerics paid particular attention

to the urgent need for a peace conference involving all the main players in the country's politics.

Prominent clerics to attend the meeting included SACC president Dr Khoza Mgojo, Anglican Archbishop Desmond Tutu, Chief Rabbi Cyril Harris of the Orthodox Synagogues, Shaik Nazeem Mohammed, president of the Muslim Judicial Council and representatives of other independent churches. - Sapa.

# Hunger strike deaths would have horrendous results,

## Tutu warns FW

CAPE TOWN — A church delegation led by Anglican Archbishop Desmond Tutu yesterday warned President F W de Klerk of "horrendous" consequences if any hunger-striking political prisoners died.

The delegates appealed to him to give about 70 hunger strikers immediate amnesty.

In other developments Umkhonto we Sizwe chief of staff Chris Hani was arrested during a demonstration to demand the prisoners' release, and three prominent human rights campaigners resigned from the indemnity committees set up in terms of the Pretoria Minute.

Hani, who was arrested after an illegal

protest march near parliament, warned that negotiations could be jeopardised if any ANC prisoner was "allowed to die."

Tutu said De Klerk and Justice Minister Koble Coetsee had promised during the 90-minute meeting to speed up the release process, but that government had not given a time frame for completing the process.

He said the church delegation had warned De Klerk that the consequences for SA — at home and abroad — would be "quite horrendous" if hunger strikers died.

What was necessary was an "act of statesmanship" by De Klerk to defuse the crisis, rather than simply an undertaking "to expedite the process", he said. "It is a

Political Staff

matter of life and death."

De Klerk said in a short statement last night he had told Tutu the cases of all hunger-striking prisoners were being considered "in accordance with principles agreed upon with the ANC".

The statement said De Klerk expressed his "deep concern at the seriousness of the situation".

DARITIS SANJAI reports that ANC internal leader Walter Sisulu claimed yesterday that government was "delaying and possibly derailing" the negotiation process by not releasing the remaining political

prisoners.

He told a Wits University meeting the ANC was "very concerned" that the issue was proving an obstacle to negotiations.

WILSON ZWANE reports three top human rights and anti-apartheid campaigners yesterday quit the indemnity committees set up in terms of the Pretoria Minute.

Human Rights Commission (HRC) president Max Coleman and advocates Dullah Omar and Lewis Skweyiya said in a statement they were appalled that the first meeting of the committees had been set for June 11 — by which time a number of political prisoners would have been on hunger strike for more than 40 days.

They also took exception to the stipulation that as ad hoc members of the committees they had to take an oath of secrecy.

"The issue of taking an oath of secrecy was brought by us, to the attention of the three judges (convenors of the committees) on May 6. They undertook to convey it to President de Klerk but we have heard nothing," they said.

They added that the work of the committees had been "completely" overtaken by events and was no longer viable.

The committees were established to process indemnity applications. The three were to act as advisory members.

□ To Page 2

# Back to square one as churches struggle to find solution

By PAT SIDLEY

Wm. 24/5 - 29/5/91

IT IS "with nothing other than a heavy heart" that religious leaders have turned down their invitations to President FW de Klerk's peace conference.

Almost no leaders belonging to churches within the South African Council of Churches, the Catholic church and few, if any, Jewish or Muslim leaders will attend.

It would seem the only religious leaders who are attending are from the white Afrikaans churches such as the Dutch Reformed Church, the pentacostal and charismatic churches and perhaps some African independent churches.

Apparently not very many other religious leaders have been asked. The Chief Rabbi, Cyril Harris, was not invited, but according to sources the Jewish Board of Deputies has been asked and will attend.

The lines have been drawn, according to the SACC's Frank Chikane, and it's back to the pre-February 2 1990 status, with those who always supported apartheid plus Inkatha and business who will be at the conference, and the rest will stay away.

The churches and religious leaders have been playing an increasing role in trying to bring about some form of peace conference.

But despite appearances, since the National Conference of Churches in Rustenberg, that many churches from across the political spectrum have been working together, in fact those lines have been redrawn and it is back to square one. The SACC churches are being dubbed by some as the "ANC at prayer", with the white Afrikaans churches seen as "those who have always supported apartheid".

Although Chikane reassures the press that he and the SACC are working closely with the Dutch Reformed Churches and the Rustenberg conference, in fact the rift has widened while Chikane has shuffled around the court seeking a path to peace.

Professor Johan Heyns, moderator of the Dutch Reformed Church, has expressed his deep disappointment at the SACC decision — a decision he was informed of through the media and not by Chikane or any SACC people.

While Chikane initially included Heyns in his first delegation to De

Klerk some weeks ago, he was not included in the rounds of talks with the ANC's Nelson Mandela, nor the two trips to Umtata to see Chief Mangosuthu Buthelezi, the meeting of religious leaders at the SACC, or the trip on Tuesday afternoon with business leaders to see De Klerk.

The co-chairman of the Rustenberg conference, Dr Louw Alberts, was not included either. He was quoted during the week saying that there should not be two peace conferences.

Whether they want it to be characterised that way or not, the same lines were drawn through the religious leaders this week as through the political groupings either accepting or declining their invitations.

It has now become clearer that the SACC initiative has been to try to convince De Klerk that his conference will not achieve its goals, and to try to persuade him either to drop the plans or change the type of conference and its hosts so that it would become more acceptable to more players. The meeting at the SACC this week of religious leaders was brought together in part to decide how to respond to the invitations.

The desire of the clergy was to act in some united way. At the beginning of the meeting there were several who believed it important that the De Klerk conference be attended. At the end they had all agreed it would serve no useful purpose and those who had been invited would not attend. They would also impart all of this to De Klerk through Chikane.

When it appeared to be impossible to get De Klerk to change his plans, support was sought for an alternative peace plan to be planned by a broad range of religious leaders.

But the early stumbling blocks remain. Buthelezi has long-standing reservations about the SACC which he has not yet overcome and the SACC leaders are acutely aware that any conference without Inkatha, the ANC and the government cannot hope to achieve anything valuable.

## Weekly Mail out early next week

THE WEEKLY MAIL will appear a day early next week, on Thursday, May 30, due to the public holiday on Friday.

Have you filled in your Weekly Mail survey form? Last week we published our biennial survey of reader opinion. We need to know what you think — to improve our newspaper, to give you better service and to help us sell advertising. If you haven't done so yet, dig out last week's edition and send it in as soon as possible.

SACC religious leaders, as well as the ANC and other political groupings, remain sceptical about the conference. "Who has seen an agenda, or an invitation list?" asked one. "Will the agenda be honest and open, or will it be open to manipulation?"

The sceptics may feel justified by the references from government circles to the fact that anybody not attending will obviously be excluded from anything decided at the conference — clearly implying an agenda with a vision at the end. This was borne out too by Heyns, who suggested that religious leaders who are attending the conference will announce some kind of plan at the end of the conference to try and restore the peace talks.



# De Klerk warned on prison fast

Staff Reporters

A CHURCH delegation led by Archbishop Desmond Tutu yesterday warned President F W de Klerk of "horrendous" consequences if any hunger-striking political prisoners died and appealed to him to give about 70 hunger-strikers immediate amnesty.

Mr De Klerk said after the meeting that the government was deeply concerned about the situation and determined to resolve it in a "humane and just" way.

But he emphasised that the hunger strikers were all being considered for release in terms of the Pretoria Minute agreement. Principles and the law itself were at issue and not procedures, he said.

Archbishop Tutu said Mr De Klerk and Minister of Justice Mr Kobie Coetsee had promised at the meeting to speed up the release process but had given no time frame.

In other developments on the hunger strike yesterday:

- Umkhonto we Sizwe chief of staff Mr Chris Hani was arrested during a demonstration in Cape Town yesterday. The protesters demanded the prisoners' release.

- Three prominent human-rights campaigners resigned from the indemnity committees set up in terms of the Pretoria Minute. The three — Dr Max Coleman, Mr Dullah Omar and Mr Lewis Skweyiya, all members of the Human Rights Commission of which Dr Coleman is president — said they were appalled that the first meeting of the committees had been set for June 11 — by which time a number of hunger strikers would have been on hunger strike for more than 40 days.

- Hunger Strike Committee lawyer Mr Willie Hofmeyr said the first prisoner to be admitted to Somerset Hospital, Mr Chris Mofokeng, whose condition has deteriorated considerably, refused yesterday to be admitted to the hospital's intensive-care unit, saying he did not want to "be separated from his comrades".

Another hunger-striking prisoner, Mr Johannes Hlapo Africa, was admitted to Somerset Hospital — bringing to six the number of prisoners at the hospital. Journalist Rafiq Rohan was released from the hospital early this week.

- Mrs Winnie Mandela visited two hunger strikers at Baragwanath Hospital yesterday. The two awaiting-trial prisoners, Mr Thabiso Tekane and Mr Molefe Metsing, have refused food for 23 days.

- Hani arrested in city — Page 2

# Tutu warns of hunger strike consequences

16/5/79  
REC-24/5/79

By MICHAEL MORRIS, Political Correspondent

THE government is to speed up the process of assessing the cases of about 70 political prisoners who are on hunger strike.

This emerged yesterday after Archbishop Desmond Tutu met President De Klerk about the crisis.

The Archbishop said the President, who had indicated there were around 70 prisoners on hunger strike, undertook to "expedite the process".

He said he had used the 90 minute meeting to impress on Mr De Klerk the seriousness of the crisis, warning that a single death from self-inflicted starvation would have "horrendous" consequences for South Africa, at home and abroad.

Archbishop Tutu told journalists after the meeting that there was "considerable interest" in the matter internationally and that it threatened to exacerbate an already volatile situation.

He said he had conveyed the church's call for a general amnesty, saying the President would achieve a "stroke of statesmanship" if he did this.

Mr De Klerk told Archbishop Tutu that the government was treating the hunger strikers according to accepted international standards. It had a concern for justice, law and good order.

He said: "I made my points as strongly as I could. I have been listened to and, in the usual way, we had a very profound discussion."



Archbishop Tutu



President De Klerk

# Big 3 will weigh church peace indaba

Star 25/5/79

ESTHER WAUGH

28

THE three major players in the negotiation process will consider a proposal for the National Conference of Churches to convene an independent peace summit for all parties, including those organisations not attending the Government's Conference on Violence and Intimidation.

Former NG Kerk moderator Professor Johan Heyns told the Government's two-day conference that the National Conference of Churches was prepared to act as the facilitator of a follow-up conference.

Inkatha Freedom Party leader Dr Mangosuthu Buthelezi said he would discuss the proposal with the party's central committee and be guided by it.

ANC spokesman Carl Niehaus said the movement would consider any positive initiative by independent church leaders.

## ● More reports: Page 2

Asked about the proposal, Constitutional Development Minister Dr Gerrit Viljoen said the Government would welcome positive contributions by all sides to broaden the participation in a follow-up conference.

He warned that nothing could be done in a meaningful way if the main players were not involved. It would therefore be unwise for any organisation to start an initiative on its own.

It was imperative that a follow-up conference be convened in the light of those political parties and organisations not represented at the conference being held at the CSIR conference centre in Pretoria, said Professor Heyns. He

added that the struggle against violence was not the task of the Government alone, but that of every South African.

He said the Government's conference was the beginning of an important process — a promise rather than fulfilment.

"It is my belief that it is futile to go on without the important parties being here," Professor Heyns said.

Speaking after the first day of the conference, Dr Viljoen said some valuable contributions had been made by delegates regarding the nature, causes and solutions of violence and intimidation.

## Concern

A wrong perception existed that the conference would be marked by similar views. The Government welcomed the divergence of views expressed — it reflected the widespread concern about violence.

Dr Viljoen said it was a pity all parties concerned were not present at the conference. No one could avoid the implications of violence and everyone would eventually become part of the debate.

He said the conference was an important stepping stone in ending the violence — a view echoed by many of the delegates.

## ● TO PAGE 2.

# Peace indaba

## ● FROM PAGE 1.

The Government had never thought the conference would come up with concrete results. Firm decisions could not be taken, as important players were not involved in making them.

Delegates were unanimous about a code of conduct for politicians and security forces, Dr Viljoen said. Such codes of conduct would, however, be formulated by negotiation.

Four chairmen — Institute for a Multi-Party Conference chairman Dr Oscar Dhlomo, Barlow Rand chairman Warren Clewlow, church leader Dr Louw Albert and Dr Viljoen — have been appointed by President de Klerk, with the agree-

ment of delegates, to chair the meeting on a rotating basis with Mr de Klerk.

After Mr de Klerk's opening speech, three keynote speakers — Dr Dhlomo, Centre for Policy Studies director Professor Laurence Schlemmer and Dr Nel Marais, a researcher in the security community — outlined the nature and causes of violence.

Referring to the open session, Lawyers for Human Rights national director Brian Currin said the morning session was counter-productive and contributions had caused more alienation.

He said delegates should stick to the conference theme, rather than bashing organisations not present.

Referring to some of the delegates' attacks on the ANC, Dr Viljoen stressed this had not been the Government's intention.



Star 25/5/79

# Church offer of further peace talks

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CT 25/5/91

## Political Staff

PRETORIA. — The Rustenburg National Conference of Churches yesterday offered to save the floundering peace talks by convening another summit on violence that already had the support of government, the ANC and Inkatha.

Speaking at President F W de Klerk's peace summit, former Ned Geref Church moderator Dr Johan Heyns said "it is completely futile without the other parties here".

He said several important leaders not present had said they would be prepared to attend a meeting convened by an impartial body such as the churches.

Later, Constitutional Development Minister Mr Gerrit Viljoen said the government would welcome contributions. He was specifically positive of the role the Rustenburg group could play and reiterated that President De Klerk had said this summit was only the first step.

However, a senior source disclosed that Mr De Klerk had given Dr Heyns a "very positive response" in a private discussion.

It is also understood that Rhema

Church Pastor Ray Macaulay had travelled to see Inkatha Chief Mangosuthu Buthelezi, who had given him "an 80% assurance" that he would attend a conference.

The Rustenburg group, a broad cross-section of church leaders, is co-chaired by SACC general secretary Dr Frank Chikane and Dr Louw Alberts. Dr Heyns said the group could be expanded by representatives from other religions and parties that wanted to participate in a follow-up conference.

At a briefing at the end of the first day's proceedings, Mr Viljoen said the conference had been valuable, with a divergence of views being expressed.

Major role-players absent from the day's proceedings were the ANC, SACP, Cosatu, Azapo, the PAC and the SACC.

The conference was dominated by constant reference to the importance of all parties being present in order to combat the violence.

However, despite this and Mr De Klerk's plea at the start of the summit that delegates not criticise non-participants and focus on the violence, Chief Buthelezi and Zulu King Goodwill Zwelethini launched a scathing attack on the ANC in separate speeches.

New committee is set up to push for wider peace talks

# FW RIBJETS CHEURCHMAN

S1 Times 26/5/91.

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By DAWN BARKHUIZEN

THE government and Inkatha Freedom Party yesterday swept aside an attempt by church leaders to convene a peace conference under neutral auspices.

They indicated at the government's summit on violence at the CSIR in Pretoria that they would not attend a conference proposed by the so-called Rustenburg group of churches.

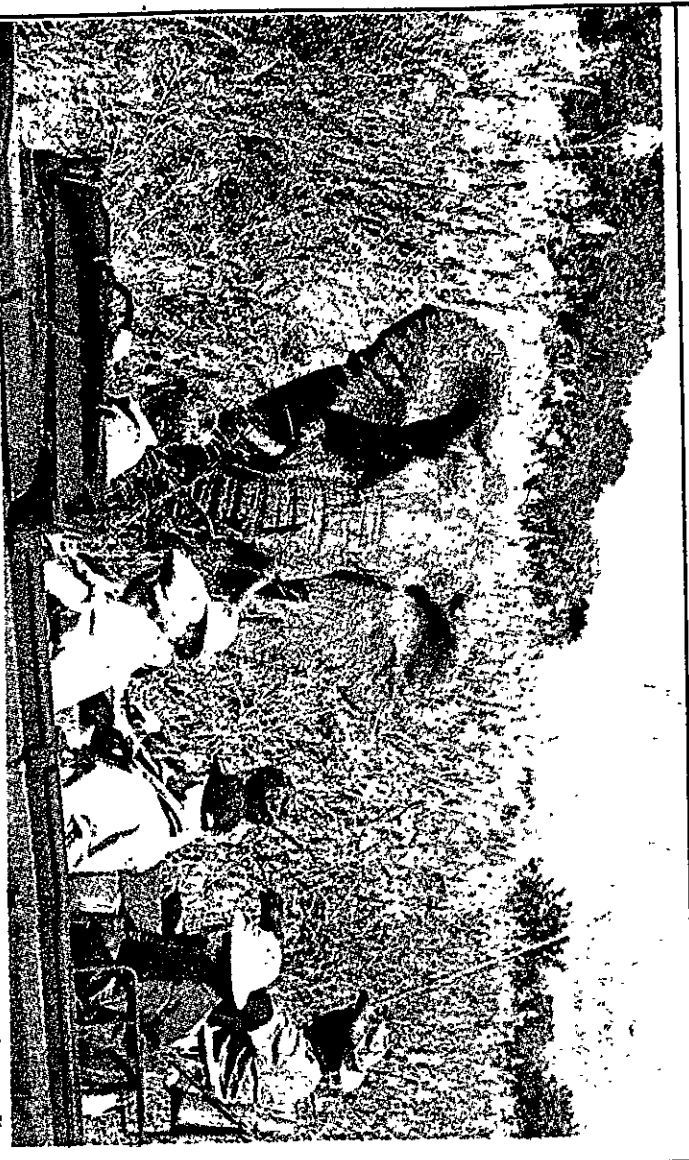
The offer was made by Professor Johan Heyns, a former NG Kerk moderator.

In its place the conference proposed a "continuation committee" which will try to find ways to end the violence.

The committee will be made up of Inkatha, the National Party, business representatives and church leaders. Organisations which did not attend the conference — the ANC, SACP, PAC, Azapo, CP, Cosatu and SACC — will not be included.

Another "facilitating" committee will attempt to start dialogue with the parties that were not present. President De Klerk will appoint the members. Dr Louw Alberts has been nominated for that committee.

President De Klerk did not rule out the possibility of a conference in the future, but he said the general consensus had been to "get on with



WATCH the elephant, not the birdie . . . the president's party sit tensely as the bull gets into a flap

Picture Exclusive: The moment Maggie and the president faced an angry old tusker and ended up laughing about it

## Unbustly Einboeth Wils movie role



The committee will be made up of Inkatha, the National Party, business representatives and church leaders. Organisations which did not attend the conference — the ANC, SACP, PAC, Azapo, CP, Cosatu and SACC — will not be included.

Another "facilitating" committee will attempt to start dialogue with the parties that were not present. President De Klerk will appoint the members. Dr Louw Alberts has been nominated for that committee.

President De Klerk did not rule out the possibility of a conference in the future, but he said the general consensus had been to "get on with the nitty gritty" of ending violence.

Chief Mangosuthu Buthelezi said yesterday the central committee of Inkatha would have to decide whether to participate in the Rustenburg group conference — but he was opposed to it.

## Gained

President De Klerk, summing up the two-day conference, said the government recognised the importance of the church in reconciliation and in the quest for peace.

The full committee of the Rustenburg conference — churches from a wide range of denominations which gained their name from an important reconciliation meeting at Rustenburg last year — will meet to discuss moves for peace in Johannesburg tomorrow.

Members of the group have been in close contact with all the parties involved. Pastor Ray McCauley of the Rhema Church has been negotiating with Chief Buthelezi, the Rev Frank Chikane of the SA Council of Churches with ANC deputy president Nelson Mandela, and Professor Heyns with President De Klerk.

The church leaders took the initiative after the ANC, PAC and other major political players refused to attend the government's peace summit in Pretoria.

"It is completely futile to carry on without other parties here," Professor Heyns told the summit on Friday.

In an emotional speech yesterday, Inkatha central committee member Walter Felgate rejected the Rustenburg conference, saying future peace summits were meaningless.

Mr De Klerk said the government was bound to a policy of impartial, lawful and professional policing and was prepared to accept the monitoring of police activities.

## Tolerate

The government did not want to be a political player and referee simultaneously. The government's task was to ensure effective administration and maintenance of the law.

Mr De Klerk said no government could tolerate unauthorised militias operating within its borders. The government would act firmly against any such development.

He also said the government regarded itself as bound to agreements already reached — a clear reference to the Groote Schuur and Pretoria Minutes — and expected others to do the same.

"Violence is the scourge from our troubled past," he said. "We dare not allow it to continue to reap its deadly harvest. We dare not become mesmerised by it. We must bring it to an end."

Delegates expressed

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New bid starts to coax reluctant parties into second forum

# Churches take up peace quest

Political Staff 2/15/79

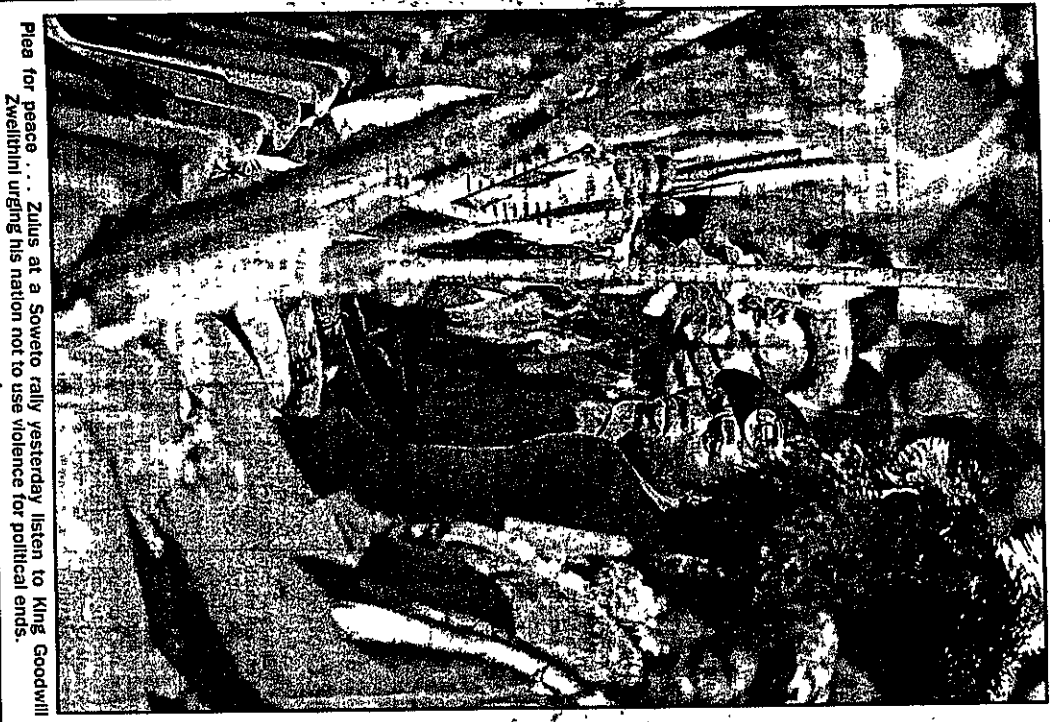
The initiative for further peace talks lies in the hands of churchmen, following the boycotting of this weekend's Government-organised peace talks by the extra-parliamentary Left.

The men who emerged as leaders to break the deadlock and get all parties around the negotiating table are Rustenburg National Conference of Churches co-chairman Dr Edgar Alberts and Ned Gerret Kerk theoloog Professor Johan Heyns.

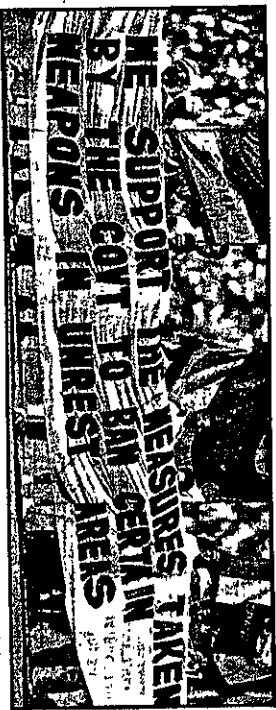
The aim is to negotiate a new forum to end violence. Dr Alberts and Professor Heyns will be the key players in the process following their appointment to two committees at the weekend. However, no meeting is scheduled for today, contrary to earlier reports.

It is expected that negotiating and negotiating will be the forerunner to the proposed peace forum. At the weekend there was some confusion about the state of the peace process. Dr Gerrit Viljoen, Minister of Constitutional Development, denied reports that the Government had rejected participation in another peace summit.

He said the churches could "play a tremendous role" and made it clear the Government was willing to take part in another forum. But the Government felt that the priority now was not to rush immediately into another full-scale summit. It felt instead that a lot of "mitty-gritty" work flowing out of its summit should first be tackled — such as the proposal for a code of conduct for political parties and the police, and for a standing commission on violence.



King Goodwill Zwelithini urging his nation not to use violence for political ends.



Support... Inkatha members at yesterday's rally. Pictures: Herbert Mabuza

These proposals required preparatory work by the continuation committee. It could then be submitted to the proposed forum.

Last week contacts were started by churchmen determined to bridge the divide which had kept the ANC-SACP-Cosatu alliance and other black liberation movements, particularly the PAC and Azapo, out of the weekend summit.

The main players in the "bridging initiative" are understood to have been Professor Heyns and SACC general secretary the Reverend Frank Chikane.

It is believed they respectively obtained the green light from Mr de Klerk and ANC deputy president Nelson Mandela to launch a new initiative.

ANC participation is now considered much more attainable as the movement, in its steadfast refusal to attend the Pretoria summit, has amply proved its point regarding prior consultation.

But the initiative came close to failure on Saturday when Inkatha attacked the churches as being "very much part of the problem". When this appeared to threaten the proposal that Dr Alberts be charged with setting up a facilitating committee, Mr de Klerk personally intervened.

He guaranteed that appropriate persons would be appointed to ensure the neutral nature of the committee.

# Church initiative on peace begins

Sowetan 27/5/91

## SA Press Association

A FULL-SCALE church summit on peace will be launched at a meeting of the Rustenburg Church Conference today.

The summit, which hopes to bring all parties together, is a sequel to the Government peace summit which ended in Pretoria on Saturday.

The South African Council of Churches and clerics representing the Catholic Bishops Conference and the Jewish and Muslim communities declined to attend the Government summit.

### Summit

The clerics were determined to bridge the divide which kept the ANC-SACP-Cosatu alliance and the other black liberation movements out of the summit.

Their absence, and the consequent absence of representation from the communities most directly affected by the violence, was given as motivation for the SACC grouping to also stay out of the summit.

Main players in the "bridging initiative" are former NGK moderator Professor Johan Heyns and SACC general secretary the Rev Frank Chikane.

The two men received the go-ahead from President FW de Klerk and ANC deputy president Mr Nelson Mandela to launch a broad-based cleric initiative.

ANC participation is now considered much more attainable because

the church movement, in its steadfast refusal to attend the Pretoria summit, has amply proved its commitment to prior consultation.

### Wrecked

The initiative came close to being wrecked on Saturday, the second and last day of the De Klerk summit, when Inkatha accused the churches as being "very much part of the problem".

When this appeared to

threaten a proposal at the Government summit that a co-chairman of the Rustenburg Conference be charged with setting up a broad representative committee, De Klerk personally intervened.

He offered to ensure that appropriate people be appointed to ensure the neutral nature of a committee.

Another cleric drawn into the operation was the Rhema Church pastor the Rev Ray McCauley, who has especially warm links with Inkatha Freedom Party president Chief Mangosuthu Buthelezi.

### Closer

Buthelezi has said he will have to lay the question of participating in the church-backed initiative before its central committee.

The new initiative has reversed the pattern of alliances.

Inkatha, in its reluctance to participate, has pushed the Government and the ANC - both willing participants - closer together.



# Church - key to peace

Sowetan 28/5/91

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**SOWETAN  
Correspondent**

**THE initiative for further peace talks lies in the hands of churchmen following this weekend's Government-organised peace talks boycotted by the extra-Parliamentary left.**

The men who emerged as leaders to break the deadlock and get all parties around the negotiating table are Rustenburg National Conference of Churches co-chairman Dr Louw Alberts and Ned Geref Kerk theologian Professor Johan Heyns.

The aim is to negotiate an all-party forum to end the violence.

## Summit

Two committees - a continuation committee and a facilitating committee - were set up in Pretoria at the Government's Conference on Violence and Intimidation.

Dr Alberts said today the continuation committee, consisting of people who had attended the weekend summit, would "systemise" proposals made at the conference.

The facilitating committee, of which he was still the only member, would be expanded by him in consultation with President de Klerk. Groups which had not attended the summit, such as the Rustenburg Committee and the South African Council of Churches, as well as churchmen, business leaders and possibly trade unionists,

would be approached to serve on the committee.

Alberts said no political parties would be approached to serve on the facilitating committee.

"The tendency would be to avoid political parties and bring in such currents that are common to most people, for example the churches, business and labour. The facilitating committee will be a machine to bring together various players including the political parties."

He said the committee, which would hopefully be finalised within two weeks, would "primarily be a small think-tank of people who can think through the total spectrum of the very sensitive problems concerning violence and intimidation".

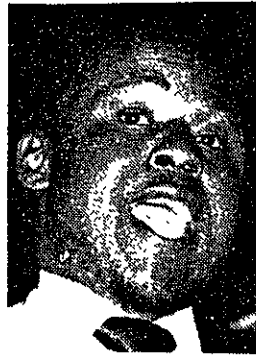
Through the committee, the main political players would thus be drawn in.

## Confusion

Clarifying earlier confusion about the role of the ANC - the main political force which did not attend the weekend summit - in the process, ANC spokesman Saki Macozoma said today his organisation could not support any proposals arising out of the Government's summit on violence because the summit had not been called by a neutral party.

"We are not going to join any committee that comes out of that meeting - then we might as well have gone to the meeting."

Macozoma said a brand-new peace summit would have to be called by a neutral party, and



**Rev Frank Chikane**

any proposals rising out of such a summit would then be acted on by the ANC. The ANC would support an independently-initiated meeting.

The Minister of Constitutional Development, Dr Gerrit Viljoen, said a multiparty conference which could negotiate on various aspects including a peace initiative and constitutional reform would be the ideal solution.

Alberts and Heyns will be the key players in the process following their appointment to the two committees.

However, no meeting is scheduled for today, contrary to earlier reports. Dr Alberts said the Rustenburg Committee had been on standby to meet today. However, at this stage a meeting had not been necessary.

It is expected considerable behind-the-scenes lobbying and negotiating will be the forerunner to the proposed peace forum.

Alberts received a mandate from the summit to approach all parties, and the motivation behind the move was that there is a better chance to get all parties together through a church initiative that would not be closely

aligned to existing structures.

The continuation committee - on which political and business leaders serve and which includes churchman Professor Heyns - will deal with matters decided at this weekend's conference to ensure these matters could be taken forward to a possible future meeting for discussion by all players, Professor Heyns said.

President de Klerk said that groups which boycotted the Pretoria talks could not be asked to become part of the committees, as that would amount to co-option.

## Peace

At the weekend there was some confusion about the state of the peace process.

Viljoen denied reports that the Government had rejected participation in another peace summit.

He said the churches could "play a tremendous role" and made it clear the Government was willing to take part in another forum to deal with violence.

Confirming the church

leaders' view, Dr Viljoen said the Government felt that the priority now was not to rush immediately into another full-scale summit.

Last week contacts were started by churchmen determined to bridge the divide which kept the ANC-SACP-Cosatu alliance and other black liberation movements, particularly the PAC and Azapo, out of the weekend summit.

The main players in the "bridging initiative" are understood to have been Professor Heyns and SACC general secretary the Reverend Frank Chikane. must keep in this sentence. ajw

It is believed they respectively obtained the green light from Mr de Klerk and ANC deputy president Nelson Mandela to launch a new initiative.

The Reverend Chikane could not be reached for comment this morning.

Although the ANC officially denied today that the peace process was back on track, ANC participation is now considered much more attainable.

# Churchmen to meet <sup>(28)</sup> Buthelezi <sup>(18)</sup>

A high-powered delegation headed by Dr Louw Alberts and the Rev Frank Chikane, co-chairmen of the National Conference of Church Leaders (NCCL), is to meet KwaZulu Chief Minister Mangosuthu Buthelezi and Inkatha Freedom Party members in Ulundi on Monday.

The NCCL office in Johannesburg yesterday said that in the light of the recent peace summit held in Pretoria, the meeting was seen as crucial because of the ongoing violence in the country, as well as "being a significant contribution to the reconciliation process".

Star 31/5/91

## Respond

Members of the steering committee in the delegation will include Dr Alberts, Mr Chikane, Professor Johan Heyns (Ned Geref Kerk), Emma Mashinini (Church of the Province of Southern Africa), Bishop Wilfrid Napier (SA Catholic Bishops Conference), Archbishop Temba Ntongana (Council of African Independent Churches) and the Rev John Scholtz (Trinity Methodist Church).

"It is expected that the Chief Minister and his national chairman, Dr F T Mdlalose, who have received a copy of the historic (Rustenburg) document, will respond to the many proposals made therein regarding a new dispensation.

"To date the Rustenburg Committee has met with President de Klerk in Cape Town and with ANC deputy president Nelson Mandela.

"The Ulundi meeting with Chief Buthelezi is a continuance of the Rustenburg Committee's task of meeting personally with major political leaders in the nation," the statement said. — Sapa.

# World <sup>28</sup> church leader to visit SA

JOHANNESBURG — World Council of Churches general secretary Mr Emilio Castro is to visit SA later this year, ending a 30-year rift between this country and the world church body.

Although lower-level WCC representatives have taken part in SA church conferences during the past six months, Mr Castro's visit will be the first by a WCC leader since the early 1960s.

Mr Castro has been invited by the SA Council of Churches, which will host a major church conference coinciding with Mr Castro's 10-day visit.

An SACC source confirmed Mr Castro's visit at the weekend.

It is understood he will head a 12-member delegation.

The visit is seen in church circles as an opportunity to reunite SA churches with the international ecumenical movement.

A Home Affairs Department spokesman said he did not know of Mr Castro's visit as no visa application had been received.

A church source said he did not expect any objection to Mr Castro's presence from government.

# Groups in bold bid for peace

*Sowetan 24/6/91.*

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*(Handwritten initials)*

**A PREPARATORY committee to establish ways of ending violence was formed at a church-initiated peace conference at the weekend.**

The committee, formed at the end of a day-long meeting in Sandton on Saturday, comprises the existing facilitating committee and a further nine members - three each nominated by the Government, the Inkatha Freedom Party and the ANC-led alliance.

A statement released after the closed-door summit said all organisations which attended the planning meeting had committed themselves to working for peace in South Africa and to set up a

special committee in a bid to end the violence.

The organisations further resolved that a code of conduct for political organisations and security forces be drafted. Other resolutions were to:

- \* Involve their members and supporters at all levels in ending violence;

- \* Work in joint initiatives for this purpose, regardless of political differences.

The task of the preparatory committee will be to draft proposals in working groups on issues seen as necessary to bringing about peace.

Those who attended Saturday's

meeting were the facilitating committee members: Dr Louw Alberts, the Rev Frank Chikane, Mr Sean Cleary, Mr Bobby Godsell, Mr John Hall, Professor Johan Heyns, Dr Gerrie Lubbe, Mr Jabu Mabuza, Pastor Ray McCauley, Dr Khoza Mgojo, Mr Sam Motsuenyane and Archbishop Desmond Tutu.

Participants were: the Democratic Party, the Ministers Council of the House of Delegates, The National Peoples Party of South Africa, the South African Communist Party, the ANC, the PAC, Azapo, the National Party, the Government, the Merit Peoples Party, the Amalgamated Engineer-

ing Union, the South African Boilermaker's Society.

Others were the South African Electrical Workers Association, South African Chamber of Business, Afrikaanse Handelsinstituut, the Metal and Electrical Workers Union of South Africa, Congress of South African Trade Unions, Workers Organisation for Socialist Action, National Council of Trade Unions, United Workers Union of South Africa, Foundation for African Business and Consumer Services and the Federation of Salaried Staff Associations of South Africa. - *Sowetan Reporter.*

## Papal envoy arrives in SA

PRETORIA (28) — A papal envoy sent to South Africa by Pope John Paul II to encourage efforts by the local church in promoting dialogue and racial tolerance arrived in the country yesterday.

The Apostolic delegate to Southern Africa, Archbishop Depaoli, said the envoy, Cardinal Roger Etchegaray, would hopefully meet President F.W. de Klerk and Constitutional and Foreign Affairs Ministers Mr Gerrit Viljoen and Mr Pik Botha. —

Sapa CT 18/6/91

The ANN...  
N SA churches slam violence

JOHANNESBURG. — The SA Council of Churches (SACC) yesterday expressed anger and concern that the recent spate of violent incidents in the country indicated "yet again" the existence of forces intent on destabilising various peace initiatives.

The SACC, which is holding its national conference in Hillbrow, Johannesburg, also expressed "frustration over the inadequate and, in many instances, superficial analyses of the violence by the news media and the general apathetic response of the public to the ongoing conflict, especially in Natal and the Transvaal".

"This conference condemns these massacres outright. It encourages people to defend themselves and their

217 28619  
communities in a responsible way as effectively as possible against similar attacks and to do whatever they can in maintaining a climate of justice and peace so that the process towards negotiation and reconciliation can continue and can contribute to the building of a new South Africa."

The conference urged the government to discharge, effectively, its responsibility for providing security to all the people of the country and to seek ways of democratising the security forces as a matter of urgency.

To show solidarity with the relatives of the six people killed in Soweto on Tuesday morning, the SACC gathered in prayer at Kliptown yesterday. — Sapa

Archivist  
"terdav"

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CT 28/6/91

### NGK on apartheid

PRETORIA. — Apartheid became an iniquitous system once people were not allowed their basic Christian rights, the Nederduitse Gereformeerde Kerk mouthpiece, the Kerkbode, said. The paper also expressed the hope that those who worked out South Africa's new dispensation would learn from the past. — Sapa

# Walled ministry keeps its secrets

(28) 29/6/91  
STAR

**WHY is the Rev Frederick Samuel Modise so elusive?** He is the head of the International Pentecostal Church (IPC) which claims to be a "totally non-political organisation" with more than 160 branches throughout South Africa and a membership of about 500 000 (and growing).

It is clear that, in some circles at least, the Mr Modise appears to wield not inconsiderable influence. When the headquarters of his previously unknown church was formally opened at the West Rand Agricultural Holdings at Zuurbekom earlier this year, he was able to attract to the opening ceremony the State President and his wife.

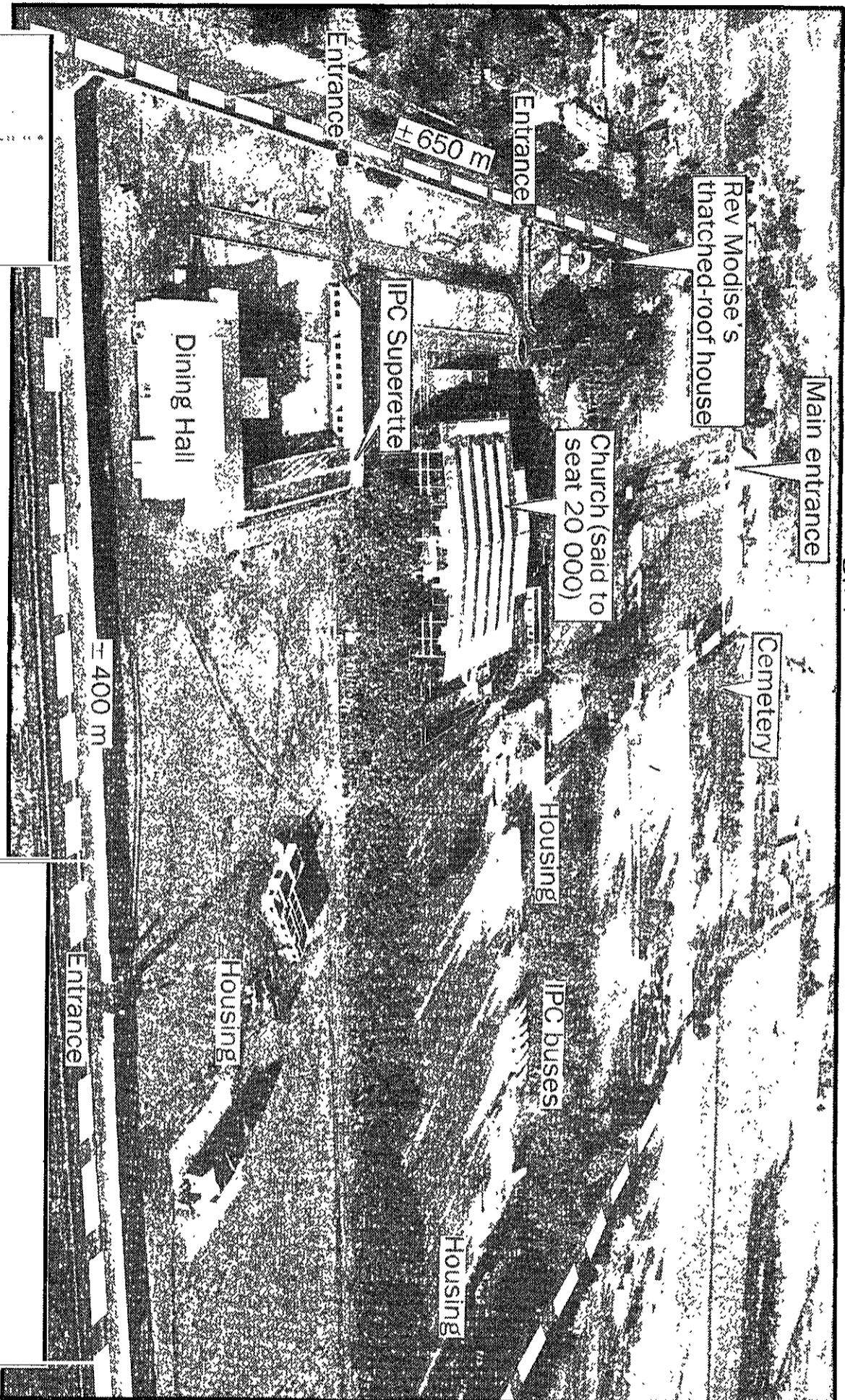
It was on this occasion that Mrs de Klerk made her controversial "women are here to serve" speech.

President and Mrs de Klerk were accompanied by Mr and Mrs Vlok, two members of the Law and Order Minister's personal staff, SABC director-general Wynand Harmse and his wife, SABC director of religion Dr J Potgieter, SADF surgeon general Lieutenant-General D P Knobel and SADF chaplain general Major-General R P Jordaan.

The master of ceremonies was, ironically, Dr Marthinus Pretorius, a theologian of the Nederduitse Hervormde Kerk in Suid-Afrika (which does not admit black people). Dr Pretorius, who is based in Leuven, Belgium, reportedly travelled to South Africa specifically for the occasion.

Yet finding out anything about the Rev Modise is virtually impossible.

He does not answer the telephone himself and, whenever anyone else answers and takes a message, it is not returned. Saturday Star tried to reach the Rev Modise by telephone at



**SPRAWLING COMPLEX:** The IPC complex in Zuurbekom is on a 30 ha property containing a church, three or four residential buildings (including the Rev Modise's thatched-roof home), hundreds of metres of paved paths and driveways, "outbuildings", a "supermarket" (IPC Superette), a "dining hall", about eight buses, a fast food stand outside the main church building, and an "office" section which includes a "board room". (Left) The IPC's Star of David symbol which is one of two heraldic arches of the main entrance.



**THE ODD COUPLE:** Dr Marthinus Pretorius, a theologian of the Nederduitse Hervormde Kerk which does not admit black members, with Rev Modise at the dedication ceremony where Dr Pretorius was master of ceremonies.



**VIP GUEST:** President F W de Klerk at the recent opening of the IPC's new church complex at Zuurbekom, an occasion at which Rev Modise appeared in an outfit similar to that worn by singer Michael Jackson.





● Aerial photograph: KEN OOSTERBROEK (Taken from the Radio 702 helicopter).



● WORSHIPERS: Women members of the IPC — seen here at the dedication ceremony — sit separately from the men. Members carried flags printed with Rev Modise's image on the day of the opening. ● Photographs: STEPHEN DAVIMES.

Finally we decided to confront him in person. When we did track him down he first told Saturday Star that he saw no point in granting an interview. He claimed he had nothing to add to media coverage about the recent opening of the IPC's new church building at Zuurbekom.

Later, however, he changed his mind and agreed to grant an interview, but "only in the presence of my legal adviser". The date was set for a week later at the Zuurbekom complex.

When Saturday Star telephoned him the day before the interview to confirm the appointment, he said the interview was still on.

At the appointed time he arrived in a metallic blue Rolls-Royce wearing dark glasses, brown trousers and a brown leather "bomber" jacket. However, he displayed obvious irritation at our presence and said the interview would not take place "because my legal adviser has not pitched up".

When asked whether he would consider answering a few questions anyway, he replied: "I will only do it legally."

Did this imply the interview would be "illegal" without the presence of his "legal adviser"? No reply.

Saturday Star then requested the name and telephone number of the Rev Modise's "legal adviser" in order to set up another appointment. "I'll tell you what," the Rev Modise said, "rather forget about it."

Did this mean he would not be interviewed? "Yes," he snapped, adding, "I have no comment."

That was the last time we have been able to speak to him.

What little is known about Rev Modise is gleaned from occasional newspaper reports and comments from associates and

members of his church.

Rev Modise was born in Hammankraal in 1914. He apparently grew up in Sophiatown (now Triomf), was removed to Meadowlands in Soweto and, according to the Weekly Mail, "spent most of his early life as a poverty-stricken carpenter until he became ill and had a vision."

He apparently read the Bible, was healed and saw a vision of a church, "with so many people in it that they looked like ants."

The Zuurbekom complex, according to the deacon Isaac, seats 20,000 people. It is believed the Rev Modise founded the IPC in Meadowlands about 29 years ago.

Rumours about the man abound. They include claims that he and his church are enormously wealthy, that he has two

### Report by SUE OLSWANG and ABBEY MAKOE

wives, owns numerous homes (including a "mansion" in Meadowlands), is a former member of the Zion Christian Church (ZCC), runs a one-man faith-healing operation, leads a unified black congregation who display a Star of David as their symbol (traditionally associated with the Jewish religion).

His religion believes in the five books of Moses. Rev Modise preaches from a "throne" and leads a non-Jewish congregation whose members do not smoke or drink, keep kosher, observe the Sabbath on Friday night and Saturday. He personally dresses in clothing similar to that worn by Michael Jackson...

The Rev Modise, according to a recent Weekly Mail article, "is a faith healer extraordinaire with almost no formal education and no theological training."

Seeing that the Rev Modise would not talk to us, we decided to ask people living in the Zuurbekom area what they knew about him and his church. But they could add little to what we had already been told.

"Everything is secret. We know nothing about him (the Reverend), his beliefs or his members. They don't mix with us. They don't talk to us," one resident said. Another said: "They can't tell you about their beliefs. They can't explain their dietary cus-

oms or the reason why the church displays a Star of David instead of a cross.

"I suspect some members are drawn by his (the Reverend's) charisma I suspect they follow and believe in the man instead of what he stands for."

Saturday Star also heard a claim that IPC members are required to pay a "membership fee" of R3 per month. (If true, this would bring in an approximate monthly income of about R1.5 million with 500 000 members paying this amount.)

But an elderly IPC member, the only person we could find who would admit to being a member of the church, denied this. He said: "There is no subscription. We do not have to pay anything. A collection plate is passed around at services but

you can contribute anything, even 20c."

The member confirmed that members were not permitted to smoke or drink, could not eat pork and were not permitted to eat at "tribal functions" and funerals.

But the member could not explain the reasons for these beliefs. "I don't know why," he said. "Rev Modise has told us what we cannot eat."

The member attends church services on Thursday evenings, on Saturdays and on Sundays. He did claim, however, to have personally witnessed the Reverend's "faith-healing powers" on more than one occasion. A man who arrived at a service in a wheelchair allegedly walked after the Rev Modise "prayed for him."

"And a white person who attended a service was also healed by the Reverend."

The member said: "When the Rev Modise first arrived in this area, no one would walk past his place at night. But now I am very happy with the Reverend and the IPC."

A woman labourer, who was cleaning the pavement outside the Zuurbekom complex, claimed the Rev Modise had cured her of "mental retardation".

"I was ill until I was prayed for by Ntate (the Sotho word for "father" and a sign of respect)," she said.

"I do this work voluntarily, free-of-charge. I want to thank the Rev Modise by working for him. I also clean carpets, windows and houses and I do cooking. I eat for free, three times a day."

Saturday Star was not able to establish more about the Reverend, his beliefs or his reputed financial fortune.

But, while facts about the mysterious Reverend may be thin, he is not slow to emblazon his image wherever he can.

above the pulpit, on a chair at the head of the "board room", table, on the wall in the same "board room" (this one a large photograph of the Rev Modise seated in front of his own photograph), in his office, in the centre of a red-and-yellow Star of David printed on T-shirts, on flags carried by worshippers on the day of the Zuurbekom opening...

Saturday Star tried to find out why such important Government dignitaries would attend the opening of a little-known church run by a person about whom it is nearly impossible to find anything out.

A spokesman for President de Klerk said: "He went because he was invited. I would imagine one motivation for accepting the invitation is the fact that the IPC is one of the largest churches in the country."

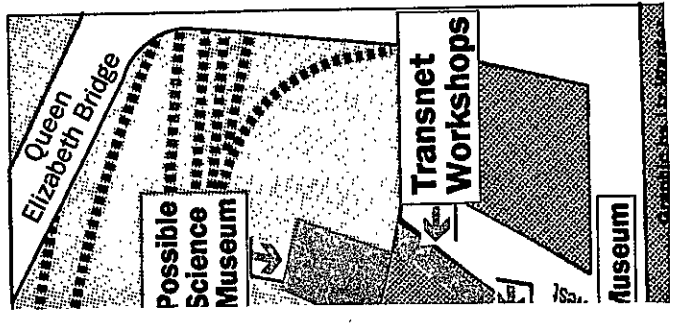
Captain Craig Kotze, spokesman for the Minister of Law and Order, said the Minister and his wife "attended as invited guests."

SABC director-general Wynand Harmse said: "I am not prepared to reply to questions with regard to invitations. However, seeing that my presence could be reported out of context, I would like to put your mind at rest. I received the invitation and, as Dr Potgieter told me that it was by far the largest church in Africa to be inaugurated and to be opened by the State President, I decided to accept. I have no contact with Rev Modise."

A spokesman for the SADF said Major-General R P Jordaan was "invited in his capacity as chaplain general" while General Knobel attended as "a personal guest of Rev Modise." He said "one other army chaplain attended."

The spokesman said there was no link between the SADF and Rev Modise.

# For city



the earliest known paintings of South Africa. The Bensusan Museum of photography, one of the four most important in the world, will also be housed there. There will be a "cam-era obscura" similar to Grahams-town's — a — will be projected on to a table through special mirrors and prisms so that visitors look down at the living city.

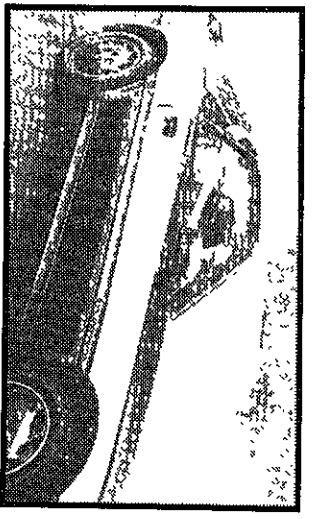
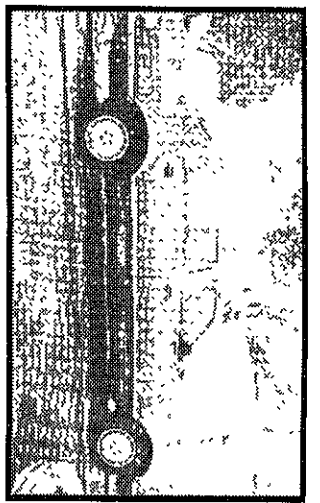
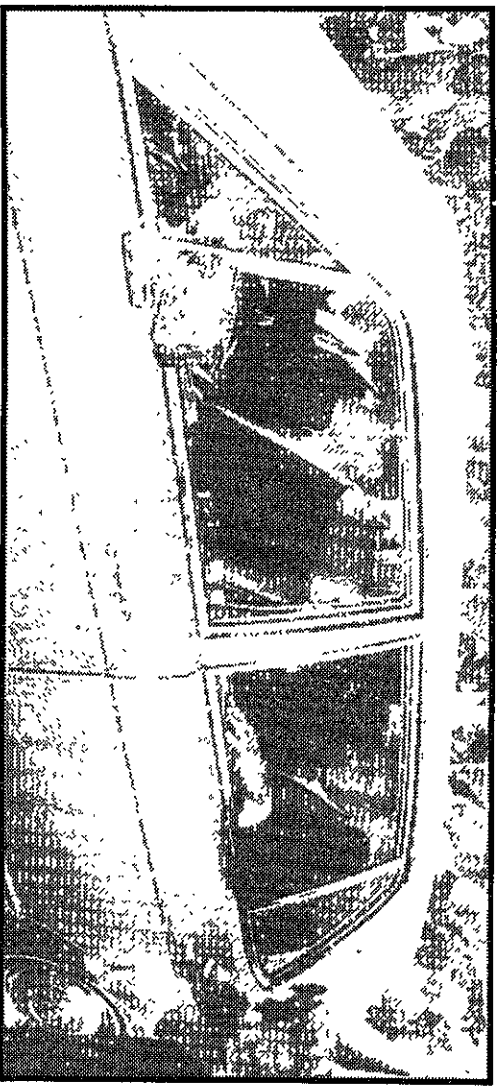
This week there was a flurry of consternation at Wits Medical School where the Taung Skull is kept when it was reported that I had produced the skull at a function in Johannesburg.

Professor Phillip Tobias telephoned the Medical School from the airport to know how to get to Johannesburg's most tightly guarded fos-

decried the fact that the original fact, I had produced a replica in Johannesburg's most tightly guarded fos-

**FANCY FLEET: At least three expensive cars bear the IPC David symbol. They are: (top) a Rolls Royce, in which President de Klerk and Rev Modise drove to the recent dedication ceremony at the IPC complex in Zuurbekom; (bottom left) a Mercedes Benz, seen here parked outside Rev Modise's Zuurbekom home, and a Toyota Supra, parked outside the "office" at the IPC complex. The estimated value of these three vehicles is between R530 000 and R1,1 million.**

● Photographs: STEPHEN DAVIMES and SUE OLSWANG.



# Church leaders meet Inkatha to seek peace

28

ARG 3/6/91

The Argus Correspondent

**DURBAN.** — A new peace initiative stemming from last week's Pretoria peace summit will be launched today when a delegation of church leaders meets Inkatha and Kwazulu executives in Ulundi.

The planned meeting will be led by Dr Louw Alberts, the facilitator appointed at last week's peace conference in Pretoria, with his Rustenberg Churches Conference fellow coordinator, the South African Council of Churches' The Reverend Frank Chikane.

The Ulundi visit is seen as a breakthrough in that Inkatha has opposed the churches' involvement in all-party cam-

paign that could lead to a peace summit. Inkatha's objections were based on perceptions by the government and Inkatha of the SACC being pro-ANC.

It is understood the government, and particularly President De Klerk, are satisfied with the political neutrality of the church group brought together by Dr Alberts.

The group now assembled appears, observers say, amply to have balanced the SACC component and represents perhaps the best chance of facilitating the peace process.

The plans for the meeting were announced last week by the secretariat of the National Conference of Churches.

Meanwhile, Inkatha leader

Chief Mangosuthu Buthelezi has said 153 IFP leaders have been killed recently.

Dr Buthelezi was speaking at a memorial service at Stanger for the assassinated former Indian Prime Minister Rajiv Gandhi.

"The fact that the IFP is being targeted for death is shown by the statistic that 37 of the 153 IFP leaders who have died were IFP chairpersons, branch leaders, leaders working for the party, leaders opposing revolution and leaders who have tried to keep politics committed to the employment of non-violent tactics," he said.

"To these 37 chairpersons who were slain we must add another 14 vice-chairpersons and another 14 committee members. We must also add 11 organisers, 14 publicity secretaries, six treasurers and one deputy treasurer who were killed because they held official positions in IFP structures.

"As well as this more than 1 000 members of the party have been killed in violent attacks.

"Twenty-two were burned, some even after having their throats slit, or having been hacked to pieces. Seven were necklaced, 54 were simply shot.

"Four were shot and then burned. Five were shot and then stabbed. Two were shot and then stoned to death. Five had their throats slit and two were completely decapitated."

## Hawke fends off leadership challenge

**SYDNEY.** — Prime Minister Mr Bob Hawke fended off a leadership challenge today from his top deputy, Treasurer Mr Paul Keating, who immediately resigned his Cabinet post.

The action came during a 10am caucus meeting in Canberra of the governing Labour Party's parliamentarians, who voted in favour of Mr Hawke 66-44.

Mr Hawke had been expected to win the vote after a weekend of heavy campaigning by both men, but the size of

lected Health Minister Mr Brian Howe to replace Mr Keating as deputy prime minister.

Mr Hawke was expected to name a new treasurer within a day.

Although the leadership showdown was largely seen as a clash of egos, Mr Hawke claimed he was staying on for the party's benefit.

"It would be very much easier personally for me to resign as prime minister," he told a news conference.

"The only reason I stay is because I have received



# Huddleston stays firm on struggle

The Argus Correspondent

JOHANNESBURG. — Archbishop Trevor Huddleston, the father of the international anti-apartheid movement, has arrived in South Africa after an absence of 35 years and has reaffirmed his commitment to "struggle for human dignity and true freedom".

"I am not here to celebrate the end of apartheid because it has not ended," Archbishop Huddleston told a news conference at Jan Smuts Airport soon after his arrival yesterday.

He said the time for celebrations would be when a government democratically elected by all the people of South Africa assumed office.

"I want uprooted everything that had to do with apartheid," he said.

The 78-year-old president of the Anti-Apartheid Movement was met at the airport by African National Congress president Mr. Oliver Tambo, deputy president Mr. Nelson Mandela, secretary-general Mr. Alfred Nzo and head of the organisation's internal leadership corps Mr. Walter Sisulu.

"We are now old, there is little difference whether we are standing or sitting. All the better for seeing you," said Archbishop Huddleston, as he hugged an old friend, Mr. Tambo.

Archbishop Huddleston said the main purpose of the visit would be to attend the national conference of the ANC in Durban next week at which he would address the opening session.

"My sole purpose is to make whatever contribution I can to further the peace process so that we can achieve our goal, a genuine end to apartheid and the creation of a new South Africa as we envisaged with the adoption of the Freedom Charter — a united,

non-racial and democratic South Africa," he said.

The ANC, which invited Archbishop Huddleston, is organising an extensive programme for him during his three-week stay in the country, covering the Transvaal, Natal and the Western Cape.

He is also expected to return to the suburb of Triomf, formerly Sophiatown township, which was the site of the first forced removals of blacks after the passing of the Group Areas Act and where he worked as a priest from 1943 to 1956, when he left the country.

ALCUS 24/6/91

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# Church-led initiative gains ground

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## Political Staff

PRETORIA. — The ANC, PAC and Azapo meet today to exchange ideas on a church-led peace initiative scheduled for June 22, which will look at ways to end township violence.

Five major players have announced they will attend the church meeting, closed to the Press, at Barlow Rand's head office in Sandton.

The country's two major trade union federations, Cosatu and Nactu, as well as the South African Communist Party and the black consciousness-aligned Azapo, have confirmed they will attend the meeting.

Nactu announced yesterday that its president, Mr James Mndaweni, and treasurer Mr Bob Mashele will represent the federation.

Azapo's acting-publicity secretary, Mr Lybon Mabasa, said his organisation would attend the meeting "as part of the various initiatives to solve our country's problems".

And a Democratic Party source has also confirmed the DP's attendance.

The ANC is also likely to attend as it has been calling for some time for a broad-based peace conference convened by neutral conveners, such as church leaders.

ANC spokesman Ms Gill Marcus could not "confirm or deny anything" but in principle supported a meaningful peace initiative.

The meeting is being convened by a facilitating committee established after the government's peace summit last month.

Committee chairman Dr Louw Alberts said negotiations about the date were still continuing with some of the invited parties.

And a facilitating committee spokesman has cautioned: "Until we receive all the responses we can't say anything. If we are assured of full representation the meeting will go ahead."

Inkatha Freedom Party spokesman Miss Suzanne Vos confirmed the party had received an invitation but was still considering its response.

The Conservative Party and Herstigte Nasionale Party have refused their invitations.

CP leader Dr Andries Treurnicht said his party would not be represented because it was not involved in the township violence.

HNP leader Mr Jaap Marais said violence was the result of the release of long-term security prisoners, the unbanning of the ANC and the SACP, and the government's inability to maintain law and order.

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# Second national peace summit planned by churches, Inkatha

**The Argus Correspondent**

DURBAN. — A second national peace summit, which would include both the African National Congress and Inkatha as well as other political parties and organisations, could get under way soon, following positive discussions between a high-powered church delegation and Inkatha in Ulundi.

In a joint statement issued after the meeting yesterday, the churches' Rustenberg steering committee and Inkatha said the meeting "will probably have given momentum to our respective involvements in the peace process".

"Further discussions will be needed,

whether between the two groups or between individuals from constituent members of the group."

"The meeting committed itself to pursue ways and means of addressing the violence. It also identified that there are many more factors regarding violence which were not addressed in the declaration and that any future peace initiatives will have to take due cognisance of these."

Inkatha were initially against meeting the church delegation. Their objections were based on the South African Council of Churches' historic connections, which have been seen by Inkatha and the government as pro-African National Congress.

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# Politics is for all, says bishop

By CHARIS PERKINS

METHODIST Bishop Dr

Peter Storey accused politicians of "immature and self-interested" arrogance during an annual church synod this weekend.

"I am sick of the arrogant attitudes of politicians who seem to think they are the only ones who have a right to participate in the present political debate," he said, to applause from synod representatives.

"I feel a deep sense of disappointment at the moral level at which the present debate is being conducted."

Dr Storey, Bishop of the South-western Transvaal Methodist district, said the anti-apartheid struggle in South Africa had been one of the most moral and just of all struggles, but that it had been appropriated by the "immature manoeuvrings and self-interested behaviour of politicians".

## Appeal

The conference debated the question of a bill of rights and dwelt on the question of violence as ministers and laymen told of their experiences.

In a motion proposed by the Rev. Paul Vergha, the synod called on the State President to abolish the rights of all citizens to carry firearms.

It also passed a resolution calling for an inquiry to investigate hit squads.

Other resolutions passed included an appeal to the State President to stay a court order for the removal of squatters at Goedgedonden.

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## Pope John Paul II to visit SA next year?

CT 21/6/91 Political Staff (28)

POPE John Paul II is expected to visit South Africa next year.

This follows a meeting yesterday between Cardinal Roger Etchegaray, the president of the Pontifical Council for Justice and Peace, and President F W de Klerk.

The cardinal, who called on the president as an envoy of the Pope, said: "The Pope will certainly come, but we do not know when."

National Party sources said yesterday that the visit was expected early next year.

Cardinal Etchegaray said: "The Pope wanted me to come here to encourage all those who are working together at the birth of a new South Africa."

President De Klerk said he was particularly glad to receive the cardinal and carry on discussions he had with a special envoy of the Pope in Europe last year.

Cardinal Etchegaray will also meet ANC deputy president Mr Nelson Mandela during his visit.

# Repeal of Acts 'not irreversible'

28  
~~204~~

By Montshiwa Muroke

A more careful analysis of the recent repeal of some of the pillars of apartheid legislation did not bring much joy or relief to the victims of apartheid in this country, the general secretary of the SA Council of Churches (SACC), the Rev Frank Chikane, said yesterday.

Dr Chikane was giving his report to the 23rd national conference of the SACC in Johannesburg, which was also attended by the president of the Anti-Apartheid Movement, Archbishop Trevor Huddleston.

Also present was the general secretary of the All-Africa Council of Churches (AACCC), the Rev Jose Chipenda. He said with the Government announcing the abolition of the Land Acts, the Group Areas Act and the Population Registration Act, the world had reacted with excitement and enthusiasm. Some had begun to review their sanctions positions.

"Whilst we welcome the momentous acts by Mr de Klerk, we are concerned that a more careful analysis of the action of the Government brings not much joy or relief to the victims of apartheid. "The closure of white schools and colleges because of diminishing numbers of white students whilst black children are subjected to gross overcrowding and squalor conditions is an indication of the Government's hypocrisy," Dr Chikane said. He said whilst the debate about the obstacles to negotiations was and is still critical, it had been overshadowed by the escalation of violence which had reached alarming proportions in April and May.

Church leaders were seriously concerned about the culture of violence, which was a direct product of the intolerance of the apartheid system and its policies and programmes.

At last year's national conference, the SACC had introduced the concept of "irreversibility of change". The understanding was that sanctions should be lifted only when the dismantling of apartheid had reached an irreversible stage.

"A strict interpretation of our past resolutions therefore leads to a conclusion that the changes thus far are not irreversible," Dr Chikane said.



The Rev Frank Chikane



## Bishop is ex-Robben Islander

CAPE TOWN — An Anglican priest once jailed on Robben Island for PAC activities has been chosen as the new Bishop of Kimberley and Kuruman. (28)

The office of the Anglican Archbishop of Cape Town yesterday announced the appointment of Canon Winston Njongo Ndungane (50), jailed on Robben Island

from 1963 to 1966 on charges of furthering the aims of a banned organisation. Star

11/7/91  
Another appointment is that of Father Rowan Smith, at present chaplain to Archbishop Desmond Tutu. He has been appointed as the church's top executive officer in Canon Ndungane's place. — Sapa.

# New-look Rhema sees the light

Wmweel (2/7-18/7/91)

28

For years the Rhema Church and its pastor, Ray McCauley, were silent on all things 'political'. Now the church is at the forefront of a multiracial charismatic church organisation.

**BEATHUR BAKER** looks at why it's changing

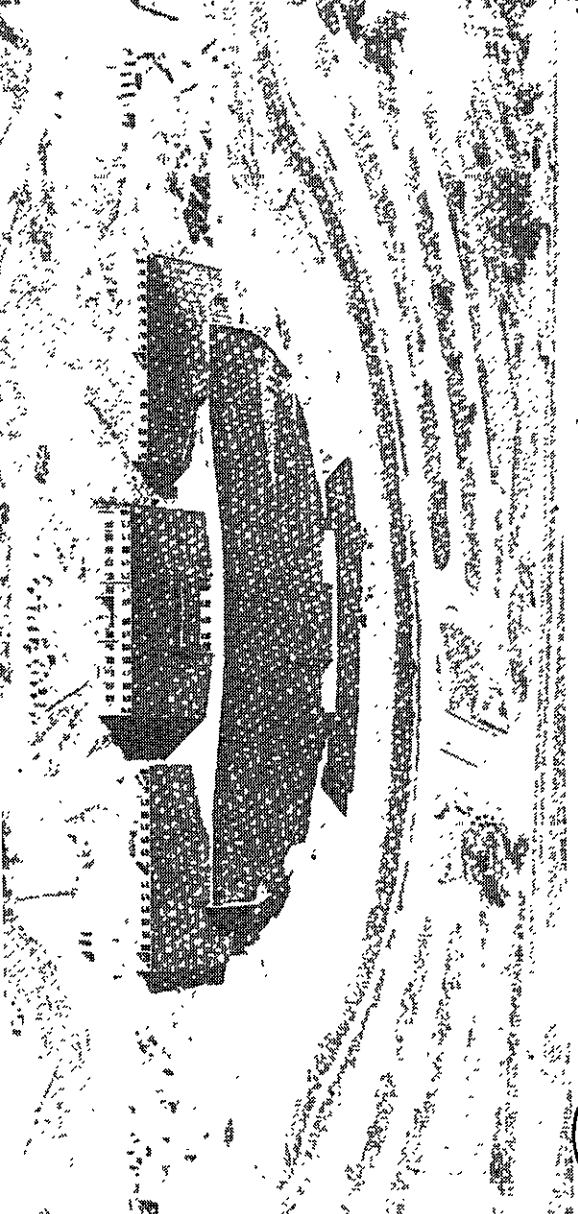
**T**HE Rhema Church pastor who once prayed for "our boys on the border" now says "silence when our brothers and sisters were suffering under apartheid made us party to this inhuman ideology". This is the face of the refurbished, new-look Rhema.

The church last week announced it was to take the lead in forming a new non-racial church giant adding to its new image of practising what it preaches.

Rhema's founder, Ray McCauley, said 3 500 independent churches would be united in a single body. He said this would represent more than three million Pentecostal and newer, charismatic-style worshippers of all races in South Africa.

McCauley — the pioneer of the hands-on Rhema style of Christianity — has added "social gospel" to the work of the church "which is setting a pace as the fastest growing non-racial congregation in South Africa".

Said church representative Ron Steele: "It's time the church abandoned its high-in-the-sky Christianity and became more relevant to the situation of our growing black membership.



**CHARISMATIC CENTRE ... The Rhema Church centre in Randburg now preaches the 'social gospel' to all races**

"We realise that it's not enough to pray for someone, then send him away still homeless or hungry. We have to face up to our social responsibility and assist less privileged members in more meaningful ways other than spiritually".

McCauley — who was previously silent on anything seen as "political" — was a prominent figure in initiating the recent high-level peace talks between political organisations and church bodies.

These include people like Archbishop Desmond Tutu and Frank Chikane, general secretary of the South African Council of Churches, formerly seen as "communist" rivals whose doctrines contrasted strongly with those of Rhe-

ma. Steele comments that "in the last two years, Rhema has established a good relationship with the SACC".

On Sunday, McCauley told the Rhema congregation that the Pentecostal Fellowship of Churches in South Africa, of which he was vice-chairman in the past, had disbanded.

Reasons for the abolition of the fellowship included its "white domination" and "lack of credibility among black churches".

Steele, interim secretary of the new still-unnamed organisation, added that, in the old body, all of the leadership positions were held by whites. This left a little room for a few token blacks in ranks lower down. He said there were not enough black

leaders in the present church groups. "The new non-racial umbrella body has thrown open its leadership positions to black pastors, burying the archaic practices of the old.

"Rhema will also encourage pastors from its own rapidly growing congregation to heed this call.

The major groups in the new organisation include the Apostolic Faith Mission church — which is still divided along racial lines — the Full Gospel Church, Assemblies of God, Network Ministries and the International Fellowship of Christian Churches.

McCauley presently chairs this organisation, raising the possibility of interaction with international church organisations for the new local group.

Some of the aims of the new organisation are "to promote peace and reconciliation" and to "seek new ways of co-operating with other church groups". Both Steele and McCauley see the church's role as "the conscience of the nation".

Churches can join together to ensure a just change as a "facilitator of peace", as the country changes direction. Steele adds: "We have to calm the nation and end the violence which is claiming the lives of even our own members."

The change of heart came after some of Rhema's black members approached McCauley to question how the church could hoist the South African flag "while they are killing our people in the townships".

This incident, along with a few other racial "eye openers", resulted in McCauley "seeing the light" and led to his memorable Rustenburg Confession.

Here, while addressing the National Conference of Church Leaders, McCauley stood up and made a formal apology on behalf of himself and the Rhema church for the "sin" of "being silent when our brothers and sisters were suffering persecution".

He confessed "our failure", and repented of "our sin" and declared "our complete rejection of all forms of racism and the evil and unjust system of apartheid".

Their public rejection of apartheid could lead to Rhema losing several financially influential members. McCauley, whose business acumen is widely regarded as being on a par with his religious fervour, responds: "So you lose a man with money, but you've got to do what's right."

## **No alliance with NP - ZCC**

*Clones 147/91*  
THE three million-member Zion Christian Church has denied reports that it is to become a political party.

According to a journal of the South African Institute of Race Relations, titled *Countdown to Negotiations - 3*, there is a possibility that the government could form an alliance with the ZCC, Inkatha, Labour and Solidarity parties, and some homeland leaders.

Church spokesman Ezra Mantini said the reports were unfounded and were calculated to damage the image of the church.

■ See full report on Page 7

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# FW eyeing ZCC golden goose?

By SEKOLA SELLO 14/7/91

28

WILL the three-million-strong Zion Christian Church convert into a political organisation and establish an alliance with the government and other organisations to the right of the broad liberation movement?

This question has been fuelled by reports that the National Party is looking at the possibility of forming an alliance with the ZCC which is reported to be seeking to convert into a political party.

The alliance, according to the latest issue of the South African Institute of Race Relations journal, *Countdown to Negotiation*, is likely to include the Inkatha Freedom Party, some elements of the Labour Party, Solidarity Party and various homeland leaders.

An official ZCC spokesman has denied the church is about to get involved in party political activities, let alone be converted into a political party. He said speculation about the church becoming a party was "unfounded" and calculated to damage its image.

He went on to say that not only the government, but several other political organisations had tried to woo the Moria-based church into their fold.

So while it seems unlikely the ZCC will change to become a political party, the possibility of the NP using its links with this church to advance NP goals cannot be ruled out.

The good relations between the government and the ZCC date to the era of former State President PW Botha. Current State President FW de Klerk has continued with the ties and also seems to be working at cultivating links with churches of similar outlooks.

## Church denies it has political desires

De Klerk was recently guest of honour at the opening ceremony of Reverend Modise's new Inter Pentecostal Church premises at Zuurbekom,

a few kilometres west of Soweto. Rev Modise also has a very large and proven following.

Former State President Botha was the first South African head of government to be invited to Moria, the ZCC headquarters where he was guest of honour.

Political analysts and some parliamentarians believe an alliance with the ZCC would increase the NP's votes by millions.

It is argued that with such a membership behind it, the government would feel confident to challenge an ANC-dominated alliance in any elections. The ANC alliance would in all probability include the PAC and Azapo.

Leading theologian Dr Mokgethi Motlhabi said although it is reassuring that the ZCC has denied it is about to become an ally of the government, he warned against taking this at face value.

Motlhabi said while church spokesmen may offer public denials, "you never know what goes on behind the scenes. However, I think it would be a tragedy if the ZCC entered an alliance with a political party".

Motlhabi said that even if the church leadership decided to affiliate to a specific political organisation, it cannot be taken for granted that the membership will go along.

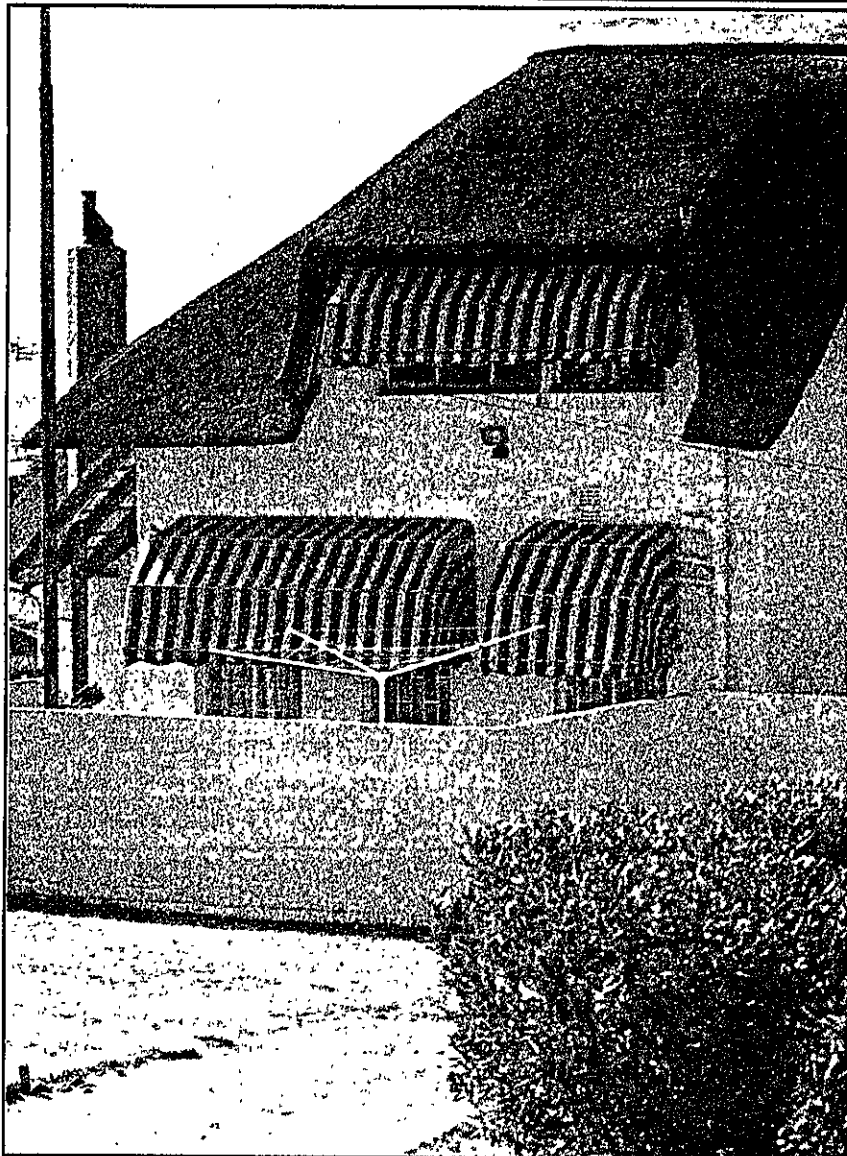
According to Motlhabi, any church which enters into political alliances with any party runs the risk of compromising itself. "The church cannot preach pie-in-the-sky. It must preach justice here on earth. It must speak out against injustices committed by governments."

Motlhabi said it was "interesting" that the NP was trying to establish links with ZCC churches while admonishing churches to "stay out of politics".

In his Easter sermon, Bishop Barnabas Lekganyane told thousands of his pilgrims that the church would not allow itself to be used by political parties to advance their sectarian interests.

He reassured his members that his church would remain above politics. In spite of his reassurances, speculation is once more rife that De Klerk is eyeing the ZCC as a his prime target to acquire massive black votes.

Perhaps it's time for the State President to be told to stay out of church matters.



'DOCTOR'S LAIR' ... The modern Midrand mansion where "doctor Ngcobo" operated one of his

## Was 'Dr Crook' a police

CP Correspondent

WAS con-artist "doctor" Ndodemnyama DJZ Ngcobo a police spy?

This is the question asked by several people this week, after reading about the fake gynaecologist and women charmer in last Sunday's City Press.

During 1988 Ngcobo was regularly seen in the company of senior police officers at various political trials held at the Rand Supreme Court in Johannesburg.

During the treason trial of the "Alex five" where Moses Mayekiso appeared, the "Alex sedition trial" of Ashwell

Zwane and the South African Railway and Harbour Workers Union (Sarihu) trial of 18 people, Ngcobo was allegedly introduced by police to relatives of the accused as a kind businessman who could help them financially.

He turned out to be a spy, recalls Martha Nhlapo, who is employed at Sandton Clinic.

### Security Branch

Nhlapo's fiancé was one of the trialists at the time.

She told City Press that Ngcobo was always seen in the company of a Captain Pretorius, head of the Sandton Security

Branch. "Immediately my fiancé was released on bail, I saw Ngcobo keeping watch around my flat.

"The next morning, around 6.30 am, while on my way to work, I saw him standing motionless next to our flat at the High Point building," Nhlapo added.

Later in the afternoon Ngcobo phoned the flat and offered the couple another fancy telephone receiver for no reason, she said.

"I turned down the offer because I already suspected him of being an undercover agent." Three weeks later, the

"businessman" phoned Nhlapo and warned her they were being followed and watched by police she said.

"He told me that my fiancé's activities were a contravention of the country's security laws and he might get killed if he continued," she said.

### Sunglasses

Ngcobo always wore a navy blue suit and dark sunglasses during 1988-89. He also secretly carried a two-way radio.

He was well known for the detailed questions he asked about activists.

One activist, who declined to be named, remembered Ngcobo's face

# Archbishop Hurley's shoes difficult to fill

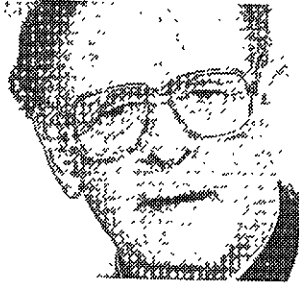
ARG 26/7/91 (28)

**The Argus Correspondent**  
**DURBAN.** — Speculation about who will succeed the Most Rev Denis Hurley as Catholic Archbishop of Durban later this year has broadened considerably.

Bishop Wilfrid Napier of Kokstad and Bishop Mansuet Biyase of Eshowe have been suggested as possible candidates raising the prospect of Durban getting its first black archbishop.

Although Bishop Napier heads a low-profile diocese, he is president of the Catholic Bishops Conference of Southern Africa.

Mr Napier and Mr Biyase are among leading clergymen named by observers as possible candidates to step into Mr Hurley's high-profile position. In addition, the Catholic newspaper Umafrika, in a speculative article, says "experts" have



**Archbishop Hurley**

suggested that the two bishops and Monsignor Paul Nadal, Vicar-General of Durban, are possibles.

Other clergymen named in the newspaper article include Father Jabulani Nxumalo, part-time seminary lecturer and parish priest at Inchanga; Father Johannes Ngubane, first African to head the Oblate priests in Natal; Father Jerome Sikhakhana, a lecturer at St Joseph's Seminary at Cedara.

Others suggest Bishop Patrick Mvemve, Auxiliary Bishop of Johannesburg, and a Jesuit priest, Father Tim Smith, who was at one time stationed at Elandskop, one of Natal's violence-hit areas, and is now running a parish in Braamfontein, Johannesburg.

Mr Smith's experience in these two contrasting spheres would be an important attribute.

Mr Hurley, as required by Canon Law, submitted his resignation in November last year on reaching 75, but has been asked to continue in office until his successor is named, probably before the end of the year.

The Apostolic Delegate makes confidential inquiries about possible candidates and forwards the names to the Holy See. Then the Holy See selects three of them and, after a further inquiry, the Pope chooses one as Archbishop.

# Vlok demands report on Scientology

By EVELYN HOLTZHAUSEN

LAW and Order Minister Adriaan Vlok has asked for a report on a three-year SAP probe into the Church of Scientology.

Detective Warrant Officer Al Slabbert, based in Cape Town, was told this week that his report should be submitted to the minister "urgently", although Cape attorney-general Niel Rossouw declined to prosecute the group three years ago.

Officer Slabbert began his investigation into aspects of the organisation following a complaint to the police by the SA Medical and Dental Council.

The complaint related to a newspaper advertisement about IQ testing.

Mr Vlok's renewed interest in the probe is the result of a complaint made to him by a cabinet colleague.

*S. Times 28/11/71*  
A Johannesburg man — who is not prepared to be named for fear of victimisation — said a member of his family had suffered three nervous breakdowns which he believed were related to involvement with Scientology.

In another case, former Scientologist Malcolm Nothling, of Johannesburg, is claiming more than R150 000 in damages from the group and three of its members in a defamation suit to be heard in the Rand Supreme Court next month.

Mr Nothling claims he has suffered psychological damage and has been harassed by members of the movement.

In 1972, a commission of

inquiry found that Scientology was not a religion and that some of its adherents were involved in harmful practices.

The Church of Scientology has about 36 000 members in South Africa.

Officer Slabbert plans to have his report ready for submission to Mr Vlok by October.

Mr David Lipsits, a spokesman for the Church of Scientology, said in a statement to the Sunday Times that in view of other pressing issues faced by Mr Vlok, "we believe that (he) has been coaxed into taking up a matter which poses no threat to the liberty of South African citizens".

78 OCT 16/8/91

## Church vague on govt funds

Staff Reporter

THE Dutch Reformed Church yesterday refused to confirm or deny that it had received funds from the government to fight sanctions.

This follows concern in the Dutch Reformed Mission Church over the issue and a request to the Dutch Reformed Church for clarification.

Asked if the Dutch Reformed Church had received funds from the government, the chairman of the general synod of the church, Professor Pieter Potgieter, said yesterday: "We have given an answer to Dominee Russel Botman (deputy moderator of the Dutch Reformed Mission Church) and I do not want to comment before he has received the letter."

# Bishops: End sanctions

28 CT 20/8/91

## Political Correspondent

THE Southern African Catholic Bishops Conference (SACBC) has resolved that change in South Africa is irreversible and that economic sanctions are no longer necessary.

"There can be no turning back," the bishops, who represent over three million Catholics in southern Africa, said in a statement released yesterday following a plenary SACBC meeting in Natal.

In their statement the bishops expressed concern at the ongoing violence, the frequent attempts at political point-scoring and the "half truths, exaggerated

claims and distortions of reality" from various quarters in South Africa.

However, positive changes over the past 18 months had placed the country on the road to a new dispensation.

"We believe that the process that has been set in motion is irreversible.

"To reimpose apartheid laws that have been repealed and to endeavour to suppress the freedom of expression and political organisation that has been recognised is not possible."

The bishops said there should now be a concerted effort "to press forward vigorously", in political negotiations and in building the economy and social fabric indispensable for the new South Africa.

"While respecting the views of those who hold economic pressures to be still necessary to motivate faster change, we consider that these pressures have contributed to bringing about a situation in which they are no longer necessary."

What was required now was a united political, social and economic effort in pursuit of "the vision of the future."

For this effort to succeed, it was vitally necessary to ensure that attention be concentrated on the social dimensions of new investment and the promotion of massive projects to improve the social fabric and multiply employment opportunities.



Gale

P.O. Box  
Telephone

# WCC delegation for 10-day SA visit

(28) ARG 24/8/91  
Weekend Argus Correspondent

td.

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JOHANNESBURG. — The general secretary of the World Council of Churches, Mr Emilio Castro, accompanied by a top-level delegation, will pay the first official visit to South Africa in 30 years in October.

The WCC delegation accepted an invitation of the South African Council of Churches to visit the country for 10 days.

The WCC's purpose for the visit is to support the churches' role in achieving a peaceful transition from the apartheid society to a democratic and non-racial society.

Mr Castro is also scheduled to meet religious, political and community leaders in Johannesburg, Durban, Port Elizabeth and Cape Town. The visit will end with a conference in Cape Town which will be co-sponsored by the WCC and SACC.

No WCC president has visited South Africa since the 1960s when the Cottesloe conference took place which served as a watershed for the church community. Cottesloe later led to Dr Beyers Naude and other individuals setting up the Christian Institute which was later banned.

September 1991

Dear Colleague

NEW TITLES AND

N

I enclose information sheets on two new titles and seven new editions or continuation volumes.

NEW

## Statistical Record of Women Worldwide

Our editors have scoured every possible source of information - periodicals, government documents, research studies etc. - to assemble this unique profile of the status and importance of women throughout the world. Facts and figures are grouped under fifteen headings such as politics, health, social welfare, income and education.

NEW

## Drama Criticism

The first volume in a series which will stand alongside our established Literary Criticism series. Each volume will consider at least twelve widely studied dramatists from every period. Volume 1 includes Sophocles, Gogol and Lillian Hellman.

2/...

# Churches welcome peace plan

18/8/92  
CT 26/8/91

JOHANNESBURG. — Fifteen churches in South Africa have welcomed progress by the National Peace Initiative (NPI) which has brought together various organisations, including the ANC, the National Party and the Inkatha Freedom Party, in an attempt to end violence in the country.

The NPI published a peace plan on Saturday containing proposals for curbing political violence that has killed more than 2 000 people in the past year.

In a joint statement issued yesterday, the churches called for special prayers on the second Sunday in Sep-

tember, prior to the September 14 convention where the peace accord will be discussed.

The denominations, which include the Anglican, Presbyterian and Methodist churches, as well as the NG Kerk and the Southern African Catholic Bishops Conference, called on their members to refrain from violence of any kind.

The churches' members were also asked to "respect the right of all parties to express their views and promote their policies in ways that do not deny freedom and security to others".

— Sapa

# Boesak to sue former congregation

Staff Reporter

DR Allan Boesak wants to take his former congregation to court following a dispute over money.

Dr Boesak's personal assistant, Mr Norman Michaels, confirmed this yesterday.

He said Dr Boesak and the Foundation for Justice and Peace, of which Dr Boesak is director, intended taking action for defamation against the Bellville Ned Geref Sendingkerk over claims made since the two organisations split last year.

Mr Michaels was responding to questions about the increasingly bit-

78 CT 27/8/91

ter controversy over funds raised by Dr Boesak overseas when the organisations were still linked.

"We've given them reasonable time to publicly apologise for implying there is something wrong with the foundation's finances and we'll now go ahead with legal action," he said.

Mr Michaels declined to respond to a list of questions sent by the Cape Times or to explain why it was not in the public interest to do so.

The questions related to the identity of Dr Boesak's major donors, the amount of his annual salary, how the money raised was spent and to whom the foundation was accountable.

The split between Dr Boesak and his former church occurred in October last year after he resigned his clerical ministry following revelations about his relationship with SABC television producer Ms Elna Botha, who is now his wife.

It left the Bellville Ned Geref congregation, which relied heavily on overseas funds generated by Dr Boesak, strapped for cash and claiming that Dr Boesak had acted under their umbrella.

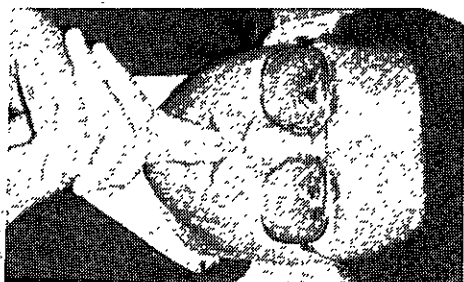
Sources within the foundation said yesterday that the Bellville Ned Geref Sendingkerk had provided "convenient protection" from the govern-

ment for Dr Boesak's earlier political work, "but no more than this".

They denied that the foundation was ever an "extension of the Ned Geref ministry" but conceded that there had been a five-year contract between the two organisations, which ended in October last year.

"It is unbelievable that the church council of Bellville South can be so venomous and aggressive about something which ought to be settled in a brotherly manner," he added.

A spokesman for the Bellville church council, which last week declined comment, could not be contacted yesterday.



Dr Allan Boesak  
TO SUE . . .

# Chikane: Faith in FW lost

JOHANNESBURG. — Ordinary South Africans have lost faith in President F W de Klerk and confidence in the emergent negotiation process following the "Inkathagate" scandal, the SA Council of Churches charged yesterday.

"These exposures have created a serious moral crisis in the country," SACC general-secretary the Rev Frank Chikane said in a detailed review of political developments since June 22 — when church leaders launched their National Peace Initiative.

The government slush-fund scandal had led to fears that the peace process and prospects for negotiations were "terminal-

ly threatened".

"It has caused ordinary South Africans to lose faith and trust in Mr De Klerk. Those of us who called him a man of integrity had to swallow our words," Mr Chikane said.

This had resulted in a "strident" demand for an interim government "or some other form of transitional administration", which would remove power from the National Party because it was a player in the negotiation process.

Mr Chikane concluded it was not yet the time to lift remaining sanctions and urged the international community to maintain them until change in South Africa was

"irreversible and profound".

The recently completed draft Peace Accord — expected to be signed by all major political parties and groups at a National Peace Convention on September 14 — was a "firm foundation" on which to achieve peace, he said.

"It is also hoped that the success of this process will open the way for the actual constitutional negotiations."

It was of great concern, though, that the government was apparently flouting both the spirit and the letter of the Pretoria Minute with the African National Congress on the issue of political prisoners and detainees. — Sapa

# Boesak did not trust commission

Staff Reporter

DR Allan Boesak said in a statement released yesterday that it was "a lie" that he was unwilling to talk to the church council of the Bellville-South NG Sendingkerk.

He had never refused to speak to the church council, although he had refused to speak to a commission investigating the finances of the Foundation for Peace and Justice, of which he is a director.

He had refused, he said, because he did not trust the commission and because several new members of the church council did not know the background to the dispute.

His request that they ask him questions directly, rather than get "an interpretation", had been turned down repeatedly.

Then "to our shock and disappointment", he said, the church council sent him a lawyer's letter.

An impression had been created in the community through leaks to the press, that the foundation had misused money intended for the community.

Yet there had never been a real intention on the part of the church council to take the matter to court, Dr Boesak claimed. "It was all just material to keep the scandal-mongers and the smear campaign going."

The foundation had never collected money "in the name of and for the community", and the church council knew this.

Dr Boesak said he did not want to take the church council to court, but would do so to clear his name if it did not publicly apologise to him.

Church council member Mr Henry Bredenkamp yesterday declined to comment. Mr Essa Moosa, Dr Boesak's lawyer, was out of town and not available for comment.

# Kaunda praises NGK stand on apartheid <sup>(28)</sup>

LUSAKA. — Zambia's president yesterday praised South Africa's Dutch Reformed Church for contributing to the demise of apartheid.

Speaking at a breakfast meeting with a Ned Geref Kerk delegation led by the Rev Peter Potgieter, President Kenneth Kaunda said: "Having acknowledged that apartheid was evil, you (the church) sounded the death knell on the world's most abominable racial segregation."

The Zambian leader said the church's decision to come out of its closet and openly condemn apartheid

had accelerated the demise of racial discrimination in South Africa.

"Your strong pronouncements in denouncing apartheid as evil was a courageous stand in fighting the racial scourge," President Kaunda said.

Mr Potgieter, whose delegation visited Zambia to participate in celebrating the centenary of the church's establishment in the country, said apartheid was abhorrent.

The church had to come out of its cocoon to denounce it — advocating its destruction and scrapping from the South African statutes, he said. Sapa

CT 2/9/91

# Boesak speaks on funds row

CT 4/19/91 (28)

Staff Reporter

DR Allan Boesak yesterday broke his silence in a bitter row with his former congregation over foreign money.

The Bellville South congregation of the Ned Geref Sendingkerk has claimed that the money was intended for the congregation and had been misused.

The money was raised overseas by Dr Boesak when the Foundation of Justice and Peace was linked to the congregation. The two have split since Dr Boesak, who is director of the foundation, resigned from the congregation.

The split between Dr Boesak and his former church occurred in October last year and left the Bellville Ned Geref congregation — which relied heavily on overseas funds generated by Dr Boesak — short of cash and it claimed that Dr Boesak had acted under its umbrella.

In a statement released yesterday, Dr Boesak said he felt in the interests of truth to respond publicly to the allegations to clear his name.

He said it was not his wish to take the Bellville Sendingkerk to court but his further silence would not serve any purpose.

Dr Boesak said the church council had conducted a campaign against him when it was aware the foundation never collected money in the name of, and for, the congregation.

"Every donor will confirm that, in-

cluding the Reformed Church in the Netherlands.

"These amounts were then, and still are, meant for the foundation."

Dr Boesak called on the church council to admit to the congregation and the world that the whole issue began with a letter to overseas churches to ask for money — an attempt which was unsuccessful.

Dr Boesak said he refused to speak to the commission investigating the funding for two reasons: Because he never trusted them, and many members were new and did not know the background to the dispute.

For the church council the matter was now "resolved", he said.

"However, there remains for me a huge dilemma: How will the deliberately false impression that was created be put right in the eyes of the world?"

"If the church council is not reasonable enough to do it itself, do I then have any other choice to ask an outside institution, such as a worldly court, to step in and force the church council to do what is right?" he asked.

Dr Boesak said that even now it was still his desire to resolve this matter in another manner, but at this late stage "nothing less than a public correction will right the matter".

"The church council did not only in its action do untold damage to my name, but also the matter for which we all should stand. For the sake of both, but also the sake of the congregation, the damage must be undone," Dr Boesak said.

# Boesak demands 'public' apology

28  
CS/9/91  
Staff Reporter

DR Allan Boesak has demanded a "public apology" from his former congregation over a dispute about foreign money he had allegedly misused, or he will take them to court, he says.

Dr. William McKay, chairman of the Bellville NG Sendingkerk, yesterday said that the church council had received a letter from Dr Boesak's lawyers last week saying Dr Boesak had been defamed by its members and unless he received an apology, he would take legal action.

The church council would meet soon to decide what steps to take, he said.

## No response

The Bellville South congregation of the Ned Geref Sendingkerk has claimed that money raised overseas by Dr Boesak when the Foundation of Justice and Peace was linked to the congregation was intended for the congregation and had been "misused".

The office of Dr Boesak has not responded to a list of questions sent by the Cape Times or explained why it was not in the public interest to do so.

● The former cleric, now politician, recently bought himself and his bride, Ms Elna Botha, a house in the previously all-white suburb of Upper Constantia.



# Anglicans to review curbs

Sowetan 9/9/91

28

BLACKS must be the main beneficiaries of foreign investment, the Anglican Church's Synod of Bishops resolved yesterday.

In an about turn the synod, under the leadership of Archbishop Desmond Tutu, agreed that

By ISMAIL LAGARDIEN  
Political Correspondent

sanctions had served their purpose, and that the time had come to review the feasibility of continuing them.

In this regard, the synod has proposed that a con-

sultative conference be held to discuss lifting sanctions and how best new investments in South Africa should be used.

The Anglican church has always been in favour of sanctions as a peaceful means of combating apartheid. The about turn came after the admission by Justice Minister Kobie Coetsee in Bloemfontein last week, when he said that economic sanctions had made Government abandon apartheid.

## Instability

The synod, which met at Modderpoort in the Free State, resolved that foreign investment was crucial for the redevelopment of South African society.

However, the violence and instability in the country was the biggest obstacle for potential investors, and it was up to the Government to act

swiftly to end the violence.

The synod agreed that a "consultation" was to be convened as a matter of urgency to investigate the channeling of new investment in new ways.

"In the past, the allocation of incoming investment has been controlled by business and Government interest, dominated by white South Africans, and the main beneficiaries of growth have been whites.

"We are anxious that sanctions should be lifted as soon as possible but we are aware that, for the vast majority of South Africans, the changes of the past 18 months have brought little if any tangible improvement to their daily lives.

"We decided that, in view of the complex issues involved, we would convene as a matter of urgency a consultation with appropriate experts representing diverse opinions," a spokesman for Tutu's office said.

SACC 'to go  
on criticising'

28 Political Staff

THE South African Council of Churches family will remain critical about a new government because this is the role of the church, says SACC general secretary the Rev Frank Chikane.

"Our role is to take sides with the victims of society, the poor and the oppressed," he said in an interview in the Cape Town-based New Era magazine. "And we will continue doing that, even in a new society."

# Govt to investigate Boesak finances

28 11/10 20/9/91

Staff Reporter

THE Director of Fund Raising, Mr Alwyn Jacobs, is to conduct a preliminary investigation into the financial affairs of Dr Allan Boesak's Foundation for Peace and Justice, following its split from the Bellville Ned Geref Sendingkerk.

Mr Jacobs said yesterday that the investigation could not be launched until Dr Boesak returned from an overseas tour in mid-October.

"Arrangements will then be made for a preliminary investigation," he said.

The probe follows persistent media reports about a dispute between Dr Boesak's foundation and the Bellville Ned Geref Sendingkerk, since the two organisations split when Dr Boesak

resigned from the ministry.

The wrangle between the two organisations centred on Dr Boesak's fund-raising activities overseas. The NG Sendingkerk claimed he had operated as an extension of their ministry.

Mr Jacobs explained that the probe would centre on whether the Foundation for Peace and Justice was a bona-fide religious organisation, which would exempt it from the provisions of the Fund-raising Act.

If this was not the case, then Dr Boesak would have to register a financial statement with his directorate.

Mr Jacobs said permission from the relevant government minister to conduct an official investigation would depend on the results of the preliminary probe.



**NHK bars  
Zionist  
leader from  
funeral**

Bishop  
Lekganyane

28

Argus

**Weekend Argus Correspondent**

**PIETERSBURG** — Several church leaders here have reacted with shock to disclosures that Zion Christian Church leader Bishop Barnabas Lekganyane was turned away from a funeral service in a local Nederlands Hervormde Kerk.

When Bishop Lekganyane arrived at the church to pay his respects to businessman Mr Johan Kellerman he was told blacks were not welcome at the church.

Ned Herv minister the Rev Flip Snyders confirmed that, in terms of a decision taken by the congregation, no blacks were allowed in the church building.

Anglican Bishop the Rt Rev Philip le Feuvre described the Ned Herv Kerk's attitude as "heretical", saying it made him, as a Christian, feel ashamed.

The Rev Ed Cowie of the Presbyterian Church was even more outspoken: "It is a disgusting display of un-Christian behaviour. There is no room in the church of Jesus Christ for divisions on the basis of colour.

"To turn someone away from a church service is blasphemous."

The decision to bar blacks from services was evidently taken recently at a special meeting of the Ned Herv Kerk congregation and was not applicable to other congregations of the same denomination in the town.

No comment could be obtained from Bishop Lekganyane.

# Church 'discriminates'

BY MONWABISI (1991) NOMADLO 22/9/91

**DISGRUNTLED** black members have accused the white-dominated Old Apostolic Church of Africa of racism, nepotism and corruption.

The church, with more than six million members, is said to be the largest in South Africa. If this is so, it has twice the membership of the Zion Christian Church headed by Bishop Barnabas Lekganyane in Mofa.

Young members, who have formed a concerned group, have accused older members of being "conservative and scared of whites". There are divisions within the church, the group said.

A spokesman for the group, who feared expulsion and would not give his name, said their aim was not to destroy the church, but to "highlight

our plight and remedy the situation".

A prominent priest, who has now been excommunicated, said: "We have failed to reform the church from within, so we want the whole world to know that we are discriminated against."

He said black people were not allowed to use white church halls for worshipping.

"In Turfontein blacks are not wanted in the church building. In Yeoville, residents and domestic workers living there can only use the buildings when the white congregants leave."

"Why should they discriminate against us when blacks are the largest contributors to the church?"

According to the church constitution, all working members must contribute a tithe (10 per cent) of their income to the church. The group member said blacks had no say in

the running of the church. "This has led to nepotism. We are not shown balance sheets or any financial statements," they said.

Last October, a memorandum outlining grievances was handed to the church's Apostolate - the supreme ruling body.

The group alleges that an old people's home, Eden Aged Home, built with church funds, is for whites only. "We cannot get housing or business loans from the church, but whites can."

Transvaal region secretary HJ Kleyhans described the allegations as "utterly untrue".

"I'm not aware of any racism in the church. It is an open church and there are correct channels to follow for grievances," he said.

"I don't care to discuss false allegations. I've been an office-bearer for 20 years and I know the church has spent a lot of money on halls for blacks."

Kleyhans refused to confirm that the old age home was for whites only.

In a faxed statement to City Press, he said: "The church is mindful of its responsibility towards its congregants and undertakes to do everything in its power to bring these unfortunate events to an end. All allegations of whatever nature which are supported by fact will be given urgent attention."

He confirmed that the church had a burial fund for blacks to give them "proper burials". A spokesman for the group said whites did not have to subscribe to the fund to get these benefits, but blacks paid an additional R4 a month.

The memorandum also alleged that almost R500 000 had disappeared from church funds.

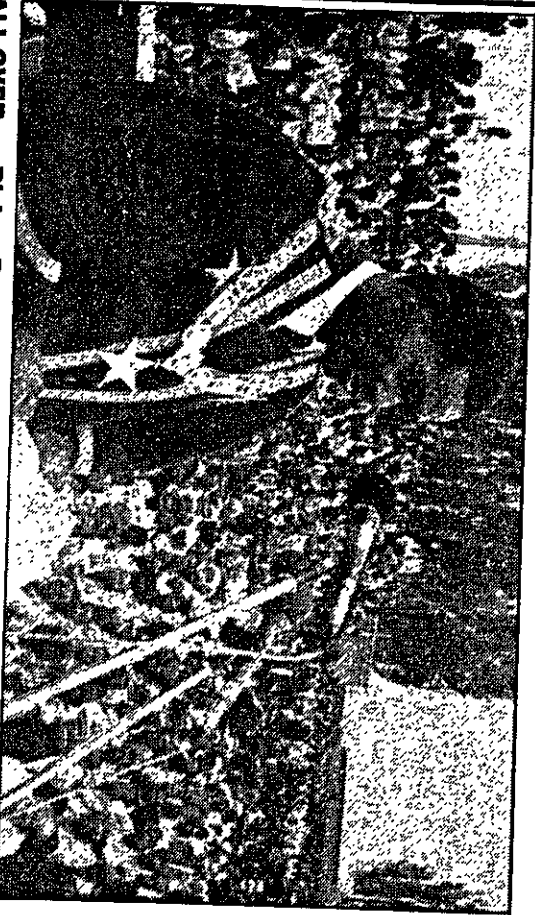
The group has already consulted lawyers for Human Rights.

# notes

# Bishop forgives racist snub

CP Press 22/9/91

28



ALL OVER... Bishop Barnabas Lekganyane "knows what Pietersberg is like" and harbours no ill-feelings.

### CP Reporter

ALL is forgiven.

This is the message from the spiritual leader of the three-million-strong Zion Christian Church, Bishop Barnabas Lekganyane, who was turned away from the funeral service of a white businessman in Pietersburg.

### Angered

The snub - which angered several church leaders in the northern Transvaal - occurred when Bishop Lekganyane arrived at the local Nederduits Hervormde

Church during the funeral service of Johan Kellerman.

Lekganyane was told blacks were not welcome.

This week, Lekganyane's spokesman, Ezra Mantini, said the ZCC leader was "initially shocked that he was prevented from entering the house of God".

Following criticism of the NHC over the incident, the church has refused further comment.

The Rev Filip Snyders was earlier reported as stating that in terms of a decision taken by the congregation, no blacks were

allowed in the church. He would not say any more to City Press this week.

### Expected

Lekganyane's spokesman said the snub was not unexpected.

"The Bishop knows what Pietersburg is like. Although shocked at the time he was turned away, this incident will not make us scream and howl about it.

"In fact, the Bishop harbours no ill-feelings against those who snubbed him. As far as he is concerned, the matter is closed."



# Bishop forgives racist snub

CP Reporter

CP 22/9/91



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Bishop ~~(28)~~  
Abel <sup>rowe</sup> Muzorewa <sup>(28)</sup>  
visits SA

FORMER Zimbabwe prime minister Bishop Abel Muzorewa has said politics has no place in Christianity.

Muzorewa heads the United Methodist Church in southern Africa.

In a radio interview, Muzorewa also said his church did not accept the ideology of apartheid.

He said that he was praying for peace and freedom in South Africa.

Bishop Muzorewa is attending the synod of the church in Cape Town.

- Sapa.





# Anger over Lekganyane

28

Sowetan 23/9/91

By MATHATHA TSEDU

THE expulsion of Bishop Barnabas Lekganyane from a Pietersburg church last week was proof that apartheid was still alive.

This was the reaction of people in Pietersburg interviewed in a random survey on Saturday.

The survey followed an incident on Thursday when the head of the Zion Christian Church was refused entry into the Nederduitsch Hervormde Kerk during the funeral service for a white

businessman.

Many of those interviewed said after Lekganyane's invitation to former State President PW Botha and his continued association with Government leaders, the shock refusal should jolt him back to the reality that he was a black man in a land still ruled by whites.

The Rev Kgotsupo Leputu of the Ned Geref

Kerk in Afrika said Lekganyane had always shown a liking for whites.

"There was a mass burial of people who died in violence on the same day. Some of those who died could even have been his own followers. But instead of going to bury those black souls, or just sending a message of condolence to the bereaved, he chose to go to the funeral of a white businessman.

## Lesson

"The expulsion must serve as a lesson for him to stop behaving as if he was white," Leputu said.

A waste-paper worker, Mrs Elisa Mashiane, asked why Lekganyane had invited Botha to his church.

"He must cut all links with these people and involve himself with his

own people who are suffering," she said.

A ZCC member, Mr Mike Matlou, said the incident was "very bad".

"It just shows that all talk that apartheid is dead is just plain talk," he said.

"If the bishop could not even go to a church, then apartheid is still very much alive."

Draughtsman Mr Tebogo Daba said Lekganyane was trying to "impress whites and satisfy them".

The incident occurred on Thursday when Lekganyane pitched up at a funeral service for Mr Johan Kellerman, a local businessman.

## Church

He was told black people were not allowed inside the church.

ZCC spokesman Sunday Times news editor Mr Ezra Mantini said Lek-



LEKGANYANE

ganyane harboured no ill feelings about the incident. He said the church was disappointed by the treatment given their bishop and that Lekganyane himself had been shocked.

# Concern over FW group

Sowetan

By MONK NKOMO

CHURCH leaders are unhappy about the advisory committee appointed to investigate covert Government operations.

Speaking at a Press conference yesterday after meeting President FW de Klerk in Pretoria, Archbishop of Cape Town Desmond Tutu and the Rev Frank Chikane, general secretary of the South African Council of Churches, said they had expressed black people's concern at the all-white composition of the committee.

Tutu said De Klerk had told them the committee was made up of people of integrity who had no political bias

and knew a lot about the law.

There was a perception among blacks that the committee investigating these covert operations could have been made of church leaders, political organisations and trade unionists, said Tutu.

Their meeting with De Klerk was cordial and centred on the building of trust following the so-called "Inkathagate scandal".

Among other issues discussed with De Klerk and Cabinet Ministers Barend

2/10/91

du Plessis and Hernus Kriel were transitional arrangements towards a new South Africa, violence and the integrity and trust between them and the Government.

"There is an openness on the part of the State President that we did not experience with his predecessor. He is someone that we want to trust," Tutu said.

Both leaders said they also raised the assassination on Sunday of Mr Sam Ntuli, general secretary of the Civics Association of Southern Transvaal.

# Blacks 'distrust secret-funds body'

By Helen Grange  
Pretoria Bureau

The all-white membership of the recently appointed State President's advisory committee on secret funding would not engender the necessary trust from black South Africans, church leaders told President de Klerk yesterday.

Addressing the media after a lengthy meeting with Mr de Klerk in Pretoria's Union Buildings, Archbishop Desmond Tutu said the committee ought to have been consisted of people approved by the churches, trade unions and political organisations in order to build confidence among people on the

ground.

"Mr de Klerk was hurt that people would question his integrity and he wanted us to know that he meant what he said (in halting covert operations), but it is not enough just to be told that things have changed," said Archbishop Tutu.

The level of trust among people had eroded considerably in the wake of the Inkatha funding scandal, he added.

Archbishop Tutu said people were "still being assassinated and disappearing" and that no one would fail to suspect Government involvement in covert operations unless there was confidence in those handling the matter.

SA Council of Churches secretary-general the Rev Frank Chikane added that his organisation would have doubts in calling for the end of sanctions when investments may be going into covert funds.

However, the SACC was "prepared to do anything within reason to assist in the formation of the new South Africa".

Archbishop Tutu announced that church leaders would be meeting with Law and Order Minister Hennis Kriel in the near future to discuss the entire question of violence.

The meeting with President de Klerk had been open-hearted and friendly, he added.

# Dead girl's strait-jacket 'was changed'

29 CT 3/10/91

Staff Reporter

A TEENAGE Pollsmoor prisoner who died after extensive bleeding while in a strait-jacket, was next day not wearing the jacket that wardens had first tied her up in, a Wynberg magistrate was told yesterday.

Prison censor Sergeant Katrina Pietersen was giving evidence at the inquest into the death of 19-year-old Carol Anne Meyers, who was strait-jacketed on June 29, 1989 for almost a day after threatening to commit suicide.

She died on July 2, after suffering kid-

ney failure and extensive bleeding.

Sergeant Pietersen said she had helped a Warrant Officer Louw tie a three-strap jacket to Meyers.

A blanket was placed on Meyers's stomach, as the jacket was too big for her. Warrant Officer Louw placed her foot against Meyers's side, and tightened the middle strap to the last hole.

Sergeant Pietersen said that the next morning she helped remove the jacket and saw that it was a different one with seven straps down the back and two in front.

She said the jacket was wet but not bloody. Meyers had complained of nausea and vomited a dark substance.

Meyers "didn't look healthy" but the prison warden in charge of the strait-jacketing, Warrant Officer Wilhelmina Schwartz, put the darkness of the vomit down to the coffee she had at breakfast, said Sergeant Pietersen.

Although she noticed the original jacket hanging on a clothesline, she did not question WO Schwartz about the change.

The hearing continues today.

# No reds in Church - Tutu

APR 6/10/91  
ARCHBISHOP Desmond Tutu says it is not possible to believe in God and at the same time subscribe to Communist Party views.

In an interview Tutu said classical, traditional communism was understood as being materialistic and atheistic.

"On that basis, we in the Anglican Church say you cannot be a person of faith and one of no faith."

He said the South African Communist Party claimed it believed in religious freedom, but the position of the Church on classical communism was that a Christian could not be a member of the Com-



**HARD LINE ... Archbishop Desmond Tutu:**

unist Party.

However, that did not mean a Christian could not co-operate with non-Christians.

"We have been ready

28  
to accept as allies whoever subscribes to our views on injustice. Many blacks were treated as human beings for the first time by whites who were almost all communists, which says something about South African white Christianity."

He said he was not embarrassed at having communists or non-believers as friends.

"I feel no embarrassment about co-operating with them to achieve our aims in our fight against injustice."

The West had co-operated with the Soviet Union in fighting Nazism during World War II. - Sapa

## NEWS ROUND-UP

# Tutu says 'no' <sup>(28)</sup> S. Times 6/10/91. <sup>(10)</sup> to communism

It is not possible to believe in God and subscribe to Communist Party views, says Archbishop Desmond Tutu.

In an interview before his 60th birthday today, Archbishop Tutu said classical, traditional communism was understood as being materialistic and atheistic.

"On that basis, we in the Anglican Church say you cannot be a person of faith and one of no faith," he said.

Archbishop Tutu said the SACP claimed it believed in religious freedom, but the church's position on classical communism was that there could be no way a Christian could be a member of the party.

That did not mean, however, that a Christian could not co-operate with non-Christians or people of other faiths to end injustice.

"We have been ready to accept as allies whoever subscribes to our views on injustice," he said.

He said he was not embarrassed at having communists or non-believers as friends.

# Communists can't be Christians, says Tutu

*Sowetan 7/10/91*  
ARCHBISHOP Desmond Tutu believes it is not possible to believe in God and at the same time subscribe to the views of the Communist Party.

Speaking during an interview before his 60th birthday on Sunday, Tutu said classical, traditional communism was understood as being materialistic and atheistic.

"On that basis, we in the Anglican Church say you cannot be a person of faith and one of no faith."

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believed in religious freedom, but the church's position with regard to classical communism was that there could be no way in which a Christian could be a member of the Communist Party.

That did not mean, however, that a Christian could not co-operate with non-Christians or people of other faith in striving for an end to injustice.

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*28*  
man beings for the first time by whites who were almost all communists, which says something about South African white Christianity."

He said he experienced no embarrassment at having communists or non-believers as friends. "I have no embarrassment in co-operating with them in achieving our aims in our fights against injustice."

Tutu said the West, during World War 2, had co-operated with the Soviet Union in fighting Nazism.  
- Sapa

# Top clerics due in SA

PATRICK BULGER 28

A MAJOR church conference to examine the role of the church in SA's transformation would coincide with a visit by the general secretary of the World Council of Churches (WCC), the director of the Programme to Combat Racism, Barney Pityana, said yesterday.

Pityana said the conference would be attended by church leaders from 20 countries, as well as representatives of all SA churches. It would also examine the relationship between the churches and SA's political movements.

The conference, scheduled for Cape Town later this month, will be addressed by WCC general secretary Emilio Castro and will concentrate on how the churches analyse the SA situation and how the international church community could co-operate with SA churches.

"It is significant in that the WCC is coming to SA for the first time since 1960," Pityana said.

# Peace stamp

CAPE TOWN — Nearly 300 delegates will attend today's "violence summit" — the most ambitious attempt yet to resolve a protracted war which has claimed scores of lives, disrupted the local economy and caused endless hardship for township residents.

Jointly organised by Cape Town Mayor Frank van der Velde and Anglican Archbishop of Cape Town Desmond Tutu, the summit could result in the setting up of a violence monitoring commission in terms of a national peace accord, it was predicted yesterday.

Police Divisional Commissioner General Nic Acker greeted this with caution, saying he was still "awaiting NPA guidelines from Pretoria" which would not rule out the possibility of a summit.

He emphasised that a joint African police forum was already operating in terms of the Groote Schuur Memorandum.

Among those attending the summit conference at the civic centre's main hall was Cape Administrator Kobus

# Firearms haul averted massacre, say police

JONATHON REES

SOWETO police say they averted a massacre at the weekend when public co-operation helped them to smash an arms ring and seize 11 AK-47 rifles, 13 loaded magazines and two VZOR Czechoslovakian machine pistols.

A further 17 illegal firearms were seized in the township last week after information was provided by residents, said SAP Soweto spokesman Col Tienie Halgryn.

A total of 375 AK-47 rounds and 45 pistol rounds were seized.

Halgryn said the tip-off had led police to a private home where the weapons were found. Three men were arrested and would appear in court today on charges of illegal possession of firearms.

He said police believed the suspects had planned further weapons deals, which involved a smuggling syndicate specialising in stealing cars on the Reef and trading them for arms in neighbouring states.

Police had worked 720 man-hours on the case and had travelled more than 6 000km, which included a trip to Natal to net three stolen vehicles, Halgryn said.

Members of the vehicle theft and firearms units in Natal had aided the investigation.

Halgryn said township residents were "sick and tired of the bloodshed" and were regularly phoning the police to provide information on illegal arms.



October 14 1991 5

## WCC visit marks end of ban<sup>(28)</sup>

ET 14/10/91

JOHANNESBURG. — Decades of hostility between the government and the anti-apartheid World Council of Churches ended on Saturday when a delegation from the church body arrived here on its first visit to South Africa in nearly 30 years.

"This marks the beginning of a new period (in South Africa). This is a providential moment," WCC general secretary Mr Emilio Castro said on his arrival.

For 27 years the government has barred WCC officials from entering the country.

The WCC and the government fell out when the world body condemned racism in 1960, prompting the departure from its ranks of the Dutch Reformed Church and angering the government.

The WCC delegates are scheduled to meet President F W de Klerk as well as Mr Nelson Mandela and other black leaders. — UPI

# Nigerian lawyer barred

Own Correspondent

**HARARE.** — Delegates from South Africa and 14 of the 16 African states in the Commonwealth have strongly condemned Nigeria's military government for barring the country's leading human-rights lawyer from travelling here.

Mr Femi Falana had his passport confiscated at Lagos Airport on Friday as he was about to leave for the Commonwealth Africa Human Rights Conference, which hopes to put a manifesto for action before the 50 statesmen who gather here this week.

The delegates resolved that the "continued singling out of Mr Falana constitutes an unlawful and dangerous breach of an important common law principle".

Mr Falana was ordered to report to security police in Lagos, but leave he is still at liberty. The incident may prove acutely embarrassing for General Ibra-

## Gleneagles to be lifted

**HARARE.** — Commonwealth leaders begin arriving in Zimbabwe today for their biennial conference intent on avoiding a repeat of the rows over South Africa that have marred previous summits.

A formal lifting of the 1977 Gleneagles Agreement, which prohibited sporting links with South Africa, is anticipated at Harare and a new agreement, facilitating contacts provided the sports are properly integrated, is likely.

Although Britain will once again oppose the retention of trade sanctions against Pretoria, Prime Minister Mr John Major is not expected to follow the path to confrontation so often taken by his predecessor Mrs Margaret Thatcher.

There have been dramatic developments in South Africa since the 50-nation Commonwealth last met two years ago, most notably the release of Mr Nelson Mandela, who will be in Harare as an ANC observer. He is due to meet Mr Major for talks tomorrow.

Mr Major will argue that change is already well established in South Africa and economic help, not hindrance, is required.

But a report from a special Commonwealth committee to be debated in Harare recommends no let-up in the trade and financial sanctions until there are free elections.

The summit is seen by many as a watershed conference at which the Commonwealth will discover whether it can redefine its world role or become an increasingly irrelevant institution. — Daily Telegraph

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CT 14/10/91

weekend that the organisation was eager to mediate constructively in the South African search for peace.

### Power

Professor Nicholas Hysom of the Wits Centre for Applied Legal Studies warned delegates: "In my country there are significant concentrations of power in private hands which match the power exercised by public authority."

"There is every indication public apartheid may well be replaced by privatised apartheid," he said.

Delegates from both Zambia and Kenya highlighted the removal of the right to dissent under the one-party states which had operated in their countries for most of the past 20 years. The human-rights activists plan to confront the Commonwealth leaders with an appeal for the establishment of a permanent commission which will deliver a report to every future summit on the 50 member states' record on liberties.

Mr Falana said that in March 1990, governor Mr Raji Rasaki of Lagos state called on Nigerians "to kill or lynch any armed robbery suspect, as jungle crime deserves jungle justice".

Meanwhile, Commonwealth secretary-general Chief Emeka Anyaoku said when he arrived here at the

## WCC visit marks end of ban

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The WCC delegates are scheduled to meet President F W de Klerk as well as Mr Nelson Mandela and other black leaders. — UPI



# Violence dominates church leaders' talks with De Klerk

28



SACC general secretary Frank Chikane shakes hands with President F W de Klerk while World Council of Churches general secretary Emilio Castro looks on outside the Union Buildings in Pretoria yesterday.

WORLD Council of Churches (WCC) secretary general Emilio Castro yesterday met President F W de Klerk and ANC president Nelson Mandela to discuss the church's role in SA's political transition. Speaking at a news briefing after his meetings, Castro said mechanisms for ending the violence featured high on the agenda of the meeting with De Klerk. He described the meeting as "positive and constructive".

Castro is the first WCC leader to visit SA since 1960. He said he had stressed to De Klerk the need for a speedy release of political prisoners. He said he was confident De Klerk was doing everything in his power to expand the police force in an attempt to bring violence under control.

"I cannot believe a sophisticated country like SA is unable to curb the violence," he said. Meanwhile, SA Council of Churches (SACC) general secretary Frank Chikane said the church's role in bringing the political parties together would be a fundamental one. Sapa reports that Mandela yesterday said the ANC was going ahead with preparations for an all-party conference, despite the latest wave of countrywide violence. "Negotiations must go on," he told reporters after meeting Castro. Mandela said the ANC had appealed to religious and business leaders to

deflect the initiative in controlling the all-party conference. He said, should the end of the year. "We were now engaged in discussions with the various political organisations," he said. "It is possible that initiative can only succeed if all political parties, all shades of political opinion, are involved in the process. "That is a manifestation of our appreciation of the central role that the church is playing, and will still play in a normalised political situation in the country," he said. Castro expressed his joy at meeting Mandela. He said he wanted to reassure Mandela of WCC solidarity with the "people who are searching for a democratic and just SA".

Picture ROBERT BOTA

## Tutu's adviser wants tighter sanctions

ANGLICAN bishops, attending a consultation to seek advice on whether to modify their pro-sanctions stance, have been urged by one of their key advisers to adopt a policy of tightening financial sanctions.

Archbishop Desmond Tutu's economics adviser Terry Crawford-Browne told the consultation at St George's Church in Johannesburg that sanctions should be tightened by "inducing New York banks to suspend all correspondent banking relationships and transfers to and from SA until an interim government is established".

During a previous meeting last month,

DARIUS SANAI

Anglican bishops said change in SA had been too slow for them to be able to recommend lifting sanctions.

(28) Crawford-Browne said financial sanctions had proved successful and that it would be "tragic" if the reform process in SA stalled if they were lifted prematurely.

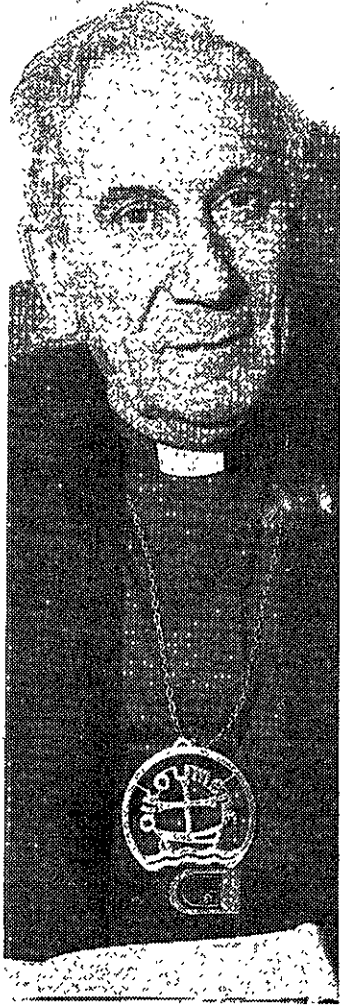
He said it was clear the majority of blacks were not affected by sanctions, and attacked the "uncompetitiveness" of the SA economy, adding that the domination of the economy by Anglo American and its associates would be illegal in terms of US anti-trust laws.

6/Day 18/10/91

## Churches review role in SA

A four-day ecumenical conference of member churches of the SA Council of Churches and representatives of the World Council of Churches starts in Cape Town tomorrow, the SACC said yesterday. The purpose of the conference, which is meeting under the theme: "Towards an Ecumenical Agenda for a Changing South Africa", is to work out the new role of the international ecumenical world, led by the WCC, in the light of the current political changes in South Africa, the statement said. — Sapa.

## POLITICS



Dr Emilio Castro

### Urgent to move on with negotiations, says WCC leader

DENNIS CRUYWAGEN, Political Staff

THE World Council of Churches hopes that its four-day consultation which begins in Cape Town today will end with the plea — "please move on with negotiations", says WCC secretary-general Dr Emilio Castro.

Every day which passed without the resolution of the country's political problems meant that South Africans were paying with their lives, he said at a Press conference at a Sea Point hotel yesterday.

He said: "I hope we will all be shouting with all our power: 'Please move on'."

He said sanctions had been used as an instrument to show how serious the international community was about changes in South Africa.

Sanctions would have to continue until there was a clear sign that a breakthrough had been made in the constitutional process, he said.

The WCC expected that the conference, which it has organised jointly with the South African Council of Churches, would give it a total view of its mission.

Apartheid was still a reality, although things were changing for the good . . . "but any calamity can happen at any moment," Dr Castro said.

The conference would examine how the church could counteract the countrywide violence, he said.

SACC secretary-general Dr Frank Chikane said apartheid was alive and well.

The meeting was being held at a crucial stage in the country's history, and would determine the Church's ecumenical agenda, he said.

28 OCT 22 1991

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# More active church role in SA urged

Staff Reporter

SOUTH AFRICAN churches wielded immense political power but they lacked the courage to become key initiators in the changing political arena, the general secretary of the World Council of Churches, Dr Emilio Castro, said yesterday.

He was opening an SA Council of Churches and WCC consultation "towards an ecumenical agenda for a changing South Africa" at Sea Point.

The church should take an active role in organising a multi-party conference besides playing a major role in reconciliation, Dr Castro said.

The church should also testify against the perpetrators of violence and make a stand on the side of the victims.

25 OCT 22 1991  
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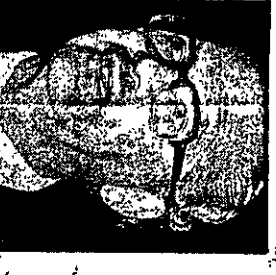
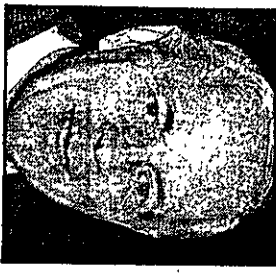
# NGK runs into fresh challenge on apartheid



The Ned Geret Kerk faces renewed internal dissent over its decision that apartheid cannot be scripturally supported. **CARINA LE GRANGE** reports.

28  
Skr 24/10/91

Discipline me if you dare . . . . Dr Treurnicht has thrown down the gauntlet in the latest challenge to the NGK. (From left)



**T**URNOUT, resurfaced in the ranks of the Ned Geret Kerk last week when Conservative Party leader and former NGK minister Dr Andries Treurnicht challenged the church to take disciplinary steps against him and other members in the church who support apartheid.

His fighting talk — which led to his being accused of courting a possible schism in the NGK — is the latest in a number of challenges faced by the church in recent years. Opposition from within the church against official policy on apartheid is as old as apartheid itself. But the recent anti-change dissent began when the NGK finally changed direction — at first very carefully in 1986 — to move away from its support for apartheid.

A complete breakaway occurred when dissidents formed the Afrikanse Protestantse Kerk (APK). Its full name is the Afrikanse Protestant Church of Christ among White Afrikaners. Hurtful though it was, the APK's formation did not constitute a split down the middle for the NGK. NGK membership stands at 1.5 million, served by 2 000 ministers in 1 300 congregations. The five-year-old APK has no more than 45 000 members, 106 ministers and 221 con-

gregations, says APK leader Professor Willie Lubbe. While harilline dissidents left, a more moderate but still dissident group, the small Afrikanse Gereformeerde Bond under Professor Carel Boshoff, remained inside the church and has persistently and unsuccessfully tried to get the church to return to its old ways.

As the church at its 1990 synod grew nearer to its rejection of apartheid, new criticism and upheaval came from other internal groups led by two former moderators, the Rev Kobus Potgieter and Professor Evert Kleinmans.

This group is smaller even than Professor Boshoff's, and church leadership says neither poses a threat. More significantly for the NGK is that regional synods taking place now and since the general synod last year have all endorsed the general synod decisions on apartheid. In the recent times of flux it is difficult to assess how serious the mutiny is. Professor Boshoff and the former moderators' groups are small — but Dr Treurnicht leads a political party of which many, if not most, members belong to the NGK.

Professor Johan Heyns, assessor and former moderator (he took over from new dissent Mr Potgieter in 1986), says the influences of these groups are "minimal and not serious". But more important to him is the fact that the church will not be back down.

Moderator Professor Pleier Potgieter said last week that the synod had made it clear that any political model should be tested against the biblical norms of love, justice and humanitarianism. Apartheid did not pass this test, and had to be turned down by the Christian conscience.

He said the NGK was ready to walk with other churches opposed to apartheid.

"The church must prepare people for the new South Africa. It must change hearts and minds to accept new structures. We have a moral-religious problem, not a political one."

Of the dissidents — particularly the APK — he said they had had little negative influence on the church.

However, Dr Treurnicht's challenge — if it is also taken up by his supporters — could well be the greatest test the church has had to face. □

# Sanctions still needed, say churches

Star 25/10/91

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CAPE TOWN — There should be no general lifting of sanctions on South Africa until violence was controlled and agreement reached on an interim government, representatives of local and international churches said in a major policy statement in Cape Town yesterday.

The document, known as the Cape Town Statement, is the outcome of a four-day conference held under the auspices of the World Council of Churches and the South African Council of Churches.

It called for the establishment of a peacekeeping agency with representatives of all major political groups, for a general amnesty for political prisoners and exiles, and for restitution for black people who had lost land and opportunities

under apartheid.

The statement said the churches welcomed those political changes that had taken place.

Financial and other sanctions had contributed to these changes and continued to play an important part in bringing about political change.

"Our concern is that any further lifting of sanctions would stall the negotiation process by eliminating the pressure needed to ensure political transition," the statement said.

"It is our firm belief that the time for the lifting of all sanc-

tions has not yet come.

"For that to happen, violence must be controlled and there must be agreement on an interim government and a democratic constitution.

"Premature action on the lifting of sanctions would render less effectual the sacrifice made by so many over the years."

University of Cape Town theologian Professor Charles Villavicencio, one of the people who drafted the statement, said in an interview that the document did not discuss details of what sanctions could be lifted, and

when, because, he believed, the church was not competent to make these decisions.

"There are more capable people in political and economic circles to make these decisions."

"We are not talking specifics. We are talking principles, and the fundamental principle of this conference is the need for continued pressure to ensure that negotiations stay on track, to ensure the baby is born."

The statement said reconstruction in South Africa would be increasingly undermined if the endemic violence were not

controlled.

In co-operation with the National Peace Accord, and independently, churches should engage in monitoring, reporting and exposing the perpetrators of violence.

"Because the South African Police are either unable or unwilling to deal fairly and firmly with the reports of violence that have been referred to them, a peacekeeping agency consisting of representatives of all major political groupings is urgently required.

An international monitoring mechanism ought also to be

needed to be devised for blacks who had had land and opportunities taken from them.

In an accompanying "action statement", the conference said the need for reconciliation between churches posed a challenge to the black Dutch Reformed churches to respond to the changing stance of the white Ned Gerer Kerk, and to the white NGK to "bring forth fruits of repentance, to act justly and reject apartheid unambiguously".

The moderator of the white NGK, Dr Pieter Potgieter, attended the conference earlier in the week as a delegate, but it is understood that no representative of his church was present when the Cape Town Statement and the action statement were approved — Sapa.

considered."

The churches rejected the "humiliating process" of individually indemnifying political prisoners and exiles, and called for a general amnesty.

The statement also said that although churches should support those in the political field whose actions led to justice, it should be vigilant against co-option by any particular group.

Churches should ensure that when political transition was complete, the poor, the marginalised and the oppressed would share South Africa's riches. Orderly forms of restitution

# Financial curbs must stay, say churchmen

*Sowetan 25/10/91*  
FINANCIAL sanctions against South Africa should stay until violence was controlled and there was agreement on an interim government.

This was said by representatives of local and international churches in a major policy statement in Cape Town yesterday.

The document - known as the Cape Town Statement - is the outcome of a four-day conference held under the auspices of the World Council of Churches and the SA Council of Churches.

The churches also called for the establishment of a peace-keeping agency comprising representatives of all major political groups, and demanded a general amnesty for political prisoners and exiles.

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# Traders flock to fair in Bulawayo

By 25/10/91  
MICHAEL HARTNACK

HARARE — SA companies have snapped up exhibition space at next April's Central African Trade Fair in Bulawayo following the removal of a Zimbabwean ban on their participation.

Trade fair GM Graham Rowe told the Zimbabwean Financial Gazette 27 SA exhibitors had confirmed their participation and another 20 were expected.

President Robert Mugabe's government has also rescinded 11-year-old bans on participation by South Korean and Taiwanese exhibitors, but they have not responded.

The presentation of an SA government stand at the fair was reportedly mooted by diplomats when they met their Zimbabwean counterparts in Pretoria last month, to discuss re-negotiation of the 1964 "most favoured nation" trade agreement Zimbabwe inherited from the Rhodesian government.

Zimbabwe's reaction is not yet known. South Africans have not participated since 1979. Because of the increase in the number of exhibitors, only limited space could be offered each one, said Rowe.

# Germany aims for stronger SA links

By 25/10/91

BILLY-PADDOCK

GERMANY hoped to develop and intensify economic co-operation and other relations with SA to help strengthen the economy, German Agriculture Minister Ignaz Kiechle said yesterday after meeting Foreign Minister Pk Botha in Pretoria.

Favourable political and economic development in SA would have a positive impact on neighbouring countries and could be a driving force for stability in the sub-Saharan region, he said in a statement.

Botha said he was pleased Germany would continue to contribute to southern Africa and other parts of the world in need of development despite the tremendous demands made on it in the reconstruction of east Germany in a new unified Germany.

During their meeting he had explained to Kiechle the difficulties of designing a new constitution and had emphasised the necessity of economic growth in southern Africa in order to support whatever constitution was agreed upon, Botha said.

"Without economic growth there will be no future for any of us in South or southern Africa."

Kiechle said southern Africa should pull together economically and politically and only if SA survived would the rest of southern Africa have a chance.

Earlier Kiechle held discussions with President F W de Klerk on bilateral relations between the two countries. De Klerk said they had exchanged information on the progress of German reunification and the economic challenges flowing from it. "I also gave him some indication of plans to improve agriculture in SA and broaden private property ownership through development schemes."

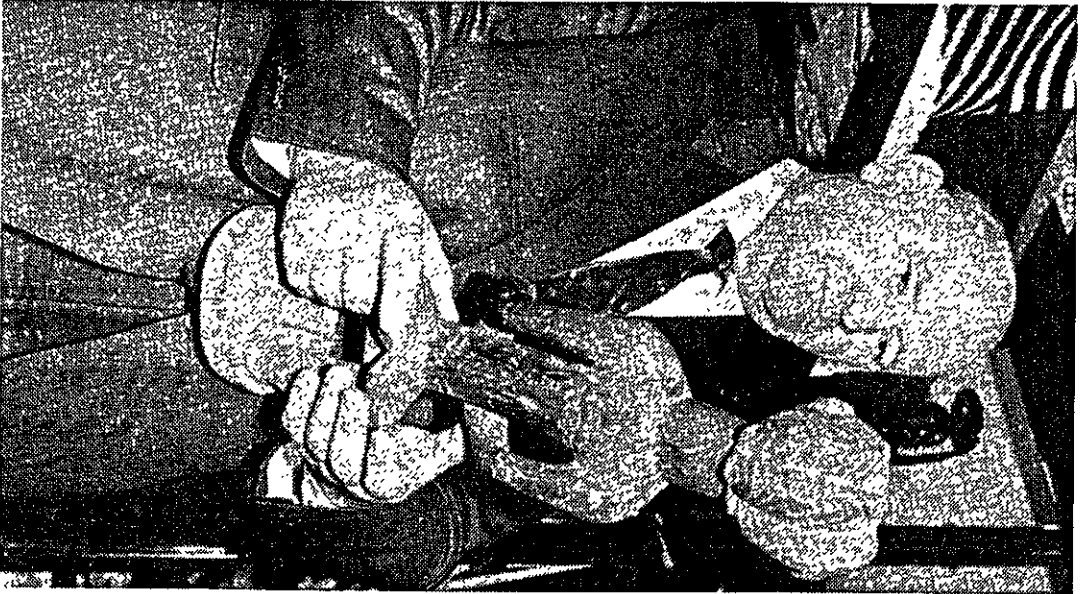
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The document, known as the Cape Town Statement, is the outcome of a four-day conference held under the auspices of the World Council of Churches and the SA Council of Churches.

peace-keeping agency with all major political groups represented, for a general amnesty for political prisoners and exiles, and for restitution for blacks who had lost land and opportunities under apartheid.

University of Cape Town theologian Prof Charles Villa-Vicencio, one of the drafters of the statement, said in an interview that details of what sanctions could be lifted were not discussed because the church was not competent to make these decisions. — Sapa.



German Agriculture, Food and Forestry Minister Ignaz Kiechle examines a wooden African statuette at a curio shop in central Johannesburg yesterday. Kiechle, who is on three-day visit to SA, met President F W de Klerk, cabinet ministers and ANC officials yesterday. Kiechle said Germany hoped to help strengthen SA's economy. Picture: ROBERT BOTHA

# Beyers: Clergy are powerless to resolve SA crisis

ST Times 27/10/91

THE political changes in South Africa have revealed deep-rooted racial divisions in the church, says Dr Beyers Naude.

The changes had also exposed the powerlessness of churchmen to understand and successfully handle political conflicts, the economic crisis and the educational mess in the country, he added.

Dr Naude was speaking in a closing address at the Cape Town Consultation, a conference of churchmen organised by the South Africa Council of Churches and attended by leading international churchmen and delegates from the World Council of Churches.

Dr Naude 73, is a former director of the Christian Institute and former general secretary of the SAACC who was restricted and banned for several years.

He said the crisis in South Africa had also revealed a crisis in the church.

It exposed new forms of racism and the "seeming powerlessness" of the church to play an effective role in social integration.

He said the church's utterances, attitudes and actions revealed a sense of helplessness or a serious inability.

"This gave rise to a feeling of being cut off or alienated when confronted by issues like the ongoing violence, growing poverty, massive unemployment and the lack of housing."

## Faith

"We seem to be overwhelmed by the vastness and the apparent instability of these problems," he added.

Dr Naude said the conference had brought home the fact that the biggest problem facing Christians and the church was a crisis of faith.

"We are all seeking an end to the violence and bloodshed in our urgent and sincere longing for peace," he said.

He asked why Christians

EVELYN HOLTZHAUSEN reports on this week's SA Council of Churches in Cape Town

# Church rich urged: Share your wealth

ST Times 27/10/91

SOUTH African churchmen must impress upon affluent members of their congregations the need to make sacrifices and share their wealth, says a group of church leaders affiliated to the South African Council of Churches.

Their decision forms part of a Proposal for Action document drawn up at the end of a four-day conference of church leaders in Cape Town this week under the auspices of the World Council of Churches and the SAOC.

The WCC delegation was led by general secretary Dr Emilio Castro, whose two-week visit to South Africa ended nearly 30 years of hostility between the WCC and the South African Government.

At the conference delegates recommended that economic sanctions against South Africa should remain in place until violence is brought under control and there is an agreement on an interim government.

The appeal to churchmen to "im-



press" upon the affluent the "biblical imperative to sacrifice and share" was couched to the stand on sanctions.

Local congregations in South Africa, the action document states, should be helped to understand that the policy on sanctions "is intended to keep pressure on the government to expedite the process of change".

This should be "worked out" in local congregations "together with the issues of unemployment and poverty with a view to devising ways and means of alleviating poverty locally".

## Amnesty

Churchmen should also press the government to devise and implement large-scale, labour-intensive projects and address the need for a new and compassionate economic system.

Through the document, church leaders also called for the establishment of a peace-keeping agency which would comprise representatives of all major political groups.

"While there has been a beginning of change towards democracy and human rights, it is clear that apartheid is still very much alive," he said.

Dr Castro said he would like to see more discussions relating to the admission of the Metrorail's Governor-meritor Kerik - recently granted observer status to the WCC - to full membership of the organisation.

could not solve this problem even though there were millions of them proclaiming to be disciples of Christ and pledging obedience to Him.

"We are all admitting that churches do not have the answers," he said.

"It seems that God requires from the church, a theological vision of the nature of God's Kingdom as applied to South Africa."

"He requires from us a new vision and understanding of what the nature of our community and society should be."

"He requires from us the legal criteria for the concept of justice, human rights and human dignity which are recognised throughout the world and which we seemingly support and proclaim and wish to strive after."

"He requires from us a critical re-assessment of the eccumenical relations and responsibilities within

member churches of the SAOC and between us and the other churches which are not members."

Dr Naude said no other church in the world was faced with the tremendous challenge and opportunity as was the church in South Africa.

## Answers

The answers, he said, did not lie with political organisations or secular groups.

"They lie with Christ and his willingness to lead us into His justice and His peace," he said.

Dr Naude said he hoped the plan of action drawn up at the conference would filter through to the leaders charged with building a new, just and peaceful South Africa.

Among other proposals, the plan called for mutual and equal church leaders to teach the Christian way of life to their congregations.

## Church turns down Boesak application <sup>(28)</sup>

Staff Reporter ARG 30/10/91

AN application by Dr. Allan Boesak to be restored as a minister of the Ned. Geref. Sendingkerk has been turned down by the General Synodical Commission of the church.

At a special meeting last week the commission decided against his application, assessor the Rev. Russel Botman confirmed today.

Mr. Botman said the reasons were that Dr. Boesak — who was recently elected Western Cape leader of the ANC — had accepted a position in a political party, which disqualified a minister in terms of church law.

Another reason was that references included in his application were not complete.

Mr. Botman said the door was not totally closed to Dr. Boesak. "It is obviously not impossible that a person can apply again."

Dr. Boesak resigned as moderator of the Sendingkerk synod and as minister last year when he had an extra-marital affair with Miss Elna Botha, whom he later married.

● See page 10.

# The politics of pa

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'My concern is that the human drive for fulfillment be realised in this world, not in sc

Spw 2/11/91

**Q**UIET spoken, Joe Slovo is a thoughtful person able to speak at length on a number of topics.

He has a keen interest in religion and the origins of belief, while being eager to explain his secular humanism and materialistic understanding of life. This left me, as a theologian, feeling that despite some differences, I was in dialogue with a kindred spirit

To the theologian, much of what Slovo says sounds a bit like theology in secular dress.

Yet clearly he is operating from a different premise.

He has what he calls "a bent for a scientific approach to reality".

His case is simply stated: "I cannot prevent a scientific argument for the non-existence of God, but then neither can I prove the existence of God."

Having listened to his views on life, his socialistic vision and understanding of religion, I suggested he might be "a kind of believing unbeliever".

Thinking for a moment, he responded: "In the sense that I believe in the roots of faith and understand its driving energy, I think that is a pretty neat way of describing me."

Slovo rejects as unMarxist the notion that religion is the opiate of

the people. When elevated to the status of a general statement on all religion, it is "un-Marxist, because it is undialectical and unscientific", he says.

The anti-religious stance of Marxism on religion, he insists, emerged as a critique of the specific crimes committed in the name of a specific kind of religion, which underridged economic greed and political exploitation.

"To the extent," he continues, "that religion distracts the attention of the poor away from the causes of their oppressive social conditions on earth by directing their attention to a future reward in heaven, religion is the opium of the people."

But he agrees that not all religion serves this end.

"There are, in fact, many different Gods," he says, "the God of Trevor Huddleston, Archbishop Tutu, Frank Chikane and others, and also the God of Verwoerd and his cohorts — as well as the Gods of an array of

religionists who use other more subtle ways of subverting the struggle of the oppressed."

Fascinated with the religion of Jesus, his challenge to the church is that it return to its origins, relocating itself like Jesus on the side of the poor and the marginalised in society. "From my perspective," he

continues, "the Sermon on the Mount comes very close to a socialist manifesto."

He sees Jesus as a liberation leader in every sense of the term who resorted to such tactics of struggle as the situation required. Reflecting on the New Testament story, he points out that: "When Jesus's disciples faced danger He advised them to sell their cloaks and buy swords. When hunted by the state He withdrew underground. When entering Jerusalem shortly before His arrest

He sought the protection of the masses."

Slovo is quite sure that "the religion of Jesus is no opiate". Then with a wry smile he adds: "I am no theologian, but I'm wondering whether Jesus would not at least have understood Operation Vula as something that was demanded by our context."

Moving on from Slovo's exegetical forays into the New Testament, his understanding of the human quest for fulfillment is tough but not uncompromising.

"Religion teaches us that God made people in His or Her image. That notion needs to be stood on its feet I believe it is rather the human collective that made God in its image."

He suggests that humanity has projected "into the heavens" what it has not been able to accomplish on earth. The notion of a perfect God and a world to come within which poverty and tyranny are defeated, is for Slovo a manifestation of the sense of human powerlessness that has emerged over the millennia.

"What Marxism has done," he argues, "is to take the human longing for the perfect society and incorporated it into a socialist vision. It has turned an other-worldly religious notion into a political programme."

"Sure there are weaknesses, sometimes called sinful dimensions, to the



**"I cannot prevent a scientific argument for the non-existence of God, but then neither can I prove the existence of God."**



**"What Marxism has done is take the human longing for the perfect society and incorporated it into a socialist vision."**



**BELIEVING UNBELIEVER: Joe Slovo talks to CHARLES VILLA-VICENCIO, Professor of Religion and Society at the University of Cape Town.**

human character such as greed and the lust for power. That is partly why democracy is so important. It is an important antidote against tyranny, a dangerous possibility that lies deep within the human spirit.

"But I also believe in the greatness of the human spirit, the ability of humanity to build a paradise on earth, at least in the sense of putting together a society that is a vast improvement on what is seen in either the capitalist world or the former socialist countries of Eastern

Europe and the Soviet Union. I am an unrehabilitated utopian, and intend remaining one until the day I die."

Slovo points to the coalescence of the social visions of true Christians, Jews, Muslims and socialists. "Of course we have all fallen short in translating our visions into practice. But that does not invalidate the visions."

He believes there is a need for religious people to rediscover the moral vision that constitutes the

roots of all great religions. Similarly, it is the task of socialists to acknowledge the failure of socialist countries, return to basics, and ask what the socialist dream means in present historical circumstances.

"Without a socialist vision," he argues, "I believe the world will be a poorer place" — "his of an important part of what the religious traditions of our country are all about."

I asked Slovo to explain the source of his restlessness. "What drives you? Does the word 'transcendence

# itics of paradise

ive for fulfillment be realised in this world, not in some distant world-to-come'



**BEING UNBELIEVER: Joe Slovo talks to CHARLES VILLA-VICENCIO, Professor of Religion and Society at the University of Cape Town.**

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roots of all great religions. Similarly, it is the task of socialists to acknowledge the failure of socialist countries, return to basics, and ask what the socialist dream means in present historical circumstances. "Without a socialist vision," he argues, "I believe the world will be a poorer place his of an important part of what 'the religious traditions of our country are all about.'" I asked Slovo to explain the source of his restlessness. "What drives you? Does the word 'transcendence'

have only one meaning for you?" His reply was decisive. "I have a sense of human transcendence. I am driven by the incompleteness of society. I have a vision of what society can and ought to become, which functions as a lure, drawing me into social engagement." Rejecting any suggestion that he might be seen by some as a martyr or hero, he insists that life is a two-way process. "You get out of it what you put into." He regards himself as having lived a privileged life, despite the tragedies and suffering he has endured. "To pursue a goal and to be driven by a cause is a glorious and fulfilling thing. When that goal and cause are recognised by global consensus to be right, noble and good, one can only be grateful to have been some small part of it."

And what is the nature of that goal? "First and foremost it is a non-racial, non-sexist, democratic South Africa. The struggle for socialism is a longer term project."

Asked why he is an atheist, the reply came quickly: "Because I fundamentally believe our fate is in our own hands rather than being determined by some mysterious force outside of history."

I suggested to him that the Biblical God is to be found within history — a dynamic spiritual presence that drives the human soul and history itself towards completion, emancipation and hope. He responds: "Well, that is pretty close to what I tried to say earlier. My concern is that the human drive for fulfillment be realised in an age of equality, in a situation where morality and caring for one another is executed in a concrete and practical manner in this world, not in some distant world-to-come."

"There is, I believe, a certain drive to this kind of fulfillment which is part of the human soul — a notion which I employ in a non-religious sense! Maybe I need to say I am agnostic rather than an atheist." Slovo insists on the absolute freedom of religion. "It is an essential ingredient of democracy. I totally and completely support the freedom of religion. I have no desire whatsoever to deny anyone

the right to believe or the right to practice their religion

"I ask only that atheists and agnostics be afforded the same right, without prejudice or censure"

Raised a Jew in a Lithuanian village ghetto, Slovo was educated in a school run by the local rabbi. "I had the Bible drummed into my head over and over again"

Not sure that he ever fully grasped what the rabbi was getting at, it provided him with a sense of belonging and self-identity in the face of the anti-semitism of the time

His mother died shortly after he emigrated to South Africa with his family at the age of nine, and he went through the ritual of saying prayers for the dead

"While other boys were playing football, I had an irrational sense of obligation to repeat the same prayers over and over again

"That, I think is where my religious doubts began."

Compelled to leave school at the age of 13 he found employment as a dispatch clerk, becoming involved in the labour movement and the Communist Party.

He later graduated with a BA LLB degree from the University of the Witwatersrand.



**"There are, in fact, many different Gods — the God of Trevor Huddleston and also the God of Verwoerd and his cohorts."**



**"I fundamentally believe our fate is in our own hands rather than being determined by some mysterious force outside of history."**

The religion of Slovo's childhood is no more than a distant memory. A static religion cannot cope with the demands of a dynamic life. Asked to comment on the challenge facing religious institutions in South Africa, his says tellingly, "It has something to do with reaffirming their roots. It is to replicate in the contemporary context the liberating dimensions which are the foundation of religious aspirations. Marxists and religious people owe one another a whole bunch of mea culpas. We actually have a hell of a lot in common."

Slovo is reminded of one of Lenin's conciliatory comments on religion "We must stop arguing about whether or not there is a paradise in heaven. Whatever we may believe about that matter, let's build a paradise on earth"

"That's about where I am at," he says. "And should I eventually discover that there is a paradise in heaven, that would be a bonus!"



# Rightwingers gather to discuss 'abuse' of church

Members of Afrikaans reformed churches who are opposed to church involvement in the Rustenburg Consultation and Peace Accord will meet in Bloemfontein today to voice united dissent.

CARINA LE GRANGE reports.

A large group of Afrikaans-speaking people have problems with these matters and are concerned about the abuse of the church in this way," Professor Raath says.

Church and Society last year described apartheid as a sin and heresy. The earlier form of Church and Society in 1986 — which only rejected apartheid with qualifications — had led directly to the formation of the APK.

APK leadership has repeatedly been challenged on its new direction on apartheid — most recently by Conservative Party leader Dr Andries Treurnicht who has challenged the church to take disciplinary steps against him for his support of apartheid.

The NGK has refused to back down or moderate its newly adopted rejection of apartheid and has been strengthened by the support given to its decisions by regional synods recently, including from traditionally conservative areas such as in the Transvaal.

"abuse" of the church for political aims as in the Peace Convention and the Rustenburg Consultation held last year and more generally in the reform process in the country, organiser Professor Andries Raath says.

Members of church involvement in the Rustenburg Consultation and Peace Accord will meet in Bloemfontein today to voice united dissent.

At the RCC, the general theme was one of opposition to apartheid and an unprecedented unity was forged between a wide range of mainline South African churches, including many which had never in the past had any contact.

One observer of church affairs has said this week that the influence of the groupings in Bloemfontein was not expected to be more than the "most negligible" on specifically the NGK and the Gereformeerde Kerk. The other two churches are, and have always been, conservative already, he said.

But right-wing dissidence has been underestimated before. If this is the start of previously independent groups giving up that independence to forge strength in unity, it should perhaps be paid some attention. □

The churches are the Ned Gerel Kerk (NGK), the Gereformeerde Kerk (Doppers), with Potchefstroom headquarters; the Afrikaans Protestantse Kerk (APK) which split from the NGK almost five years ago and which has an all-white membership; and another all-white church, the Nederduitsch Hervormde Kerk.

On the agenda will be the "abuse" of the church for political aims as in the Peace Convention and the Rustenburg Consultation held last year and more generally in the reform process in the country, organiser Professor Andries Raath says.

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# Theologians plan investment code

By Phil Molefe <sup>Story</sup> 18/11/91

The Kagiso Trust and three leading theological bodies are planning a major consultation in order to work out a code of investment for South Africa.

The consultation, which will take place between February 10 and 13 at Broedestroom, will be hosted by the Kagiso Trust, the

SA Council of Churches (SACC), the South African Catholics Bishops Conference and the Institute for Contextual Theology.

The theme is "Towards a code of investment — ethics for South Africa's international economic relations".

SACC general-secretary the Rev. Frank Chikane said that

(28) ~~278~~  
the talks would bring together representatives of trade unions and business and political bodies, as well as experts on economics.

It would create a reflective interaction with church leaders and theologians on "the need for investment with justice in the present and future South Africa", he said.

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# Farewell to tough enemy of apartheid

THE impressive farewell service for the Most Rev Denis Hurley, Catholic Archbishop of Durban, at the weekend could be a little premature. There's still no word from the Vatican about his successor.

Dr Hurley, longest-serving of all the world's Catholic bishops, said: "I had expected an announcement to be made by now, but the process of selecting a successor might take about three more months."

He said it was with considerable reluctance that, a year ago, he offered his resignation to the Pope on reaching the stipulated age of 75 — but now, he's looking forward to retirement.

He hopes to take on a part-time pastoral job in or around Durban, possibly helping in a parish or promoting the Catholic Church's pastoral plan for South Africa, which emphasises the church community's role in serving society. However, he will set aside three or four hours daily for his writing.

He has in mind a book of memoirs, recalling what has happened in the church and in South African society in the past 60 years — and one wonders just what he will have to say about people like the late Dr Hendrik Verwoerd, advocate of the apartheid policy.

He also plans a book linking personal piety and Christian social involvement. This, basically, concerns the way in which people, through their personal Christian behaviour and prayer, can and should influence the political, cultural and social situations in which they live.

He sees this as the most important dimension of Christian life today — but putting that message across in apartheid South Africa has been one of the most frustrating tasks of his career as a bishop, which began in 1947, just before the National Party came to power in 1948.

"In South Africa, we have seen the difficulty experienced by white Christians to be really concerned about the poverty of blacks and the deprivation of their human rights," he said.

There was a time when Dr Hurley himself saw nothing wrong in segre-

Catholics assemble in Durban on Sunday to bid farewell to Archbishop Denis Hurley, 76, renowned for his crusade against apartheid during nearly 45 years in office. TERRY McELIGOTT chats to him about retirement and the future ...



**"CRUSADER" RETIRES:** Archbishop Denis Hurley, who is going into retirement after 45 years as Archbishop.

gation. That was in his childhood and youth, growing up in a segregated society long before the Nationalists and apartheid.

"But, coming back from Rome as a priest in 1940, I became extremely aware of a gap between Christian faith and social practice in South Africa."

He sees the "lowest points" of his career as the almost complete suppression of mission schools in the 1950s, when Dr Verwoerd was Minister of Native Affairs, and the period from 1984 up to 1989, "marked by violence and states of emergency and repression".

But after the dark days of apartheid has come a new dawn, and he sees President De Klerk and African National Congress president Mr Nelson Mandela as "providential persons".

He regards both men highly, adding he would hate it if any involvement of security forces in fomenting violence could be laid at the door of the president in any way.

He sees hope in the attitude of many young people, who are far less colour-conscious than their parents.

He attributes this change to many factors, among them the exposure of today's younger generations to top black pop singers, sportsmen, entertainers, presidents and others.

"Bill Cosby has preached the Gospel beautifully on television — and people like Muhammed Ali have played their part," he says. Dr Albert Hertzog, who fought against TV — the "little bioscope" as he called it — for so many years, was shrewd enough to realise its liberalising influence).



# Blacks favour Church says Chief Buthelezi

Southern 2/12/91

KWAZULU Chief Minister Mangosuthu Buthelezi said at the weekend that the spread of Christianity in South Africa had also influenced black South Africans' "basic grassroots, deep-down rejection of communism, apartheid and racism".

Buthelezi made the comment while opening two new wards at St Mary's Missionary Hospital at KwaMagwaza in Natal.

He said this particular Christian missionary hospital had always been of great historic significance to the Zulu people.

It stood on the site which had been donated to the church by Zulu King Mpande ka Senzangakhona after he embraced Christianity.

The first clinic was opened in 1887 by Dr James Petrie immediately after the Zulu War resulted in the partition of the Zulu kingdom into 13 different chieftainships.

He also felt "somewhat sentimental" about Bishop Vivyan, who laid the foundation stone in 1913 for the permanent three-storey hospital built there, as the bishop had had close links with his family.

Vivyan had confirmed his late mother - the Princess Constance Magogo ka Dinuzulu - at St Mary's Church in Nkonjeni.

Buthelezi warned it was important never to underestimate the influence of the Christian Church in South Africa's history.

"I see black South Africa's basic, grassroots, deep-down rejection of communism and apartheid and racism, and that same grassroots society's acceptance of multi-racialism and democracy as the product of Christian input."

## Directives

He ranked the work of the "humble" missionary in places like KwaMagwaza, Mahlathini, Vryheid, Dundee and elsewhere as "being fundamentally more important than all the councils and synods of the churches, and all the directives of bishops and archbishops".

"Two descendants of the man Zulu, after whose name our nation is known, became bishops of their church, namely Bishop Alphaeus Zulu and Bishop Lawrence Zulu."

St Mary's, as a missionary hospital, remained a pivotal part of Zulu history, where medical care was provided in a place "where everything had to be struggled for and fought for and argued for". - SA Press Association.



MANGOSUTHU BUTHELEZI ... no communism

# Millions spent to 'convert' coloureds

Weekly Mail

**A** GOVERNMENT-FUNDED organisation is being used to spread National Party propaganda in the coloured community, under the guise of "Christian cultural" aid.

An investigation by *The Weekly Mail* suggests that over R12-million has been paid out over a three-year period to the South African Christian Cultural Organisation (Sacco) and its affiliates — most of whom operate in the coloured community.

Sacco chairman Ds Du Plessis Strauss admitted his organisation received R34 000 from the House of Representatives earlier this year and was expecting further funding from the same source. However, the origin of the rest of the funding remains a mystery.

At the centre of the web is a mysterious former assistant director of national education, turned private entrepreneur, Dr Louis Pasque, who was awarded the Star of Africa in 1987 for "services to state security" and also does consultancy work for the coloured Labour Party.

Pasque was the head of a close corporation, Adult Education Consultants, which he said had helped set up a range of Christian cultural organisations in coloured communities across the Cape. It also helped establish a network of consultancies, apparently manned by white Afrikaners, to provide the organisations with training and other services. Its funding came via the Pretoria-based South African Board of Trustees, of which Pasque is a member.

He told *The Weekly Mail* that funding for the project had come from Afrikaner well-wishers who wanted to uplift the coloured community but wished to remain anonymous. Funding had also come from large businesses such as Sasol and Gencor, he said. However, representatives of both these companies emphatically denied they had provided financial assistance of any nature to the board or Sacco.

According to a former executive secretary of the Sacco-affiliated North-West Cape Christian Cultural Organisation (NWCCCO), Pedro Saal, many of the training courses offered were heavily ideological in content.

From early 1989, when the NWCCCO was founded, the emphasis was on the "total onslaught" against South Africa, he said. "We were warned that the African National Congress and the United Democratic Front were out to destroy the country. There were also lectures on the dangers of communism."

In June last year — after the National Party's historic switch of political direction — "phase two" of the training programme was introduced, Saal said. This significantly shifted the emphasis to the need for the coloured community to support the NP and to vote for it "when the time came".

The virtues of free enterprise were extolled and participants were warned against the danger of "taking other people's possessions".

He said the lectures were given by the Kimberley-based consultancy Dia/Plus and by Pasque's Adult Education Consultants. Phase two of the training programme had been introduced at a week-long seminar by Sid Viljoen, of Adult Education Consultants, and two instructors from Dia/Plus.

"It made us very angry," he said. "We told the consultants they mustn't come with the Bible in their open hand and politics behind their back."

Dia/Plus manager Johan van Vuuren told *The Weekly Mail* they provided "financial and other advice" to these organisations, and acknowledged they gave "information about political parties".

"Anything they asked us for we gave," he explained.

Ds Strauss said one of the aims was to "explain the views of all political groups in the South African arena, because we're moving to a democratic society".

Stellenbosch University-based Sacco consultant Johan van Balen said the main purpose of the organisation was the "upliftment of people in need and in poverty" and stressed it was not a party-political group.

Earlier this year, he said, it had come into conflict with "liberal thinkers in the NG Sendingkerk", who did not approve of what it was doing in the coloured community.

Saal said that when he was dismissed from the NWCCCO earlier this year, the organisation was receiving a monthly budget of R24 000 from the South African Board of Trustees, an amount directly linked to the size of its membership. It was also provided with three new vehicles worth

National Party propaganda is being spread in the coloured community under the guise of 'Christian culture'. A Weekly Mail investigation reveals that more than R12-million has been spent on the campaign.

**BY DREW FORREST and GAVIN EVANS**

R90 000, as well as office and audio-visual equipment worth about R40 000.

The NWCCCO was one of Sacco's 15 other affiliates, according to Van Balen. These included branches in the coloured areas of Kimberley, De Aar, the Cape Peninsula, Port Elizabeth, East London, Ceres and Vredenburg, as well as several organisations in the African communities.

If they all received the same funding over a three-year period as the NWCCCO — and the Peninsula branch is likely to have received much more — the money involved would total more than R12-million.

Saal also said officials of the various organisations were brought together on a regular basis for weekend training courses at expensive hotels and resorts at no cost to themselves.

of one of the Dia/Plus staffers. This had been for R14 000.

He also understood that Dia/Plus' predecessor in Kimberley, Joset Housing and Management Services, had been given more than R2-million to establish new cultural organisations in the Transvaal and Free State — a project which never got off the ground.

A number of incidents had made him suspect direct government funding of the project, Saal said:

● Pasque had repeatedly dodged questions about the source of funding, finally telling the NWCCCO that it had come from "donors who wished to remain secret".



**Mystery man ... Dr Louis Pasque**

In addition to Dia/Plus, he knew of three similar consultancies in other parts of the country. The Cape Peninsula consulting organisation, called Go-High, according to Saal, is not listed in the phone book.

Saal said he had seen the monthly pay-cheque

● The Dia/Plus manager, Johan van Vuuren, had told him the NWCCCO would have to become self-sufficient after 1994, "when elections have taken place".

● The NWCCCO's vehicles had been purchased for it by a Pretoria outfit called the "Central Co-ordinating Control Company",

● TO PAGE 8

# Money for 'converts'

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●From PAGE 3

which Van Vuuren admitted was "connected" with Dia/Plus. "They provide finance and hire out some stuff to us," he told *The Weekly Mail*. This "company" is not listed in the electronic Yellow Pages or the Pretoria phone book. Van Vuuren also said he often met Pasque.

●When the NWCCCO had decided at one point to break links with Dia/Plus, Saal was contacted by a Mr Venter in Pretoria. The latter had warned him to get the decision reversed, or the money would stop.

●An executive secretary of another "cultural" organisation had "sworn blind" to Saal that the ending of the war in Namibia had released funds which the government wished to use in the coloured community.

●House of Representatives MP Piet Meyer had told him at an Upington conference that he knew Pasque, who spent much time at parliament, had "more money at his disposal than you know of".

Pasque admitted that they had received funds from the House of Representatives, but denied any other government funding. He also said a delegation was sent to the Netherlands and as a result the organisation received money from the Tear Fund.

He said Adult Education had "done some training" for the cultural bodies and had helped set them up after asking community leaders if they wanted assistance. The groups were doing "brilliant" work in such areas as feeding schemes and literacy.

He declined to say how much money the South African Board of Trustees had spent and to reveal its sources of finance, other than to say that Sasol and Gencor had contributed, as well as Afrikaners who "thought dearly" of the coloured people. Confronted with Saal's claims about the NWCCCO's budget he said: "I don't know if that's true. You must ask them."

Saal's claims of political indoctrination were nonsense, he said.

# Churches urged <sup>28</sup> to push for peace

The Argus  
Correspondent

DURBAN.— The Most Rev Denis Hurley, Catholic Archbishop of Durban, has urged South Africa's churches to promote peace and positive social change.

The Archbishop, speaking at the Diakonia organisation's Christmas service at the Central Methodist Church here, said no Christian should remain indifferent and withdrawn in the face of enormous changes taking place.

The Christian community could make a large impact if it were to concentrate a significant part of its evangelising time to promoting peace and co-operation.

Each church, according to its own tradition and methods of communication, could promote within itself a widespread concern for peace and co-operation "biblically based, Christ-based".

"Perhaps a monthly service on the theme of peace and co-operation in the light of God's word, or perhaps programmes for prayer groups, faith-sharing groups, social concern and justice and reconciliation groups."

In predominantly African congregations it would seem desirable to promote the Peace Accord. In others it might be necessary to concentrate on openness to change.

It would be "wonderful" if whites could be persuaded to welcome the changes, he said.



# Christians asked to help peace

Sowetan 10/12/91

28

**THE Catholic Archbishop of Durban has suggested that Christian churches throughout South Africa should embark on a vast effort to promote the peace process and positive social change.**

The Most Rev Denis Hurley, speaking at the Diakonia organisation's Christmas service at the Central Methodist Church in Durban on Sunday, said no believer in God should remain indifferent and withdrawn in the face of the enormous changes taking place in South Africa.

If the whole Christian community were to concentrate a significant part of their evangelising time and effort to promoting peace and co-operation, they could make a splendid contribution.

"If a whole complex of churches were to be associated in a common effort, think of the impact that they would have.

"I try to picture the scene: each church, according to its own tradition, organisation and methods of communication, promoting within itself a deep and widespread

By MONK NKOMO

concern for peace and co-operation in our country, a concern biblically based, Christ-based.

"It might start with a statement from the authority of that church setting out the vision of all that the church should do and prescribing or suggesting ways and means of bringing the vision to life - perhaps a monthly service concentrating on the theme of peace and co-operation in the light of God's word, or perhaps programmes related to the same theme for prayer groups, faith-sharing groups, social concern and justice and reconciliation groups."

In predominantly African congregations it would seem desirable to promote the Peace Accord vigorously.

"How wonderful it would be if the white population could be persuaded to welcome and co-operate with the changes that must come."

w/maw  
13/12-18/12/91 (28)  
Sacco got funds from Holland (28)

w/maw 13/12-18/12/91  
By PAT SIDLEY

THE South African Christian Cultural Organisation (Sacco), linked to alleged Military Intelligence front Adult Education Consultants, has raised money in The Netherlands to fund an exploration into rural upliftment for coloureds in South Africa.

A team of three, led by Sacco Dutch Reformed Mission Church minister Péter Du Plessis Strauss, visited an evangelical charity known as the Tear Fund in The Netherlands in September and hopes to raise further money from the Dutch government.

Two Dutch academics are in South Africa at the invitation of Sacco, their trip sponsored to the tune of about R6 000 by the Tear Fund.

This was confirmed by Strauss, who said he, Vredenberg headmaster Len Davids, and Sacco project minister Pastor Willie Lackay had gone to raise money for agricultural projects.

Speaking from The Netherlands, Tear Fund representative Jaap Bogaards told *The Weekly Mail* that three "pastors" had visited his organisation saying they acted for the coloured community.

Bogaards said the trio had contacted the Free University in Amsterdam and had arranged for one of the lecturers in development to visit the country. They wanted an expert from Agro Transfer in The Netherlands, which is linked to a Christian agricultural college, to come to South Africa.

Stellenbosch University lecturer and Sacco consultant Johan van Baalen said last week that the Dutch visitors would be meeting Piet Meyer, a minister in the House of Representatives, which had funded Sacco in the past.

Although the trio all purported to be ministers, Strauss is no longer in the full-time employ of the Mission Church.

Davids is the headmaster of Panorama Primary School in Vredenberg and Lackay is not working as a pastor at all.



# Bids to sway PAC over talks

*South Africa 26/12/91*

~~28~~ ~~28~~ ~~28~~

DELEGATIONS from the South African Council of Churches and the Commonwealth met separately with the Pan Africanist Congress in Johannesburg yesterday to discuss the movements position on the negotiation process.

The SACC delegations met for an hour before deciding to resume talks later in the day. The PAC officials left to keep an appointment with the Commonwealth delegation, in South Africa to observe the Convention for a Democratic South Africa which starts today.

Yesterday's meeting was convened by the SACC, whose delegation was led by its general secretary, the Rev Frank Chikane. The PAC delegation was led by deputy president Mr Dikgang Moseneke.

"Church leaders have expressed concern, prior to last weekend's decision by the PAC not to take part in Codesa, that the negotiation process should include as many parties and groups as possible."

The PAC delegation remained defiant after a



**MOSENEKE**

three-hour meeting with the Commonwealth observers.

Moseneke said the observers largely agreed



**CHIKANE**

with his organisation on why the PAC had pulled out of the Codesa preparatory meeting of December 8, *Sapa*.

**More about Codesa on**



# Boesak: Funding probe completed

Staff Reporter <sup>(28)</sup> CT 28/12/91

AN urgent and thorough investigation into the financial affairs of the Foundation for Peace and Justice, of which Dr Allan Boesak is director, has been completed, the director of fund-raising confirmed yesterday.

Mr Alwyn Jacobs said he completed a report on the investigation and would send it to Dr Boesak after January 6 when the foundation's offices reopen.

The contents of the report may not be made public until Dr Boesak had seen it, Mr Jacobs said.

The investigation was started after persistent media reports about a dispute between the foundation and the Bellville South Dutch Reformed Mission Church since the two organisations split when Dr Boesak resigned as minister.

CHURCH AND STATE

1992

# Church leading the way

*Sowetan 28/11/92*  
THE peace initiative will take another step forward this weekend when members of churches, political groupings and church-related organisations meet for a seven-day workshop at Broederstroom.

Presiding Methodist Bishop Stanley Mogoba will deliver the keynote address on Sunday at a two-day consultation which will precede the workshop.

The church took this initiative after requests by a wide range of people and organisations, including the African National Congress and President FW de Klerk, for it to get involved in peace and reconciliation.

An ecumenical organisation, led by Mrs Emma Mashinini and Mr Chris Mbileni, will host the "Empowering for Reconciliation with Justice" workshop.

Among supporters of the event is the Anglican Archbishop of Cape Town, Desmond Tutu.

# Church plans courses on peacemaking

By ISAAC MOLEDI

CHURCHES will organise a one-week non-aligned training course in mediation, negotiation, reconciliation and peacemaking at the Alpha Training Centre in Broederstroom, north-west of Johannesburg.

The training course, which will begin on February 1 to 7, is conceived as an ecumenical contribution to the implementation of the National Peace

*S. Duvet-en 30/1/92*  
Accord.

It is endorsed by a broad ecumenical group that has the support of prominent South African Church leaders and several political groups, the South African Council of Churches said.

"We are not going to discuss negotiations or parties' ideological positions, but what makes for peace.

"Our understanding of peace is not the absence

of war but the presence of justice," the organising committee member Mr Vuyisile Ndabeni said.

Methodist Bishop Stanley Mogoba, who is also vice chairman of the National Peace Committee, will give a keynote address on February 1 and 2.

The PAC, ANC, Inkatha Freedom Party, the Government, the Democratic Party and the Azanian Peoples Organisation were also invited.

28  
**Train killings.  
Nats accused**

THE Southern African Catholic Bishops' Conference has accused the Government of being responsible for the ongoing killing of innocent people on trains.

Addressing a Press conference at the end of a plenary session at the St John Vianne Seminary in Waterkloof, Pretoria yesterday, SACBC president Bishop Wilfred Napier said the violence sweeping the country was neither random nor spontaneous. It seemed well co-ordinated, he said.

Sowetan 30/11/92



# Bishops' letter urges indaba on economy

By Carina le Grange

The South African Catholic Bishops Conference (SACBC) yesterday proposed the formation of a Codesa-like consultation to develop a new "sound economic policy".

The proposal was made in a pastoral letter, "A Call to Build a New South Africa", which appeals to the Catholic community to take part in and work for the establishment of a democratic society.

## Thrash out

The SACBC suggested that the Government, the business community, trade unions, and the development and small business sectors attend the consultation to "thrash out a new economic system — what we have now doesn't work".

The pastoral letter was released at a press conference in Pretoria following the clo-

sure of the annual plenary session.

It will be read in all Catholic churches during Lent (which begins on Ash Wednesday (March 11).

The letter stressed the need for a new democratic order, saying that democracy on its own could not solve all the country's problems.

"We also need economic justice, a fair distribution of the wealth of the country among all its people.

"We have a society in which there is a sinful difference between the very rich and the very poor.

"Less than 5 percent of the population own 88 percent of the personal wealth of the country.

About 6 million people — between 25 percent and 40 percent of those able and willing to work — are unemployed and only 12 percent of school-leavers are likely to find jobs.

"One million people are homeless and 7 million live in squatter camps," the SACBC

said.

Archbishop Denis Hurley said people would say the church had tackled political issues in the letter — but the church believed politics depended on moral standards.

"Transformation can only succeed if certain moral standards are supported and maintained," he added.

Intended to be the basis of discussion, the pastoral letter also expressed thanks for the National Peace Accord adopted in September and the formation of Codesa.

## Tolerance

It further emphasised the need for democracy and tolerance and proposed a code of conduct with regard to politics for Christian communities.

● Statistics quoted were provided by Stellenbosch University, Professor Francis Wilson of the University of Cape Town, the South African Institute of Race Relations and the Land Committee.



Archbishop Denis Hurley . . . politics depends on moral standards.

# Religious <sup>(28)</sup>

## groups plan

### own charter

STAR 31/1/92  
Staff Reporter

Concerned about being left out when the new constitution is drafted, religious groups are preparing to draft a Charter on Religious Freedom.

February 23 sees the beginning of the process to draft a national Charter on Religious Freedom at the Transvaal College of Education in Laudium, Pretoria. The workshop is expected to be attended by about 100 representatives from the Hindu, Muslim, Buddhist, Jewish, Christian and other religious faiths.

Workshop planning committee chairman Professor Klippies Kritzinger said various religious communities which attended a conference on Religion and State Relations last December, mandated the World Conference on Religion and Peace in South Africa (WCRP) to produce the charter.

Religious communities cannot leave it up to the drafters of a new constitution to formulate clauses on religious freedom, said Professor Kritzinger.

The charter aims to:

- Influence the way clauses on religious freedom are included in the new constitution.
- Engage religious communities in debate about the implications of religious freedom in South Africa.
- Give all members of different faiths the opportunity to shape the future constitution.
- Spell out how religious groups would relate to the state and to one another.
- Inject a life of affirming spirituality into the South African value system.

# 5 percent only enjoy SA wealth

Sowetan 12/2/92

**EIGHTY-EIGHT** percent of South Africa's wealth was designed to be enjoyed by only five percent of its population, SA Council of Churches general secretary the Rev Frank Chikane said.

Opening a church conference at Broederstroom on Monday night, Chikane said apartheid entailed "gross mismanagement of the economy".

"It is also a fact that successive apartheid governments have guided this country on faulty and ill-conceived macro-economic principles," he said.

He blamed the country's present economic position

on:

■ The introduction of the homeland system "with its dual economic contradictions of a racist migratory system and the multiplication of structures of public administration leaving South Africa with 14 education ministries"; and

## Monopoly

■ Massive subsidies given to white farmers "who command a politically determined monopoly over agricultural production".

"Sanctions cannot be blamed as the primary source of the poverty of our people and South Africa's structural economic ills."

The country's salvation, however, did not lie "in an

uncritical and undemocratic subjection to IMF and World Bank policies which caused misery in Third World countries".

Addressing a four-day consultative conference expected to come out with an authoritative code of investment for foreign companies, Chikane said pressure had to be maintained on South Africa until there was "an acceptable form of transitional arrangement" to replace the current Government.

The conference has been convened by the SACC, the Southern African Catholic Bishops Conference, the Institute for Contextual Theology and the Kagiso Trust.

# Crossroads church to be shifted for fourth time

By Sabata Ngcai

South 13/2 - 19/2/92

WEDNESDAY morning in Crossroads saw an unusual sight — a Catholic priest, a nun and members of their congregation tearing down their church to erect it somewhere else.

What made the scenario even more intriguing was the fact that this is not the first time the church was moved — it has changed location three times in the past and another move is imminent.

The Crossroads Catholic Church, which has suffered violence, fire and flood, is now the latest victim of forced removals in the squatter camp.

The Crossroads Town Committee (CTC) gave the church notice to vacate its site last year to make way for upgrading and developing the area.

Crossroads' parish priest, Father Desmond Curran, was forced to load the church building material onto his van and take it to the new premises.

On Wednesday morning he was on the scene, loading chairs and boxes and generally supervising people dismantling the wooden poles and iron sheets which form the structure of the church.

"Although this is an unfortunate incident, we are moving voluntarily, as we do not want to stand in the way of development," said Father Curran.

"At our request the town council delayed the removal until after Christmas last year.

"According to the lease agreement between the Roman Catholic Church and the local authority, we were entitled to six months' notice before vacating the premises.

"We then sought legal advice and our lawyers said we were entitled to remain on the premises.

"They advised us to seek a court interdict on the matter, but we decided against legal action as it was too expensive."

Father Curran said the church was established in 1981 when they purchased a concrete building in the squatter camp.

In 1987 the church was destroyed in a fire, and a wood and iron structure was built to replace it.

This week was not the first time the church was moved — it had to be shifted to a higher site when it was flooded twice during a heavy winter rainfall.

"This church has played a very im-



## Father Desmond Curran

portant role in combating violence in the area," said Father Curran.

"We have been able to bring many people to the church, where peace and justice prevail."

One of the demolishers, Mr Sam Ndima, a member of the Crossroads Residents' Committee, said he was not there to demolish the church on the instructions of the CTC, but because residents had decided to move the church.

Church members at the scene on Wednesday morning expressed sadness at the destruction of the church.

"I am very sad about what is happening as the building will now be erected for the fourth time," said Mr Ceries Dyanyi.

"This is very inconvenient for church members as they now have to walk long distances to reach their church.

"It is a very sad thing to take the church away."

Mr Petros Mbulge, a church member who has been involved in rebuilding the church before, said: "I have struggled to build this church many times and for many years.

"Now that it has been demolished, I'll have no alternative but to erect the building again."

However, it already appears the church will have to be moved for the fifth time. The site the CTC has allocated for it — in Lower Crossroads — is available only until a permanent suitable site becomes available.

A charity organisation, Mfesanane, has allowed the church to use its premises for services this Sunday.

Father Curran is confident his people would have rebuilt the church in time for the following week's services.

# Foreign investors 'allies of oppressor'

By Carina le Grange

Foreign companies and banks that thought of investing in South Africa now were allies of the oppressor, South African Council of Churches general-secretary Dr Frank Chikane said in Broederstroom yesterday.

He said the time to lift economic sanctions would come only when all South Africans had been given maximum participation in decision-making on matters affecting the country and their future.

Dr Chikane was speaking at a press conference at which a draft code of conduct with regard to investment was announced after a four-day consultative conference.

## Influence

The title of the code is "Towards a Code of Investment Ethics for South Africa's International Economic Relations".

The consultation was organised jointly by the SACC, the South African Catholic Bishops Conference, the Institute for Contextual Theology and the Kagiso Trust.

The proposed code of conduct would not be an economic policy document, however, but would "influence and complement" Government actions and domestic and foreign companies after sanctions were lifted.

Initial suggestions include provision for the monitoring of such a code.

The document emphasises social and moral obligations and says foreign investment should be regarded with caution since it "tends to withdraw wealth out of the country".

## Advance

Guidelines include suggestions for affirmative action to advance the position of black people, and women in particular, as well as to redress the urban/rural imbalance.

No date has been set for the formalisation of such a code. This could be done only after wider consultation with all the interested parties.

More immediately, a call was made on the church to establish an ecumenical task force on economic matters.

The corporate community was urged to take part in the transformation of South Africa by adhering to ethical codes of conduct in keeping with the priorities of the people of the country.

# US church row over policy on SA

By Hugh Robertson  
Star Bureau

STRE 21/2/92  
WASHINGTON — A

clash over policy on South Africa threatens to divide the 5.2 million members of the Evangelical Lutheran Church of America and the 42 000 clergy and office bearers who depend on its huge pension fund.

A legal challenge to the church's official "socio-political investment strategies" has been launched by three of the denomination's clergy, who allege that the church's pension fund, now valued at \$2.1 billion (about R6.2 billion), would have been worth at least 10 percent more if there had not been a ban on investing in companies that do business in, or with, South Africa.

The Reverend Thomas Basich, his son the Reverend Matthew Basich, both of Minneapolis, and the Reverend Judith Boal of Pennsylvania, also accuse the church of blacklisting companies on the grounds of their records in labour relations and environmental

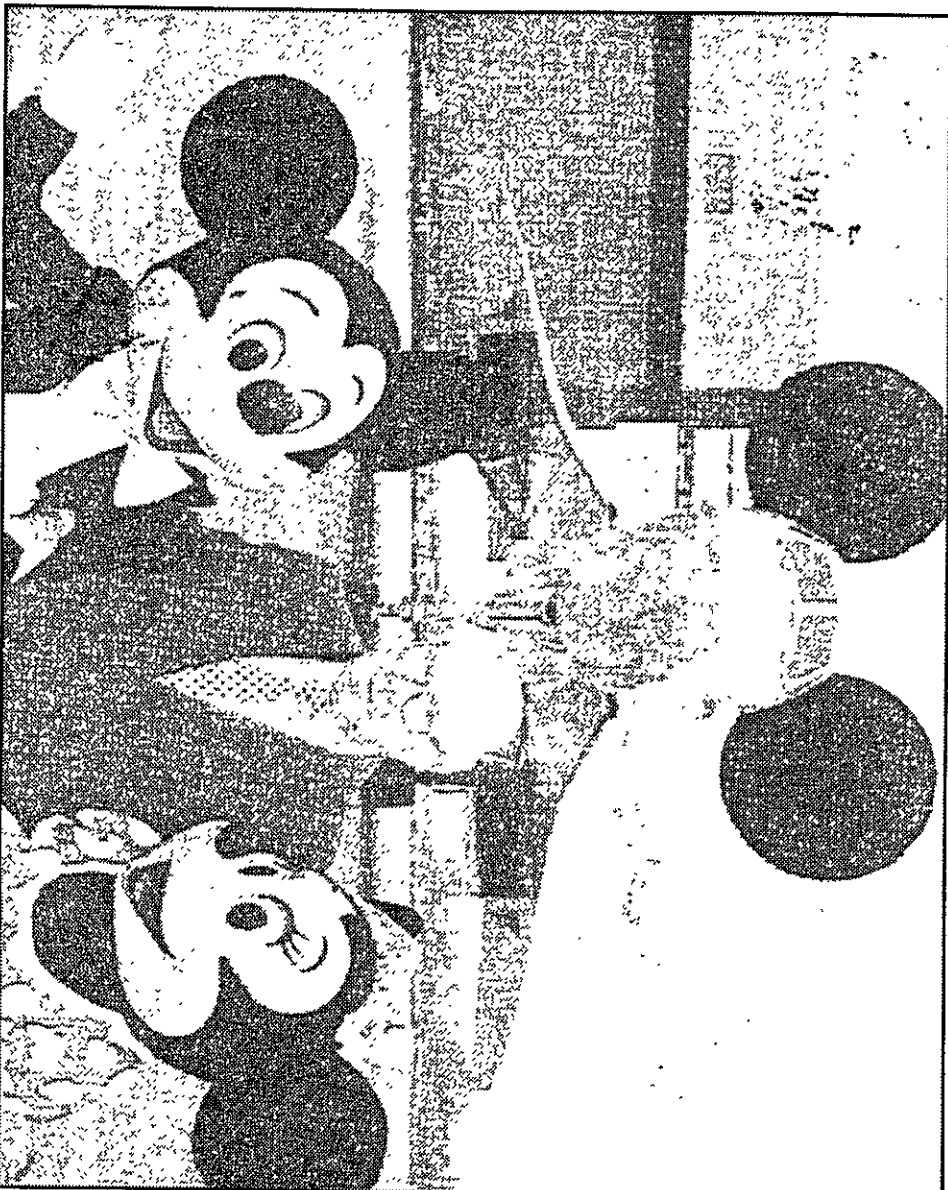
conservation. This, they argue, should not be the basis for militant action by the church or its pension fund.

In a brief court action last week, a judge ruled the three clergy could not claim to represent all members of the pension fund. But rather than accept this ruling, the three have launched an appeal to members of the church for support.

The result, their lawyers say, has been an enthusiastic response from hundreds of church members in 23 states and a growing movement to challenge the church's policy.

"The battle has just begun," one lawyer said. The three clergy stress that while they might personally support some of the political objectives behind the church's investment policies, they refute the church's right to conduct militant action of this nature, and challenge the right to use the pension fund for this purpose.

Lawyers say they are likely to make a new court bid to challenge the church's policy in the next few months and that the response to the campaign has been "most encouraging - in fact surprising."



A Mickey Mouse affair . . . Disney characters Mickey and Minnie with Lord King, chairman of British Airways, at Heathrow Airport this week. The Concorde behind them has been adorned with a giant pair of Mickey Mouse ears to mark the decision to make BA the preferred airline of Euro Disney now under construction near Paris. Picture: AFP

# Mixed views from the churches

By PAT SIDLEY

*W/may 28/2 - 5/3/92*  
THE Dutch Reformed Church, often dubbed "the National Party at prayer", will not be advising its congregants to vote for President FW de Klerk. It will not tell them which way to vote at all.

It will, however, urge them to participate in the election, according to DRC assessor Professor Johan Heyns, whose church has a substantial number of Conservative Party members among its ranks, including CP leader Andries Treurnicht.

"I don't think it is the task of the church to state explicitly how people should vote, but it is our task to try to urge them to participate in the voting," Heyns said.

The president of the Southern African Catholic Bishops Conference (SACBC), Bishop Wilfred Napier of Kokstad, and his bishops have urged parishioners to participate and vote yes.

A yes vote was a clear apology for apartheid and would indicate a desire for

peaceful, if difficult negotiations, a statement from the SACBC said. Napier said a church needed to give moral and ethical direction in an issue like this.

The South African Council of Churches (SACC) has, however, decided to stay quiet on the issue — for the time being at least.

In a statement it expressed concern that the calling of the referendum would add to insecurity and instability of society and that it could lead to a delay in the negotiating process "at best — and a full racial conflict, even civil war, at worst".

SACC general secretary Reverend Frank Chikane stressed that while De Klerk had a right to consult his constituency, this should not be construed as meaning that he approved of a racial referendum.

Chikane and the Anglican Bishop of Johannesburg, Duncan Buchanan, pointed out that until a new constitution was in place, all those statutes removed from the

book could simply be put back.

However, he and many of his priests in white parishes will be urging voters to vote yes. "It's a horror to have a white referendum which looks and feels like it is a white veto ... but we have to vote yes."

"If somebody steers a boat on to the rocks and it starts sinking, you do not ask too many questions at that point. You refloat the boat and then sink the captain," he said.

South Africa's Chief Rabbi Cyril Harris said that the South African Jewish Board of Deputies would call on all South Africans with a vote — not only the Jewish community — to vote yes in the referendum, and he would be urging all the Orthodox rabbis to deliver this message in synagogues during the runup to the poll.

"More important than South Africa winning the World Cricket Cup is that we win the approval of the world for a democratic South Africa," he said.

STAR 6/3/92

# Buthelezi seeks Christian Codesa

Own Correspondent

DURBAN — A call for a Codesa-type Christian exercise to enable churches to agonise about what they should be doing to bring about the new South Africa was made yesterday by the Chief Minister of KwaZulu, Mangosuthu Buthelezi.

"We have a very substantial exercise taking place in the form of the Convention for a Democratic South Africa, where 20 different political parties are grappling with the problems of what kind of society we need and how we should get there," he said.

Why was there not a Christian Codesa for the

new South Africa, he asked.

Chief Buthelezi <sup>(28)</sup> was making the main address at the 19th KwaZulu Legislative Assembly prayer breakfast in a central Durban hotel attended by hundreds of businessmen, political leaders, KwaZulu representatives, churchmen and diplomatic representatives in Durban. The theme of the prayer breakfast was "Getting our land back". <sup>(425)</sup>

"Right now, if our land were returned to us in all its fullness, I wonder whether we would know what to do with it? How do we cope with the vastness of the poverty problem in South Africa?

"How do we grapple with the problems which arise out of black communities which are torn apart by violence and are now characterised by a cult of intolerance?"

"I ask these questions because unless we have answers to them we will not be able to receive our land back from apartheid and from bad politics.

"These are questions which legal parties cannot answer on their own. The State cannot direct answers to them.

"The Church needs to discover the answers with the State and political parties as it ponders on the meaning of the Cross for South Africa today," the chief said.



# CP dragging religion into politics — De Klerk

STAR 7/3/92

PORT ELIZABETH — President de Klerk sternly reprimanded Conservative Party leader Dr Andries Treurnicht last night for dragging religion into politics.

Mr de Klerk said that as former editor of the NG Kerk's Die Kerkbode, Dr Treurnicht had "dragged many a controversy into his church. He mustn't drag them into politics now".

Mr de Klerk deviated from his standard referendum speech to address an issue which he said had already been raised in the Potchefstroom by-election campaign.

"I am speaking of attempts and strategies to drag religion into politics.

"In Potchefstroom there were already some noises about the way in which Codesa was opened and that we (the NP Government) believed in many gods, and this has be-

come a central theme of the CP attack on us."

Dr Treurnicht had also walked out of a church last Sunday.

Now there gossip was circulating "for instance that we pray only to almighty God because we no longer believe in the Trinity".

The CP was clearly trying to make a case that those Christians in the NP, or who supported it, were not true Christians.

## Controversy

"I say, and all Christians say with me, that we take exception to these tactics. Dr Treurnicht took many a controversy into his church when he was the editor of Die Kerkbode. He mustn't now drag these into politics."

Mr de Klerk said he was an ordinary member of a Protestant church and believed in all

the basic confessions.

"Even though I am a cracked vessel, my colleagues and I try our best to present everything that we do to the revealing light of God.

"Dr Treurnicht has dragged this matter in by the hair.

"I want to say tonight that when it was decided how Codesa was to be opened, we and others with us were a little uncomfortable and felt a little strange.

"As there was some polemic about it, we should perhaps do it differently in future. But that is no reason to vote 'no'.

"Come let us as Christians at least find unity around our Christianity, but don't allow politics to put pressure on that unity."

This remark was met with loud applause and calls of "Amen!" from the audience of 1 000. — Sapa.

(Report by Pierre Claassen, Press Gallery, Parliament.)

# Old Apostolic Church denies racist claims

By MONWABISI NOMADLO

28

THE Old Apostolic Church of Africa's management committee has rejected

accusations of racism, nepotism and corruption made by some black church members.

Spokesman for the six-million member church, HJ. Kleynhans, said the allegations were false and misleading.

Asked if the church was prepared to continue with apartheid, he said the church was apolitical, adding that its duty "was to preach the Gospel of Jesus Christ."

Dismissing allegations that blacks were not allowed in white churches, he said differences in language and culture were taken into consideration, coupled with the fact that there were few big venues to hold joint services. "Something was being done" about

the whites-only Eden Old Age Home in view of the government's liberalisation policy, Kleynhans said.

Disgruntled church members say some members of the Apostolate, the supreme ruling body, had inherited their positions from their white fathers.

Kleynhans confirmed that there were two Apostles who had stepped into their fathers' shoes, but he said they were given the positions because of their qualities. There was a black man in the seven-member Apostolate in the region - Apostle Masinga of Mozambique.

Kleynhans said church decisions were taken collectively, not by whites only.

Allegations of financial irregularities were also untrue, he added. Finances were controlled by the 30-man District Financial Committee.



OUT IN THE GOLD . . . Priests demoted by the Old Apostolic Church for making allegations of racism, nepotism and corruption in the church are (from left) Terence Ventolo, Dean Kazi and Welcome Matini. Daniel Ngwenya and Sipho Halam are at the back. Pic: ANDRIS MCINENKA

## **Buthelezi's 'Church Codesa' bid**

SOUTH Africa needs an all-congregational national church conference — some kind of "Christian Codesa", says IFP leader Mangosuthu Buthelezi.

*CPres 8/3/92*  
Buthelezi told a KwaZulu legislative Assembly prayer breakfast in Durban that the Church could play a pivotal role to bring reconciliation between opposing political groups.

He added proponents of liberation theology who drew up the Kairos document had been "harshly wrong in siding with political parties and organisations which clustered around what was then United Democratic Front tactics and strategies".

# Religious leaders warn of 'disaster'

(28)

STAR 11/3/92

By Carina le Grange

Religious leaders representing millions have appealed to South Africans to drop racial prejudices which "cause untold harm and hurt, death and disaster".

In a joint appeal issued in Johannesburg, the multi-faith group of religious leaders warned South Africans would "perish together as fools" unless they abandoned prejudices.

The signatories to the call for peace and harmony range from Jewish leaders Chief Rabbi Cyril Harris and Dr Franz Auerbach to the Rev Paul Makhubu of the Council of African Independent Churches and Sathya Pillay of the South African Tamil Federation.

Others include Dr Khoza Mgojo and Dr Frank Chikane of the South African Council of Churches, P V Lakhani of the SA Hindu Maha Sabha and Dr Gerrie Lubbe of the multi-faith body, the World Conference on Religion and Peace.

The Reverend Ray McCauley, Bishop Wilfred Napier of the SA Catholic Bishops Conference and Shaykh Nazeem Mohammed of the Muslim Judicial Council also signed the appeal.

"In a time when crucial decisions have to be made, we wish to issue the following urgent appeal to all the people of South Africa, whatever their language or colour, gender or religion or political opinion," the statement said.

## Suffered

"It is clear to us that outdated prejudices, based on race, are causing untold harm and hurt, death and disaster in our land. We therefore stress that all our religious traditions teach us to love our neighbour and to respect the dignity of every human being.

"Every 'group' of people in South Africa has in the past suffered from the mistaken belief that when it comes to 'other' people, we blame all members of that particular group when

some of them do something wrong.

"It has been accepted worldwide that character does not depend on race or on ethnic origin generally, yet too many of our fellow citizens attack people simply because they are 'different'. This must stop."

The statement continued that if South Africans could not live together as brothers and sisters, all would "perish together as fools".

● The Ned Geref Kerk, which has had a high-profile role in matters such as the Peace Convention, was conspicuously absent from the signatories.

When approached for comment on this last week, ecumenical executive officer Professor Piet Meiring said the NGK "had noted with appreciation the initiative".

In the light of synodical decision which already existed on the issues touched upon by the broad multi-faith religious leaders, the NGK did not consider it necessary to become part of a further statement, Professor Meiring said.

# Black priest urges whites to vote 'no'

*Sawetam 13/3/92* *28*

**A BLACK church leader who congratulated the Conservative Party on its by-election win in Potchefstroom has now called on whites to vote "no" in Tuesday's referendum.**

Bishop Isaac Mokoena, leader of the Reformed Independent Churches Association, yesterday became the first black to publicly endorse the right wing's campaign against President FW de Klerk's reforms.

Mokoena said although blacks were not taking part in the referendum, he was concerned about the future of the church under an ANC/SACP government.

"We feel threatened that the word of God will have no place in their government," he said.

Mokoena claims to represent four million people. But theologians have disputed the claim in the past.

He said another reason for the "no"

vote call was that the majority of blacks were not represented in Codesa and that those who participated were "pro-SACP".

He denied that he was supporting a party which would bring back apartheid, saying: "(CP leader) Dr Treurnicht has said he would not bring apartheid back. I believe they would be forced to build on what (President) De Klerk has done."

Treurnicht said in Durban Mokoena and "more than four million black moderate Christians", were witness to the acceptance among other nations of the CP's idea of self-determination.

Treurnicht read from a letter Mokoena had sent him which said: "We look forward to you and the CP winning the De Klerk referendum because we are very concerned that our survival and the future prosperity of South Africa and its people lies absolutely in the hands of your leadership and that of your party."

*(Report by C le Grange, 47 Säuer Street, Johannesburg)*

# Church campaign on VAT injustice

Staff Reporter

27/3/92

THIRTEEN different religious denominations have combined to form the "Churches" Committee on Value Added Tax and have drawn up a declaration on the injustice of the tax.

They are to embark on a campaign in the city next week to convince the public that VAT on basic foods and health care for the poor is immoral.

"Depending on the government's reaction to our campaign we might have to deliver our demands in person to Mr Barend du Plessis" said Ms Leslie Liddell, committee co-ordinator.

The declaration demands that the government:

- Abandons its threat to terminate, on March 31, the zero-rating of the few foods that are tax exempt.
- Extends the list of tax-exempt food.
- Exempts all health care for the poor.

The declaration has been signed by prominent church leaders, including Archbishop Desmond Tutu, and has been endorsed by the Western Province Council of Churches as well as many independent churches and organisations.

(28)

TO YIKRIVIMU  
UNCLAS

STAR 13/3/92 (28)

## 'No' morally unacceptable — bishop

DURBAN — Anglican Bishop Michael Nuttall of Natal says that to vote "no" in the referendum is morally unacceptable.

And the Catholic Bishops' Conference has told members that voting "no" was "choosing conflict and bloodshed".

And the interdenominational Natal Church Leaders Group said a "yes" vote was essential for a just and peaceful future.

Bishop Nuttall said it might surprise some that they were not being told it was a decision

for individual voters, but the referendum was a fundamental choice between two different directions for SA society.

Referring to whether church halls would be made available to political parties, he said: "It seems acceptable that those campaigning for a 'yes' vote should be given access ... and unacceptable that those campaigning for a 'no' vote should be given such access".

(Report by T McElligott, 18 Osborne Street, Durban)

# Black church head calls for 'no' vote

By Carina le Grange

(28)

STAR 13/3/92

A black church leader who congratulated the Conservative Party on its by-election win in Potchefstroom has now called on whites to vote "no" in Tuesday's vital reform referendum.

The head of an umbrella organisation of African churches, Bishop Isaac Mokoena yesterday became the first black leader publicly to endorse the right wing's campaign against President de Klerk's reforms.

Bishop Mokoena told The Star yesterday that although blacks were not participants in the referendum, he was concerned about the future of the church in South Africa under a

"hand-in-glove ANC and South African Communist Party government".

"We feel threatened that the word of God will have no place in their government," he said.

Bishop Mokoena claims to represent 4 million people in the Reformed Independent Churches' Association. However, theologians not aligned to any specific church, but engaged in research on religion in South Africa have, in the past, disputed the claim.

Bishop Mokoena said another reason for the "no" vote call was that the majority of black people was not represented by Codesa and that those who were

participants in Codesa were "pro-SACP".

He denied that he was supporting a party which would bring back apartheid if it won a general election, saying: "Dr Treurnicht has said he would not bring apartheid back.

"I believe they would be forced to build on what President de Klerk has done," he said.

Dr Treurnicht said in Durban this week Bishop Mokoena and "more than 4 million black moderate Christians" were witness to the acceptance among other nations of the CP's idea of self-determination.

(Report by C le Grange, 47 Sauer Street, Johannesburg)



# Churches join protests over VAT and poverty

ARG 11/3/92

28

**JEAN LE MAY**  
Weekend Argus Reporter

**LEADING** churchmen in the Western Province have launched a campaign to get rid of VAT on basic food and health-care, including medicines.

ANC leader Nelson Mandela will be the keynote speaker at a church service in Cape Town next Friday which will wind up the week-long campaign.

"VAT may be a better system of taxation than GST, but as applied in South Africa it adds to the already heavy economic burden of the poor," said the newly founded Churches Committee on VAT yesterday.

"Instead of being graded to make the poor pay less and

the rich more, it shifts part of the burden of taxation away from the bosses onto the shoulders of the working class."

The campaign, which was planned to coincide with next week's budget, hopes to highlight the position of poorly-paid workers in the Peninsula who are forced to spend more than 70 percent of their monthly income on food.

Weekend Argus, in an attempt to identify the burden established with the help of the Labour Research Centre, that the average minimum weekly wage of nine categories of workers in the Peninsula was a mere R149.

From another source it found that a 24-item weekly "shopping basket" to cater for a family of four would cost at

least R99 excluding meat, vegetables and transport.

A CPA health worker who asked not to be identified told Weekend Argus that the effect of rising food prices was becoming more evident every day, with children and adults displaying signs of clinical malnutrition.

The ANC's Western Cape chairman Dr Allan Boesak said in a statement that "before the introduction of VAT last year the ANC warned that the introduction of another form of indirect taxation without adequate measures to counter poverty would be both irresponsible and unjust".

Church leaders yesterday launched the campaign, which is supported by the Anglican, Catholic, Presbyterian, Meth-

odist, Lutheran, Moravian and Dutch Reformed Mission Churches.

It will include participation in the planned Cosatu march on Parliament on budget day and pickets at the cathedral and in St George's Mall.

The Western Province Council of Churches said that the government, by imposing VAT unilaterally, was acting "in bad faith, intent on political deceit and trickery".

In a "Declaration on the Injustice of VAT" the WPPCC said that taxation without representation was a denial of a basic principle of democracy.

"The imposition of VAT on all foods and on health care are examples of uncaring and oppressive taxation."

# Churches bid to stop VAT

28  
CT 14/3/92

Staff Reporter

A CAMPAIGN to urge the government not to impose VAT on staple foodstuffs for the very poor was launched by Western Cape church leaders at St George's Cathedral yesterday.

Milk, beans, lentils, canned pilchards, mielies and samp are zero-rated for VAT at present but the government has said it intends imposing the tax on all foodstuffs except maize meal and brown bread from April 1.

Tax on basic foods and health care "would be fatal" for many of the poor, said the Right Reverend Martin Lund, moderator of the Presbyterian Church.

Mr Lund read a statement by the Churches' Committee, which includes leaders from the Roman Catholic, Anglican, Methodist, Lutheran, Presbyterian, Congregational, Moravian and Dutch Reformed Mission Churches.

"We do not dispute the fact that in general VAT may be a better system of taxation than GST," Mr Lund said. "Our concern, how-

The ANC in the Western Cape welcomed the initiative of the Churches' Committee on VAT and joined in their demands that zero-ratings on food be extended and that health care for the poor should be tax exempt.

"VAT was introduced without proper consultation or negotiation and imposed on an economic system badly in need of restructuring and regeneration," ANC Western Cape chairman, Dr Allan Boesak, said in a statement.

"VAT, indeed, is further proof that this government is unfit and

ever, is that VAT as applied in South Africa adds to the already heavy economic burden on the poor.

"Instead of being graded to make the poor pay less and the rich more, it shifts part of the burden of taxation away from the bosses onto the shoulders of the working class."

ANC president Mr Nelson Man-

incompetent to rule South Africa."

He said the government had imposed the burden of administering VAT on the small business sector "which has played an extremely important role in the regeneration of economic activity and the provision of employment all over the world".

What was needed in South Africa was a transition to a society based on democratic process.

"Only in this way can we begin seriously to meet the need for participative economic restructuring," Dr Boesak said. — Sapa

dela has accepted the Churches' Committee's invitation to speak at a lunchtime inter-faith service in the Metropolitan Methodist Church on Friday.

The church leaders called on the state to "tax the poor fairly" instead of increasing their dependency on charity and "thereby maintaining a sub-economic class".

# Churches fight for no VAT on basic food

SI Times CM  
By KURT SWART

AN inter-denominational committee of churches opposing the reimposition of Value Added Tax on basic foods started a "Don't Crucify the Poor" campaign this week.

The campaign was launched at St George's Cathedral on Friday with a press conference and a placard picket on the steps.

Other actions will include a picket focusing on mothers and children tomorrow and another focusing on pensioners on Thursday.

The church leaders will participate in the Cosatu/ANC "People's Budget" march from the Grand Parade on Wednesday and the campaign will draw to a close next Friday with an Ecumenical service at the Methodist Church on Greenmarket Square.

ANC president Mr Nelson Mandela is scheduled to speak at the service.

The campaign aims to arouse public consciousness to the "injustice of VAT in terms of what its application to basic foods and health care will mean for the poor".

The committee said Christians in the Western Cape had formed the Churches' Committee on VAT and had drawn up a declaration of concern for the poor and needy. Church leaders had signed the declaration on behalf of their churches and large numbers of ordinary church members had also signed it.

## Threat

The declaration included specific demands that the government abandon its threat to terminate on March 31 the zero-rating on the few foods that were presently tax-exempt, extend the list of tax-exempt foods and totally exempt from taxation all health care for the poor.

Said the committee: "We do not dispute that in general VAT may be a better system than GST. Our concern, however, is that VAT as applied in South Africa adds to the already heavy economic burden on the poor.

"Instead of being graded to make the poor pay less and the rich more, it shifts part of the burden of taxation onto the shoulders of the working class."

If the church campaign was ignored by the government, the state would be "blatantly choosing to trample the heads of the poor into the dust".

The imposition of VAT on basic foods and health care would be "fatal" for many of the poor.

According to the Labour Research Centre at least 16 300 000 people in South Africa were living below the breadline and in need of financial help to survive.

The government had set aside R200 million for poverty relief programmes but this would have little effect as the amount worked out at only R2.25 a person.

# Black CP backer under fire

By RUTH BHÉNGU

THE African Spiritual Churches Association has blasted Bishop Isaac Mokoena, head of an umbrella organisation of independent churches, for claiming to be a leader of the majority of black Christians in this country. *Southern 16/3/92*

Mokoena raised the ire of black theologians when he became the first black leader to publicly endorse the Conservative Party's "no" vote campaign.

Mokoena, head of the Reformed Independent Churches Association, congratulated the CP on its by-election win in the [unclear] constituency and called on whites to vote

"no" in tomorrow's vital reform referendum. *(28)*

The general secretary of the ASA, an affiliate of the Federal Council of African Indigenous Churches, Archbishop NH Ngada, said theologians were "annoyed by the continued lie of the four million Mokoena followers".

"As far as we know, RICA exists only in name, and we again challenge Mokoena to prove its existence and the four and half million members", he said.

## Civil war is a real possibility, says SACC

THE SA Council of Churches yesterday warned of civil war if whites voted "no" in Tuesday's referendum.

"A 'no' vote will mean the majority of white South Africans are racists ... Civil war could well be the result (of a 'no' majority)." *6/Day 16/3/92*

The fact that the referendum was taking place at all and the way the respective parties had conducted their campaigns had reopened old wounds.

The SACC said it was alarmed at the use of the scare of communism by proponents of a "no" vote. ~~SACC~~ ~~SA~~

"What these speakers actually are saying is that movement away from apartheid and towards a democratic SA is an anti-God movement. *28*

"Movement towards a non-racial, democratic SA is movement towards, not away from, where God wants us." — Sapa.

Report by A Lefoka, Sapa, 141 Commissioner St, Jhb.

# Scare tactics condemned

Political Staff

STAR 16/3/92

(28) that there would be freedom of religion in South Africa under a democratic government.

The use of communist scare tactics by "no" vote campaigners has been condemned by South African Council of Churches general secretary the Rev Frank Chikane.

"What these speakers are actually saying is that movement away from apartheid and toward a democratic South Africa is an 'anti-God' movement," Mr Chikane said.

"Nothing could be further from the truth," he argued. "Movement toward a non-racial democratic South Africa is movement toward — not away from — where God wants us. A just God calls us to move towards justice and peace."

Mr Chikane said the SACC believed there were indications

But the SACC was not content to leave this in the hands of politicians. It was participating fully in an interfaith project coordinated by the World Conference on Religion and Peace "to draw up a charter of religious freedoms and responsibilities for the future".

"We are standing firmly not only for freedom of religion but also against abuses perpetrated under the guise of a 'Christian nation'," he said.

Whatever the outcome of the referendum, the SACC would continue to call on all South Africans "to say 'no' to racism, misery and death and 'yes' to a new order of justice and peace".  
(Report by J Collinge, 47 Sauer St, Jhb)

## Reformed churches non-committal

Staff Reporter and Sapa

28

SPARC 16/3/92

Afrikaans reformed churches have not urged their congregations to vote either "yes" or "no" in the referendum.

Church leaders of the Ned Geref Kerk as well as the Gereformeerde Kerk — to which State President F W de Klerk belongs — have said it was not the duty of the church to give political guidance.

Remaining non-committal, NGK church leaders pointed out that it has a policy document "Church and Society" which serves to guide members on practical implications of scrip-

ture. The document rejects apartheid.

Black sister churches of these reformed churches have called for eligible voters to vote "yes", as have most mainstream English-speaking churches.

Archbishop Desmond Tutu called on Anglicans to join other Christians in prayer and fasting on March 17, when whites vote in the referendum.

Archbishop Lawrence Henry, the Roman Catholic Archbishop of Cape Town, and other church leaders have also called for a special day of prayer on Tuesday.

(Report by C le Grange, 47 Sauer Street, and R Banda 141 Commissioner Street Jhb)

## Churches asked to stay open today

By Shaun Johnson

28

Bishop Peter Storey has asked all Methodist churches in Johannesburg and Soweto to be open for prayer throughout Referendum Day. *STAR 17/13/92*

Bishop Storey of the southwestern Transvaal district of the Methodist Church has also asked that wherever possible services be held early in the morning or at lunch hour today.

"Contrary to what some politicians suggest, God is not neutral in this referendum," Bishop Storey said.

"The second command of Jesus is to love our neighbours as ourselves, and white Christians must vote knowing that a 'no' will be an insult to their black neighbours who cannot vote. We must pray that the 'no' campaign emphasising white selfishness will be defeated."

(Report by S Johnson, 47 Sauer St, Johannesburg.)



# Norway (28) CT 18/3/92 cuts off aid to Boesak

THE Norwegian government has suspended financial aid to Dr Alan Boesak's Foundation for Peace and Justice.

Over the past four years the Norwegian government has injected over R2 million into the foundation, of which Dr Boesak is the director, our London correspondent reported yesterday.

In September last year Dr Boesak demanded a public apology from his former congregation, the Bellville NG Sendingkerk, over a dispute about foreign funds for the foundation.

## Funding details

The two organisations split when Dr Boesak resigned as minister in 1990 amid allegations of an extra-marital affair with the woman he subsequently married, television producer Ms Elna Botha.

It is the first time details of funding for the foundation have emerged since it split in acrimony last year with the Bellville West Sendingkerk whose country projects it helped fund.

Speculation was fuelled by Dr Boesak consistently declining to throw open the foundation's books for public scrutiny.

Reports in the Norwegian press yesterday said the Norwegian government had denied "requests for 1992 funds because the group failed to deliver a complete accounting for 1991's support".

Norwegian Ministry of Foreign Affairs spokesman, Mr Bjoern Blokhus, told the Cape Times from Oslo last night that his government was await-

ing audited accounts to back Dr Boesak's application for funding this year.

He said in future Oslo would "look into funding individual projects rather than give the organisation a block grant".

Dr Boesak said last night he had received no official notification from the Norwegian government of the suspension of funds.

In a later, signed fax to the Cape Times, he said: "We have sent regular audited financial statements and the financial statements for 1991/92 will be sent as soon as they are ready since the financial year ends on February 28."

"We have taken the matter up with the government of Norway and it is their responsibility to clarify it as soon as possible," Dr Boesak's statement said.

## 'No impropriety

Mr Blokhus said: "We have no reason to suspect impropriety by the foundation or Dr Boesak and realise that financial statements can only be sent to us at the end of the financial year."

He said that "sometimes" previous funding applications had been "unsatisfactory but were rectified" and that he was unable to elaborate on what was unsatisfactory because "those people directly involved here are not available".

Mr Blokhus said he was unable to disclose how the funds had been used by the foundation as his "experts" were not available late yesterday. — Staff Reporter and Own Correspondent

HOUSE OF ASSEMBLY

INTERPELLATIONS

The sign \* indicates a translation. The sign †, used subsequently in the same interpellation, indicates the original language.

General Affairs:

Codesa: religious exercises/rites

\*1. Mr H D K VAN DER MERWE asked the Minister of Constitutional Development:

The ministers or officials of what church denominations and/or religions have performed their religious exercises or rites during the sessions of Codesa?

B338E.INT

\*THE MINISTER OF CONSTITUTIONAL DEVELOPMENT: Mr Chairman, at the request of the organising committee of Codesa, the following ministers of religious or church organisations participated in prayers at the opening of Codesa I in the order indicated, but not at any other sittings as implied in the question:

- Prof J A Heyns (DR Church)
- Bishop D Napier (Roman Catholic Church)
- Rev Stanley Mogoeba (Methodist Church)
- Sheikh Nazim Mohamed (Islam)
- Pandit Nardav Vedalanter (Hindu)
- Chief Rabbi Cyril Harris (Jewish)

At the request of the three Christians they prayed first, followed by the other representatives.

In his prayer Prof Heyns explicitly addressed our Heavenly Father, God the Holy Ghost and his Son Jesus Christ. In a short statement beforehand Prof Heyns indicated himself as the representative of 77% of the inhabitants of our country who regard themselves as Christians and who believe in the eternal living God of the Bible.

Prof Heyns later stated his conviction that the occasion was not an affront to the living God and did not amount to the recognition of polytheism.

HOUSE OF ASSEMBLY

There was no communal prayer to the same God, but each person addressed his own God or putative god. The occasion expressed respect for one another's religious convictions and the recognition of the principle of religious freedom, and was also an opportunity for testimony by Christian believers before a large number of listeners and viewers.

Codesa I was a political occasion and not a combined religious meeting of churches or denominations. The opening of proceedings with prayer by ministers of different denominations was firstly aimed at requesting God's blessing on the peaceful negotiation of a new constitutional dispensation for South Africa. Secondly, it was a practical manifestation of religious freedom as guaranteed in the Preamble to the Constitution, Act 110 of 1983. In addition it was an exercise in religious tolerance, something without which the negotiation of a new constitution could hardly take place.

On the basis of theological advice the Government was of the opinion that the arrangements for the opening of Codesa in the form of prayers were acceptable. In view of differences of opinion and religious sensitivity on the matter, it is desirable, however, to find more acceptable alternative ways to give expression to the genuine need of Codesa participants to approach the serious task of Codesa from their particular religious perspectives. This could take place by means of an opportunity for personal silent prayer for every participant at the commencement of the proceedings or by providing for prayer meetings beforehand for the various denominations in separate venues. [Time expired.]

\*Mr H D K VAN DER MERWE: Mr Chairman, the hon the Minister has provided us with certain facts. I want to tell him that in my opinion there is another fact which emerges very clearly from this, namely that there is a fundamental and insurmountable difference between the hon the Minister and his standpoint and that of this side of the House. [Interjections.] The hon the Minister and his party and this party on this side of the House represent two differing views of life and the world which cannot exist together in peace in one country. [Interjections.]

I want to tell the hon the Minister that Codesa is constituted in such a way and functions in such a way that it conflicts with the history of the Protestant heritage which is practised by this side of the House. [Interjections.]

In the history of the Protestant heritage there were often times when Protestants were the minority as far as numbers were concerned. Secondly, in the history of Protestantism there were often periods too during which its exponents were scorned by those who opposed them. There were also periods during which the exponents of Protestantism had to endure persecution by people who begrudged them the right to existence.

Over the past two days it has become clear that there are almost 900 000 Protestants in Southern Africa who, in spite of everything that has washed over them in the course of three weeks... [Interjections]... in respect of everything that was stated against them by means of propaganda in the course of three weeks... [Interjections]... are not prepared, in spite of everything that the hon the Minister does, to permit a wave to engulf them and that the basic principles on which their view of life and the world are founded and based will not permit them to be shunted out of those religious convictions which they have and which they have built up over a few centuries by a few actions over a few weeks. [Time expired.]

\*Mr H J BESTER: Mr Chairman, the question we should ask ourselves is what the hon member Mr H D K van der Merwe's motive is in putting this interpellation. [Interjections.] It is to make political capital by attacking members of this House who are represented at Codesa regarding their religious convictions and how they express them there. We reject this type of attack.

\*An HON MEMBER: With contempt.

\*Mr H J BESTER: With contempt. [Interjections.] Firstly, we reject it because this party and its predecessors have always stood fundamentally for religious freedom. If there is one element of fascism which is untenable it is the introduction of a State religion and the subjecting of all inhabitants of a country to that State religion. We reject that. [Interjections.]

Secondly, we hope the days are past when political meetings are opened with devout prayers which are followed by the propounding

of policies which are diametrically opposed to the norms of those religious convictions. [Interjections.] They must not come forward with these sanctimonious protestations about Codesa. They should show us how they express the values of Protestant ethics in their lives—the values of justice, peace and human fellowship. [Interjections.] If they exemplify these aspects, we shall agree to pray together about this.

\*THE MINISTER OF CONSTITUTIONAL DEVELOPMENT: Mr Chairman, according to the hon member Mr H D K van der Merwe this is an insurmountable difference. Yes, it is an insurmountable difference of 68%, and here they sit bankrupt, condemned, rejected and bewildered—without an answer. [Interjections.] The hon member is not only a poor politician; he is an even poorer theologian if one has to listen to his arguments. [Interjections.]

The CP has a pathetic and disgraceful record as regards the misuse of religion, by making it a political football. People's most sincere feelings and religious convictions are exploited shamelessly to mislead them politically.

Hon members undoubtedly recall the despicable use of the three sixes by the hon the Leader of the Official Opposition after the 1983 referendum.

\*THE CHAIRMAN OF THE HOUSE: Order! The hon the Minister must withdraw the word despicable ("gemene").

\*THE MINISTER: I withdraw it, Sir.

\*THE CHAIRMAN OF THE HOUSE: Order! The hon the Minister may proceed.

\*THE MINISTER: They did all this with the intention of identifying the NP with the devil. [Interjections.] There was also the repeated misleading of voters during past elections on the content and theme of the Speaker's prayer with which the meetings of this House of Parliament are duly opened every day and to which hon members of the CP have never lodged any objection in this House.

There is also their allegation that Christians are yoked together with heathens in this House in spite of the fact that no constitution since 1910 has limited membership of Parliament to Christians. As long as an hon member of this House apparently had a white skin, it was never necessary for any member of the Official Opposition

HOUSE OF ASSEMBLY

# Man of God who dared to speak out is ready to step down

IT IS fortuitous that the Catholic Archbishop of Durban, the Most Rev Denis Hurley, is returning just as South Africa stands poised for major political change. Yet anyone linking his departure to the demise of apartheid would not be far off the mark.

For 45 years this dedicated prelate has worked non-stop for justice and peace in the country of his birth. He has faced scorn and derision, yet he has never faltered in his ongoing campaign to improve the quality of life for all South Africans.

Now that the wind of change has reached hurricane force, the priest labelled "political" can finally sit back and say, "Enough. It's time now to do some part-time church work."

His job as archbishop may be ending, but those who know him know he is unlikely to opt out completely. He hopes, however, to find time for more spiritual pursuits.

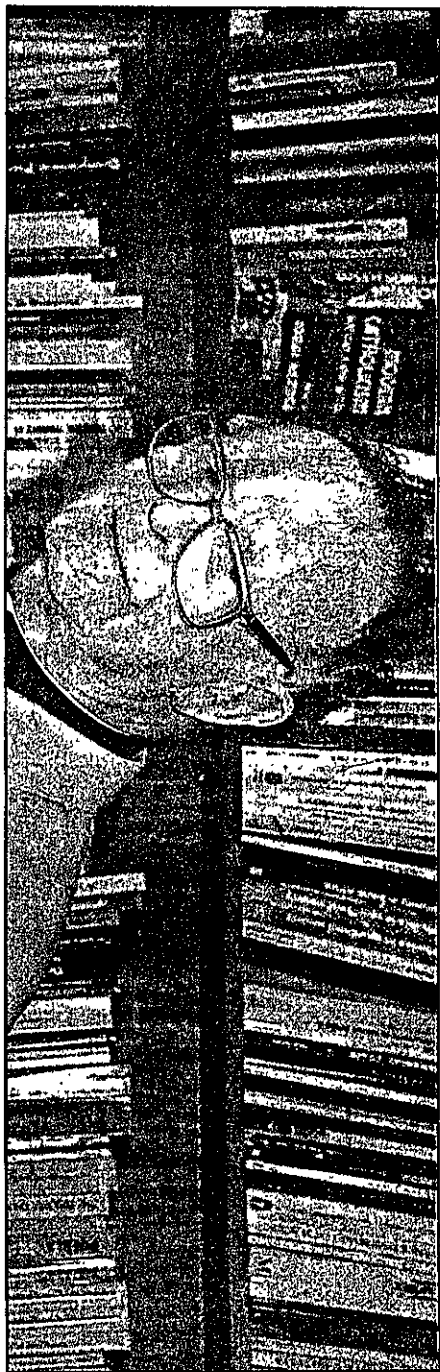
Surprisingly, for a man of God, Archbishop Hurley is seldom quoted on religion. He is famous round the world for his views on social issues, but is not often asked about his faith — yet he is profoundly spiritual.

Has he, after a lifetime of service, ever doubted God's existence? He says an emphatic "no", adding without hesitation: "Through all the years my faith

Archbishop Hurley, whose social conscience has made him a thorn in the side of the Government all his career, is to retire, reports WINNIE GRAHAM.



Enough of politics... "It's time now to do some part-time church work," says legendary anti-apartheid crusader and Archbishop of Durban, the Most Rev Denis Hurley.



has never wavered." He does not believe spiritual growth can be separated from social involvement. In his view they go hand in hand. If you love God, you love your fellow man — regardless of race, colour or creed.

"Unfortunately, we in the church haven't been too successful in linking the spiritual with the social," he says. He emphasises, however, that social involvement on its own is not good enough. People are

"put off" by justice without love. With the death of racial segregation, the church's role will change. From being a critic of apartheid, it will now have to do more to promote a Christian social conscience.

Not to want to do something about the social problems would be to deny one's Christianity," he adds. Archbishop Hurley (76) was brought up by a devout mother in a religious home. The faith

imbedded in him as a boy, however, has not remained unaltered through the years. It has matured to enrich his life. He speaks willingly of his own spiritual growth.

When I was growing up we were taught to answer the question: "Where is Jesus Christ?" with the answer: "As God He is everywhere; as man he is in Heaven and in the Blessed Sacrament of the Altar." Now that answer seems almost heretical. Jesus is within each one of us

We are filled by His presence. The whole Christ is the church of Jesus. When I realised this I was inspired. I lived on it for years.

When he was ordained a bishop in March 17 1947 (a mere seven years after his priestly ordination), Archbishop Hurley was the youngest Roman Catholic archbishop in the world. Today, he is probably the church's longest-serving archbishop.

He is, without doubt, one of the church's most talented — and controversial — sons. Yet he has never been made a cardinal. It's a pose for Catholics, but Archbishop Hurley dismisses such speculation with his customary good humour.

"Maybe the Vatican has information about me on file," he suggests mischievously. "Maybe I was, too outspoken on some issues." Promotion is not a matter that has troubled the archbishop.

He has simply been too busy. He has spoken out constantly about injustices. He has joined protests and been held up in roadblocks. He has been involved in litigation with the Government (the State paid him R23 000 in settlement of a damages claim in 1987) and spoken up for conscientious objectors.

He made headlines years ago when he suggested Pretoria must negotiate with the ANC and, as a member of a high-ranking delegation of church officials, earned the ire of President P. W. Botha who told Catholics to "get their house in order".

When, as a newly ordained priest, he returned from Rome in 1940, South Africa was totally white "with no suspicion of change."

His thinking has always been way ahead of his time. Even now, as he prepares for retirement, he has decided views. He says: "On women priests: 'In the end, the ordination of women will be on the agenda.' On conscription: 'It is time now to promote a volunteer army of whites and blacks.' On redistribution of wealth: 'This can be done in two ways — through education, or the provision of skills so that people are able to earn higher wages.'"

On the future of whites: "The standard of living will drop, but it will be amazing how people will adapt. A more Spartan life will do us all good."

On himself: "I have had a rich life and some wonderful growth points. I'd like now to write a book and share my experiences." The chances are that the story he tells will be as much South Africa's as his own. □

## Oslo funds to Boesak go on

OSLO: — Norway has promised to continue supporting regional chairman of the ANC in the Western Cape Dr Allan Boesak after his foundation provided financial reports the government had demanded, the Foreign Ministry said.

Last month the ministry rejected an application from Dr Boesak's Foundation for Peace and Justice for 1992 aid money. The ministry said it wanted more detailed records accounting for previous years' spending.

"He delivered very comprehensive documentation," said Foreign Ministry first secretary Mr Jan Egeland af-

ter meeting Dr Boesak here. "We have promised to continue support for specific foundation projects promoting democracy in South Africa."

Dr Boesak said the funding cut-off was caused by a mistake.

The Cape Town-based foundation was given 900 000 kroner (R386 000) last year as part of 4 million kroner (R1.8 m) in ministry support since 1986.

"There has never been any suspicion of impropriety," said Mr Egeland. — Sapa-AP

# Churchmen link violence to curbs

Soweto 3/4/92

THE country's church leaders will ask the international community to make the ending of violence a precondition to the scrapping of sanctions, the South African Council of Churches said yesterday.

Addressing a Press conference in Johannesburg, SACC general secretary the Reverend Frank Chikane said church leaders believed the only way violence could end was by placing all armed formations under one command.

Chikane was reporting back on decisions made at a two-day meeting of South African church leaders which ended on Wednesday.

He said the churchmen had decided to call an "emergency summit" of community leaders to discuss the violence.

The church leaders felt the Government was relinquishing its responsibility by expecting citizens to

solve the violence, Chikane said.

Non-government political leaders did not have the intelligence units required to act against the "underground covert operations" which were causing the violence, he said.

Chikane said they had decided to phone Law and Order Minister Hernus Kriel to demand proper policing of Alexandra.

An "exposure visit" to Alexandra for ambassadors would be arranged as part of the effort to rally international pressure.

The church leaders also decided to press for a national programme with a stated timetable to convert all hostels into normal family flats.

Another decision included pressing the Goldstone Commission to look at the root causes of violence in Meadowlands, Soweto. - SA Press Association.

## SACC leans to right

JOHANNESBURG. — South African Council of Churches secretary-general the Rev Frank Chikane said yesterday South African church leaders had decided to extend their ministries to right-wingers.

He said the churchmen felt they should minister to all the people of South Africa, and not just a few of them.

He said they could help explain the situation to all those who voted "no" in the March 17 referendum. — Sapa

28 CT 3/4/92

# Bishop fasts for workers' rights

Staff Reporter

CT 6/4/92  
THE Anglican Bishop of Grahams- town, the Rt Rev David Russell, last night began a week of fasting and prayer at St George's Cathedral for basic human rights for farm workers and their families. (28)

Bishop Russell, who in 1974 worked among the people of Crossroads, said

he decided to "offer this time of prayer and fasting" after receiving a "disappointing response" to letters he wrote to President F W de Klerk and senior cabinet members.

"Apart from the need to reform labour legislation, there is a need to abolish certain cruel provisions of the Prevention of Illegal Squatting and Trespass Acts," Bishop Russell said.

# Ramaphosa's attack on FW

Sawetaw 8/4/92

28

AN attack on State President FW de Klerk for bowing to religious intolerance was launched at a mass rally of the African National Congress in King William's Town yesterday by the organisation's secretary-general, Mr Cyril Ramaphosa.

Ramaphosa told the rally that the ANC would not allow such intolerance.

He said De Klerk did not want prayers at the next gathering of Codesa as some of his followers had been upset at the sight of people other than Christians praying at an earlier meeting.

He said De Klerk's constituency had been disturbed at the sight of Jews, Muslims and Hindus praying at Codesa.

"This shows how intolerant they are when it comes to religion," he said. "We will never allow religion to be suppressed because Mr de Klerk's constituency is disturbed. The ANC will never allow religious intolerance."

Ramaphosa was addressing a crowd of about 25 000 ANC supporters who had gathered as a "People's Assembly" to call for an interim government in SA.

The ANC had predicted that between 40 000 and 50 000 would attend the rally and, with feelings against the Ciskeian government running high, some feared a clash between the crowd and the homeland security forces.

The rally, which was held in the Victoria grounds, was only 6km from the Ciskeian capital, Bisho, and security arrangements on the South African side of the border were tight.

SA called up troops as a precaution and they stood at the ready throughout the area, and supported the SAP who mounted roadblocks on all approaches to the town.

Police in plain clothes kept watch from the roofs of surrounding buildings as Ramaphosa officially opened the assembly.

He said this was a forerunner of "a true people's assembly" that would be elected within a few months. "And I am not referring to that Mickey Mouse assembly we have in Cape Town at the moment."

Ramaphosa said the ANC was making good progress at Codesa.

"We are winning our demands on an on-going basis."

He said the National Party had now accepted the idea of a constituent assembly and an interim government.

Ramaphosa attacked the South African security forces for the part they were playing in perpetuating violence in the country.

He told the crowd that the situation in Alexandra township had provided ample evidence of security force involvement.

The crowd gave a rousing welcome to the secretary general of the South African Communist Party (SACP) Mr Chris Hani, who attacked the part played in the apartheid system by homeland leaders, including Ciskei's Brigadier Oupa Gqozo.

He said apartheid institutions had to be abolished in their entirety. "The process of reincorporation of the bantustans should be put in operation without delay."



CYRIL RAMAPHOSA



FW de KLERK



# De Klerk to speak at Moria

SMC 14/4/92

Staff Reporter (28)

President de Klerk and Chief Mangosuthu Buthelezi will address more than a million Zionist Christian Church followers on Sunday during the annual Easter gathering at Moria near Pietersburg.

A church spokesman said today that an invitation had also been extended to ANC president Nelson Mandela and a reply was expected today.

Mr de Klerk and Chief Buthelezi would join Bishop Barabas Lekganyane, head of the ZCC, one of the biggest religious groups in southern Africa, in a mass appeal for peace and an end to violence in the townships, said the spokesman.

The event attracts more than one million people by bus, combi, car and train from within the country's borders and from neighbouring states every Easter weekend. Former State President P W Botha addressed the ZCC in April 1985 when he became the first and only recipient of the Freedom of Moria.

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# Fund set up for burial of crash victims

*Sowetan 15/4/92*  
A FUND has been set up for the burial of 30 children and three teachers who died in a horror bus accident near Dundee at the weekend.

Fund initiator Mrs Meg Ogilvie of Operation Upgrade said yesterday that most of the parents from the area of Blaauwbosch could not afford to bury their children.

"We can do nothing about the deaths of the children, but something can be done about their burial," she said.

The fund has been set up under the auspices of the Amajuba Rotary Club.

Meanwhile, the police said yesterday that the death toll from the accident still stood at 30 and that 20 of the people had been identified. - *Sowetan Correspondent.*



BUTHELEZI



FW DE KLERK

## FW, Buthelezi for ZCC event

*Sowetan 15/4/92*  
PRESIDENT FW de Klerk and Chief Mangosuthu Buthelezi will address more than a million Zionist Christian Church followers on Sunday during the annual Easter gathering at Moria, near Pietersburg.

A church spokesman said yesterday that an invitation had also been extended to African National Congress president Mr Nelson Mandela.

De Klerk and Buthelezi will join Bishop Barnabas Lekganyane, head of the ZCC, which is one of the

biggest religious groups in Southern Africa, in a mass appeal for peace and an end to violence in the townships, said the spokesman.

The event in the small northern Transvaal town attracts more than a million people from within the country's borders and from neighbouring states every Easter weekend.

Former State President PW Botha addressed the ZCC in April 1985, when he became the first and only recipient of the Freedom of Moria.

# Church leaders want SADF out of villages

Sowetan 16/4/92

208 28 200

**THE Northern Transvaal Council of Churches has urged township and village leaders in the region to urge the removal of SADF troops in the area.**

**By MATHATHA TSEDU**

In an Easter message issued in Pietersburg yesterday, the NTCC, which is a regional body of the SACC, accused the soldiers of "brutal killings, maimings,

sexual abuses and disruption of freedom of expression". The message said armed soldiers who patrol the townships and villages in the rural areas instilled "a traumatic psychological experience for children who are supposed to be growing up in an environ-

ment devoid of hostility". Saying the Northern Transvaal was peaceful and therefore did not need patrols by the SADF, the NTCC said communities should intensify calls for the removal of troops from residential areas.

### Allegations

The call came a week after members of 32 Battalion were accused of raping and killing women at Phola

Park squatter camp on the East Rand, and further allegations of assaults on innocent civilians in Bekkersdal township on the West Rand.

The NTCC also called for restraint in resorting to boycotts when problems arose in education. The council said other means of resolving the problems had to be sought to ensure that education does not grind to a halt.

It also called for a broader sharing of information about Aids with neighbours, saying knowledge and information about the disease was scanty in the rural areas.

The council also wished all religious pilgrims who will travel to different centres for "collective worship" and other people who will be visiting families and friends over Easter a safe journey.



# Mandela to address ZCC <sup>28</sup>

AFRICAN National Congress president Mr Nelson Mandela has accepted an invitation to address the Zion Christian Church's Easter gathering in the northern Transvaal. *Sowetan 16/4/92*

He will join President FW de Klerk and Inkatha Freedom Party leader Chief Mangosuthu Buthelezi at the annual event, which is expected to attract more than two million ZCC members.

"ANC president Nelson Mandela has accepted the invitation to address the ZCC gathering in Morija on Sunday April 19," the ANC said in a statement yesterday.

De Klerk and Buthelezi confirmed earlier that they would address the ZCC gathering, designated a day of peace.

ZCC leaders have said that the success of the day of peace revolves around the presence of De Klerk, Buthelezi and Mandela.

## Unity urged for national day of prayer

Church leaders country-wide have been asked to set aside Friday June 5 as a National Day of Prayer and Healing when all activity will stop between 11 am and 2 pm. *SAPA 16/6/92*

The initiative comes from a decision taken at the National Conference of Churches in South Africa (NCCSA) held in November 1990, at which the Rustenburg Declaration was signed.

"Unreserved support has been forthcoming from Codesa, and all leadership in the spheres of politics, business and industry is being asked to support the National Day of Prayer by allowing workers time to attend a prayer services or to hold prayer meetings in the workplace," the NCCSA said yesterday.

The NCCA appealed for unity on this occasion although it recognised that not all churches and groupings had been fully supportive of the Rustenburg Conference and its declaration. — Sapa.

# 12Southliving

April 18 to April 23 1992

religion

## Tutu calls on Kriel to probe church violence

South 12/14 - 23/4/92

THE ANGLICAN Archbishop of Cape Town, Archbishop Desmond Tutu, has called on the Minister of Law and Order to investigate violence in the Order of Ethiopia church.

The church's media liaison officer, Mr John Allen, said Tutu had written a letter to Mr Hernus Kriel voicing concern at the "failure of members of the South African Police to protect some members of the church" from being harassed and assaulted by a dissident group.

Tutu had been asked by the Bishop of the Order of Ethiopia, the Right Reverend Sigqibo Dwane, to inter-vene in the violence-wracked church.

Dwane also wrote to Kriel, urging him to investigate the behaviour of some police members he claimed were involved with the dissident group in instigating violence.

In his letter, Dwane claimed there had been no outcome in cases reported to police as early as August 1991.

Among other things, he claimed police had denied knowledge of cases involving members of the dissident group reported to them and that no action had been taken

against the members.

"The police are finding it difficult to take action against this group and this raises the question as to whether they are not in fact behind this group," he said.

"The failure of the police to take action against the group also raised questions as to whether they could be trusted to maintain peace and enforce law justly and impartially."

Police have not responded to the allegations.

Violence in the church broke out in March and several people were seriously injured in clashes involving the dissident

group and supporters of Bishop Dwane.

Attempts to solve the feud within the church have so far failed.

Last year, a commission of inquiry was set up by Tutu to investigate claims by some dissident clerics and their supporters that Dwane was mismanaging the church's funds.

The commission cleared him but the dissident group called for his resignation.

Civic organisations and the ANC were also called on to try and defuse tense situations last year.

—Ana



Desmond Tutu

# Reaching out for peace at Moria

Start 18/4/92

**EVERY Easter, close on one million people converge on Zion City, Moria for four days of song, prayer and worship in the largest single gathering of any kind in South Africa. JOHN PERLMAN reports.**

28

THE taxi ranks that border Joubert Park were — if you could imagine it — even more frantic than at the start of a normal weekend.

By midday on Thursday the lines of commuters were already winding into the distance — people clutching bags and parcels, one moment looking like they did not believe they would ever get a ride, the next quick-stopping forward to the bark of taxi rank managers.

The longest line of all, snaking halfway up King George Street towards Hillbrow, was for the run up to Pieterburg. Most of the people in the line, in one way or another — a silver badge glinting in the sun, a flat cap with a star, a khaki suit — indicated that they were not commuters but pilgrims.

Every Easter, close on one million people converge on the Zion Christian Church (ZCC) headquarters at Zion City, Moria, for four days of song, prayer and worship. The lines at the taxi ranks represent a mere trickle in comparison with the other streams flowing towards Moria.

The ZCC, which is very strong in the northern Transvaal, has organised about 1200 buses to transport worshippers. Special trains have also been laid on. Many of the pilgrims will come in their own cars or simply walk.

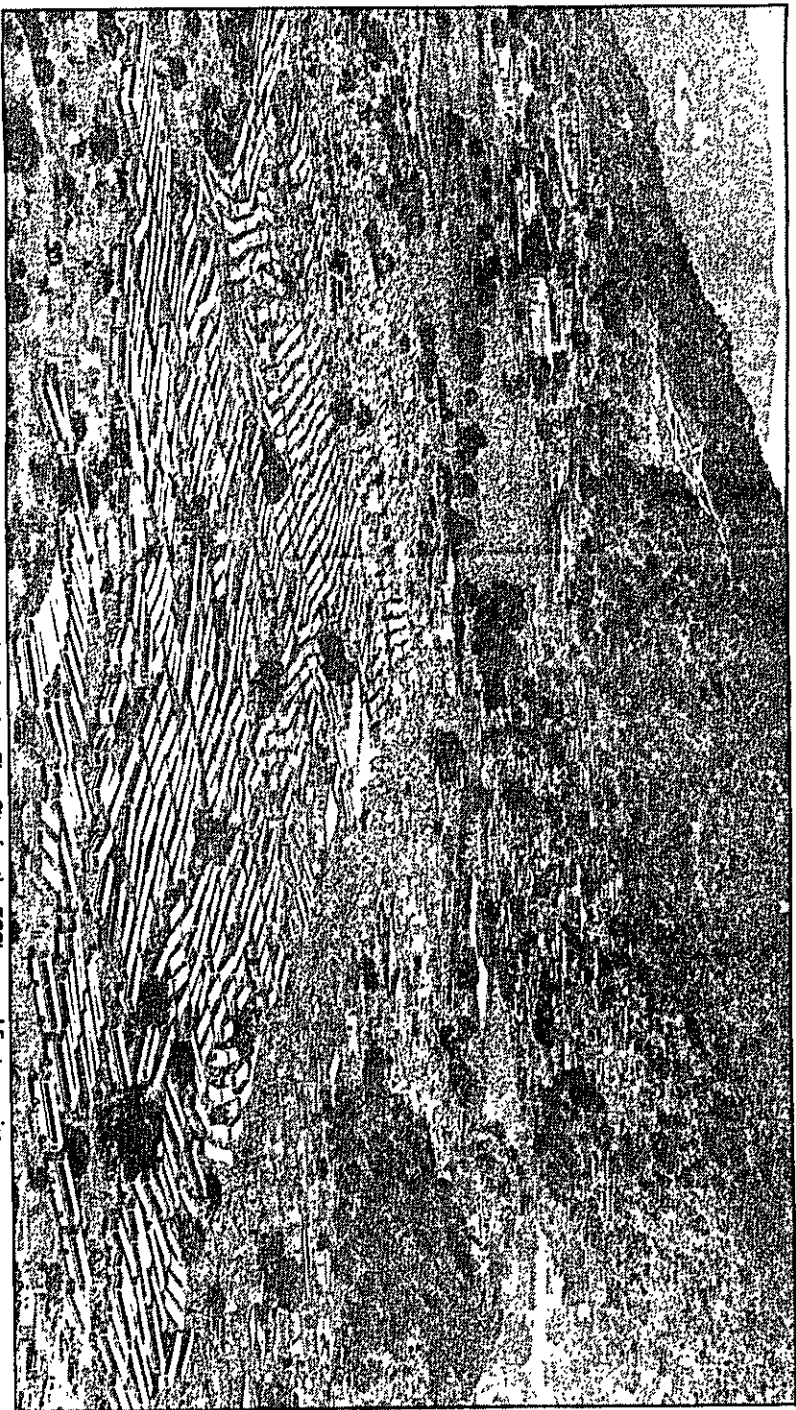
It is the largest single gathering of any kind in South Africa, yet it is usually noted in the media largely in terms of traffic and accidents, partly because the ZCC has always been intensely private and has by and large barred the press from Moria — except in 1986, when former president P W Botha was guest speaker.

This year is different. Tomorrow afternoon at 3pm, KwaZulu Chief Minister Mangosuthu Buthelezi, ANC leader Nelson Mandela and President F W de Klerk — in that order — will address the assembly on the subject of peace.

It is without doubt the largest audience that each of them will have faced. It will also be the first time since the signing of the Peace Accord that the three men have appeared on the same platform.

The circumstances at Moria will make some taxing personal demands on them. The ZCC expressly forbids smoking, which means De Klerk — a chain smoker — will have to thrust his pack of John Rothe deep into the pockets of the dark suit he will doubtless wear for the occasion, and keep it there.

But all three men also face a significant political test. Graham Mdhuli (69), shuffling forward in the taxi queue to make his tenth pilgrimage to Moria, said Buthelezi, Mandela and De Klerk would realise on arrival that "this whole thing is not a play. They must tell the truth, we will know if they are



PACKING THEM IN: An aerial view of vehicles clogging Zion City for the ZCC's annual Easter service.

not being honest. They must not defile themselves".

"We want to see if they stand for reason," Mdhuli said. "And when they return we want to see that all this nonsense has stopped. In Moria they will see that all different people are united — Zulus, Fedis, Xhosas, even people from outside South Africa. "And if our bishop can do it, why can't they?"

Each of the leaders will have 20 minutes to make his point. All three will speak in English, without translation, which will certainly limit their impact.

It will also leave them heavily dependent on ZCC leader Bishop Barnabas Lekganyane to set the final tone. Lekganyane will speak immediately after them for 50 minutes in Pedi, thus allowing translation into seven other

languages, including Herero and Damara for the Namibians.

While the ZCC leadership has been perceived in some circles as conservative — largely because of the invitation extended to Botha — the sheer scale of its membership makes the church as a whole politically inscrutable. "We are against all politics," says Mdhuli. An official document from the church says: "Current poli-

cy in the ZCC is that each and every member has the right to exercise his individual choice of political activity, and to engage in it. There is, however, only one way of ensuring that the contributions its members make will evolve into a more democratic society."

On relations with church bodies like the South African Council of Churches, the document says: "The ZCC has no ob-

jection to working with other churches on religious objectives of mutual interest, but it reserves the right not to lean over and endorse the policies of any one political party. Thereby it safeguards the right of self-determination of its members and their political affiliations."

It is a mark of the ZCC's political clout that it could, at less than two weeks' notice, se-

cure the presence of the country's three pre-eminent political figures.

A ZCC representative said: "After the extreme violence recently, our bishop asked what he could do and came up with this idea."

But for all that, the presence of Buthelezi, Mandela and De Klerk will, by all accounts probably be overshadowed by that of the bishop, who will herald the start of the Sunday service tomorrow by arriving at the head of a large brass band.

Lekganyane took over the church, founded in 1910 by his grandfather Engenas Lekganyane in 1967. He was 15.

According to ZCC documents the church has never "demanded of its members that they jettison African culture in favour of Western culture as a precondition of acceptance into the church... This has had the effect of giving them a strong sense of direction and purpose in their lives, because there is no dichotomy in their lives as church members and members of society."

Most of the preaching is done by the 14 diocesan ministers or the ZCC and the evangelists deacons and lay preachers under them. There are also hundreds of choirs present.

Mdhuli says: "When we sleep we sleep on the ground, but it is only for 10 minutes or so. We don't want to miss anything."

One regular pilgrim says: "Lekganyane, who makes about three appearances a year, is seen only briefly at the gathering except for when he makes his Sunday speech. "We say the less we see our bishop talk, the more we listen when he talks."

"That, if nothing else, might give the three invited speakers some food for thought."

# MORRIS here we come

CP No 19/4/92

By ZB MOLLER

TODAY more than three million black Christians will hear President FW de Klerk, ANC President Nelson Mandela and IFP leader Buthelezi undertake one of the most pressing challenges in their political careers when they address the annual Easter gathering of the Zion Christian Church.

The address by the three leaders comes on the third day - designated "a day of peace" - of this year's ZCC gathering at Morija near Pietersburg in the northern Transvaal.

Their appearance at Morija will be keenly watched in SA and many parts of the world as the three address one of the most troubling problems facing this country - violence.

A ZCC spokesman told City Press yesterday that the three political leaders will join ZCC head Bishop Barnabas Lekganyane in a mass appeal for peace and an end to violence in the townships.

Bishop Lekganyane is perturbed about the violence in the country. What is happening is not in accordance with the teachings of our church," said the spokesman of the church which has five million members.

The ZCC's "Day of Peace" comes in the wake of this week's declaration in Johannesburg that June 5 will be a "National Day of Prayer and Healing".

The appearance of the "Big Three" at this year's ZCC Easter gathering comes a year after Lekganyane voiced his church's concern at the violence which is tearing black communities apart.

In Easter prayer last year, Lekganyane said: "When you scrutinise the arena of politics despite rumours last year that the National Party would attempt to form an alliance with the Inkatha Freedom Party, Solidarity, the ZCC and various homeland leaders.

At the time the ZCC said it had always refused to endorse any particular political party. Its members come from all walks of life and belonged to different political and trade union groups.

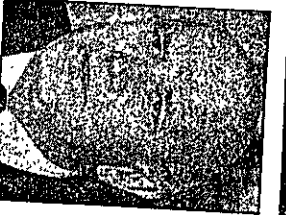
However, political analyst Alf Stadler was reported in a Johannesburg newspaper yesterday as saying De Klerk, Mandela and Buthelezi would be "flirting" for votes with the ZCC, whose membership is larger than that of any political party in SA.

The newspaper also pointed out that the ANC has been trying to widen its influence in traditional African society, while the IFP advocates giving traditional leaders a political role.

Former State President PW Botha addressed the ZCC Easter gathering in April 1985 when he became the first and only recipient of the Freedom of Morija. Botha's address came at a time when black violence was intense. This bloodshed was highlighted by the shootings on March 21 1985 in which more than 35 blacks were killed by police in Langa near Uitenhage.



MANDELA ... Bid to widen ANC support.

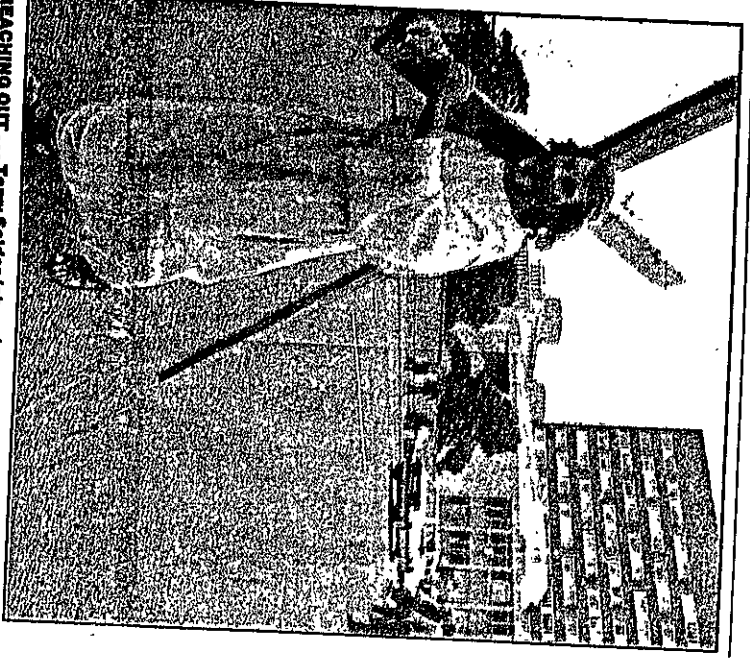
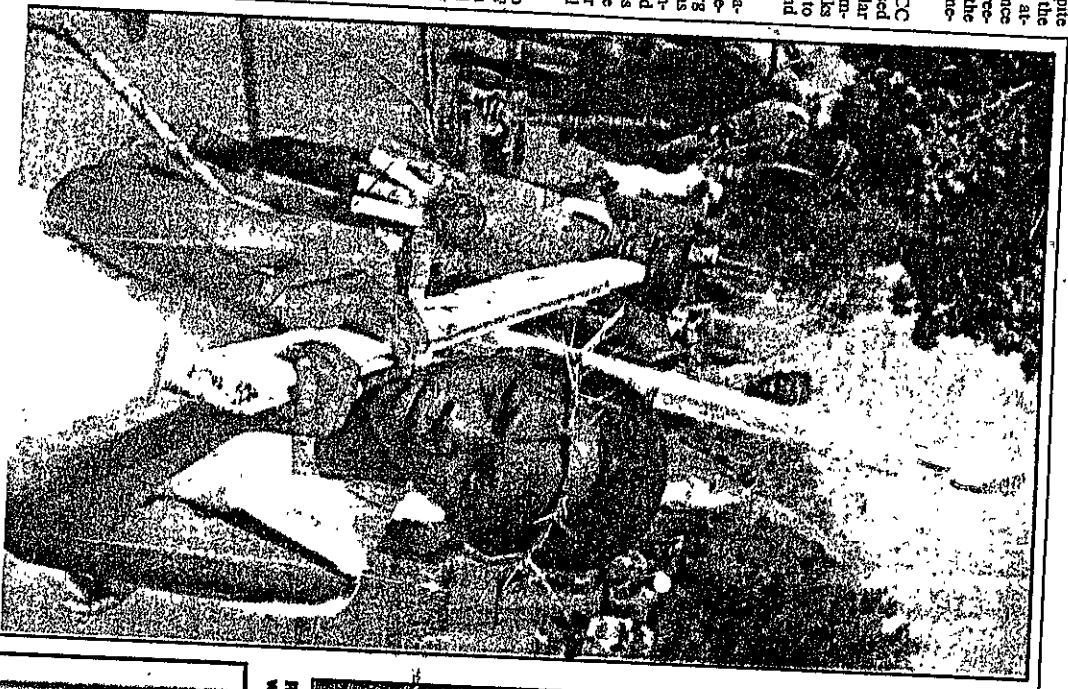


DE KLERK ... Following in PW's footsteps.

## Now's the chance for 'Big Three' to woo Zion's millions



BUTHELEZI ... Wants more traditional clout.



REACHING OUT ... Terry Soider (above) strolled around Hillbrow this week bearing a cross to signify love for mankind. ■ Pic: MAC MCGONIGAL

*Each Cigarette a Masterpiece*



Sinister forces are at work, huge crowd at Moria warned

# Big 3 in strong peace plea

By Dirk Nel and Sapp

STAR 20/4/92 (28)

PIETERSBURG — F W de Klerk, Nelson Mandela and Mangosuthu Buthelezi, speaking to Zion Christian Church members in Moria yesterday, unconditionally committed themselves to doing everything in their power to end violence and to moving speedily towards a widely acceptable political settlement.

ZCC leader Bishop Barnabas Lekganyane also made an impassioned plea for an end to violence, which he blamed on political leaders and their supporters.

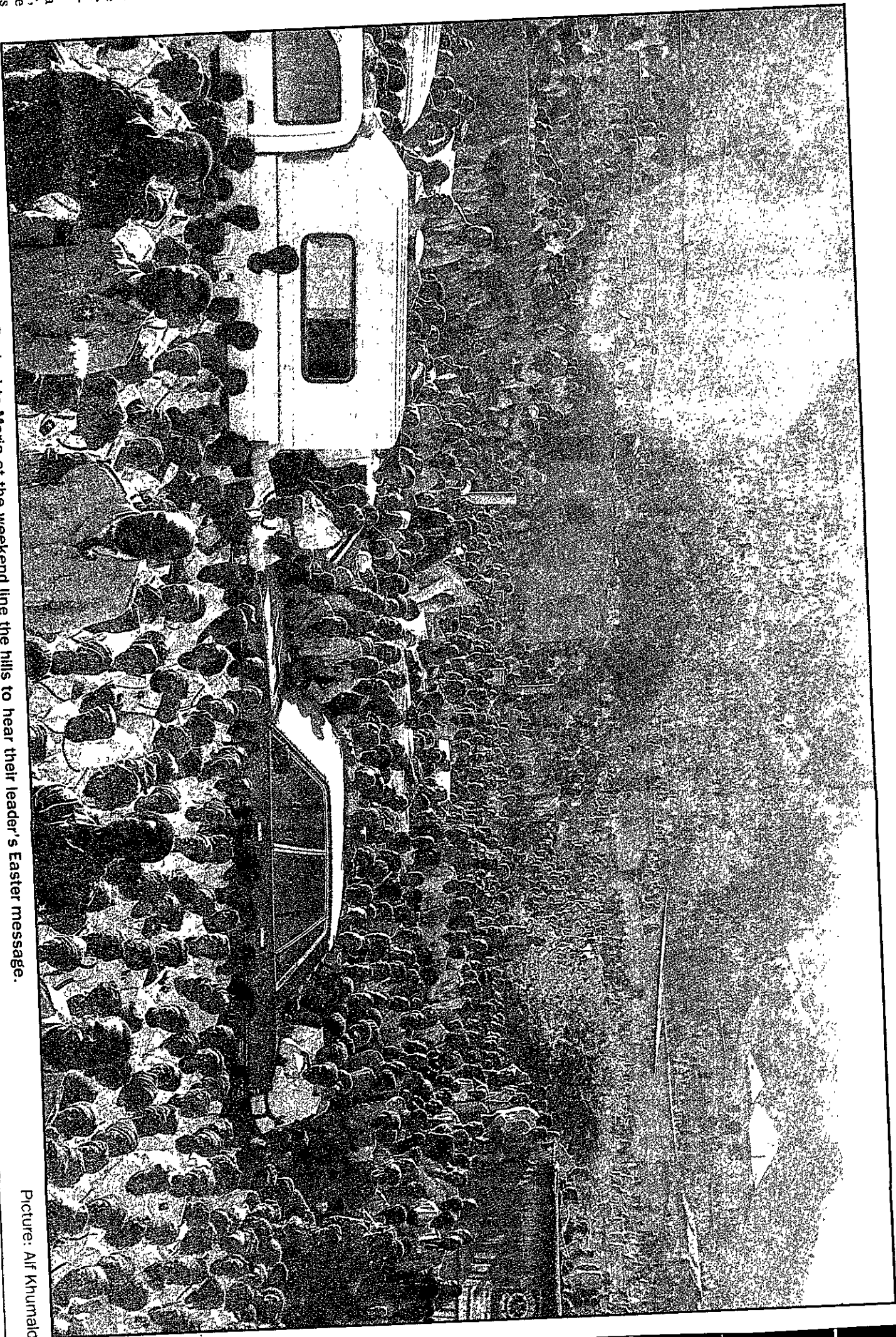
"If angels could descend at this juncture and record statistics, everybody would discern the fact that carnage, riots and instability in South Africa are caused by the leaders, as well as their followers allowing their emotions to control them instead of them controlling their emotions," Bishop Lekganyane said.

President de Klerk, and the ANC and Inkatha Freedom Party leaders were enthusiastically welcomed by a crowd estimated at more than a million members of the ZCC at a huge peace rally at the hillside headquarters of the church, 40 km east of Pietersburg.

The rally was the first occasion on which the three have appeared together since the signing of the National Peace Accord.

Mr de Klerk arrived in a Defence Force helicopter, accompanied by his wife, Marike and Foreign Affairs

Minister Pik Botha. There was a roar of approval when Mr Mandela and Chief Buthelezi em-



Multitudes . . . the ZCC faithful who flocked to Moria at the weekend line the hills to hear their leader's Easter message.

Picture: Alf Khumalo

braced one another and when Mr de Klerk joined them in waving to the vast audience which stretched down the hillside as far as the eye could see.

Both Mr de Klerk and Chief Buthelezi referred during their speeches to sinister forces they believed were intent on wrecking peace initiatives.

"We must realise there are cunning and violent forces at work, trying to prevent those working for real and lasting peace from succeeding. Those forces and their leaders are not interested in reconciliation, justice and peace — they want power and they are prepared to do anything to get it," said Mr de Klerk.

Real peace was built on the love of which the Bible spoke, and each man and woman could make a contribution by speaking out and convincing others of this truth.

Dr Buthelezi addressed the audience as "brothers and sisters in Christ". He suggested the first step towards solving the country's problems was for believers to proclaim the greatness of God, and to give Him His rightful place.

The next step was for everyone to confess their sins and seek forgiveness from those who had been wronged. He said he had learned at his mother's knee that prayer really worked, and that was why he was prepared to pray with other believers for peace.

"Violence is not only killing people — it is spreading fear and hatred at the same time. It is as though Satan himself is there next to all those pulling the triggers of AK47s, pulling the pins out of hand grenades and striking matches to set people alight," Chief Buthelezi said.

Mr Mandela made the most overt effort to win the support of the congregation.

He referred to various similarities between the ANC and the ZCC, saying both stood for freedom, tolerance and democracy.

"I come here today as a

● To Page 3 ■

## Big 3 in peace plea

● From Page 1

"Our mobilisation is a call to fight against, and to stop the spilling of blood and tormentation, and also to pray for peace." 20/4/92

He referred to the injustices of the past, and said the establishing of a constituent assembly had now become a top priority in order to bring about true democracy.

He said the bond between the ANC and the ZCC was great when one realised that many leaders of the organisation he led were also members of the ZCC.

Bishop Lekganyane received the greatest ovation of all. Speaking immediately after the three political leaders, he said the church had invited them and "others who failed to attend" to help stem the violence.

"Our mobilisation is a call to fight against, and to stop the spilling of blood and tormentation, and also to pray for peace." 20/4/92

Bishop Lekganyane, who rarely comments on political issues, told the three leaders: "We have invited you here today to join in prayer and pray for you that when you address (supporters), God may penetrate their hearts so that they show respect and obedience which enhance discipline which is one of the ways to end carnage."

Members of the SADF yesterday ordered a helicopter carrying Radio 702 reporters not to land on church premises.

Government officials said the air space above Morija was closed to private traffic for the day.



**WAITING FOR THE PRESIDENT:** A guard keeps watch as excited youngsters look up to the helicopter carrying State President FW de Klerk, one of the politicians who delivered a message of peace to the Zion Christian Church congregation.

Pic: ROBERT MAGWAZA

# It's time for peace - leaders

Sowetan 21/4/92

28

By DON SEOKANE

**THREE** top political leaders appealed for peace during the Zion Christian Church's Easter service in Moria outside Pietersburg at the weekend.

President FW de Klerk, ANC president Mr Nelson Mandela and KwaZulu Chief Minister Chief Mangosuthu Buthelezi were invited by the leader of the church, Bishop Barnabas Lekganyane, to address the annual congregation on Sunday. The church had declared it a day of peace.

The invitations to the leaders, said the ZCC, was disturbed by violence and intimidation.

"It is our perception that by your presence at our church service you will be showing South Africa that you strive to see the end of politically motivated violence."

## Ashamed

Buthelezi was the first to address the more than 2 million people and said he was sometimes ashamed of being a black person.

He said if it was not for God, the country would have witnessed the carnage of a race war such as the world had never seen.

"I today again, in front of this vast congregation, not only declare my faith in God and my commitment as a Christian, but rededicate myself and my party to work against violence and to bring peace to our country."

His speech was full of excerpts from speeches by slain black American leader Dr Martin Luther King and ended with a quote from the Bible.

Welcomed on stage by a thunderous applause from the congregation, Mandela began with the usual ZCC greeting: "Kgotso a e be le lena" (Peace be with you) which he repeated several times dur-

ing his speech.

He praised the ZCC for being an inspiration to black people and providing jobs through successful businesses.

He said being obedient to God, people had the right to worship as they saw fit.

He said Codesa was a great victory for all South Africans and that progress at the talks would depend on the government.

He referred to past injustices and called for progress towards the election of a Constituent Assembly.

## Scourge

Mandela said the church could play a role in ending violence, a scourge to be ended quickly.

De Klerk, who was the last to address the congregation, warned that there were cunning and violent forces trying to prevent those working for real and lasting peace from succeeding.

"They want power and they use the tools of violence and intimidation when it suits them.

"For them every faction fight, every house burnt down, every outburst of unrest in our township is a victory."

"Speeches and peace accords alone could not make peace happen. We will have to work for it, plan for it and live it."

De Klerk was accompanied by his wife, Marike and Foreign Affairs Minister Mr Pik Botha. Mandela by NEC members Mr Joe Nhlanhla, Mr Thomas Nkobi and Mr Peter Mokaba while Buthelezi's entourage included Dr Frank Mdlalose.

Homeland leaders Mr Nelson Ramodike of Lebowa and Professor Hudson Ntswanisi of Gazankulu also attended.



Pensive . . . Foreign Affairs Minister Pik Botha (left) and President and Mrs de Klerk watch the crowds. Picture: Alf Kumalo

# Rally used 'to drum up support'

STAR 21/4/92

By Esther Waugh  
Political Reporter

28

Although peace was a strong theme at the Zion Christian Church Easter gathering at Moria, political leaders used the opportunity to win support, political analysts said yesterday.

President de Klerk, ANC president Nelson Mandela and Inkatha Freedom Party leader Chief Mangosuthu Buthelezi addressed an estimated 1 million ZCC members on Sunday at the invitation of church leader Bishop Barnabas Lekganyane.

Professor David Welsh of the University of Cape Town said the gathering was a potentially significant support base.

"All three leaders were pitching for support as one would expect them to do," he said.

Mr Mandela and Chief Buthelezi made "campaigning speeches", while Mr de Klerk "showed more restraint".

Political analyst and Head of the Centre for Social Dynamics at the Human Sciences Research Council, Professor Lawrence Schlemmer, said the speeches were "very competitive" but the leaders were not necessarily "electioneering".

The speeches were "relatively light on self-congratulation but heavy on warnings".

Professor Robert Shrire of the University of Cape Town agreed with Professor Welsh that the three leaders were

campaigning for support.

But he added: "The body language was not very collegial and in that sense they did the predictable thing.

"The bottom line in a political vacuum with an illegitimate government is that supporters (of political groups) will use violence if they think it will benefit them," said Professor Shrire.

The major loser in the violence was Mr de Klerk because he had the most to lose, he added.

The analysts, however, disagreed whether Bishop Lekganyane had emerged as a potential broker in the negotiation process after inviting the three leaders.

Professor Welsh said that "willy nilly" the bishop had emerged as a significant broker — a position which would be hard to reconcile with the church's traditional avoidance of politics.

Professor Shrire disagreed, saying the bishop had not emerged as a broker because the bottom line was whether he could deliver the votes.

National Peace Secretariat chairman Dr Antonie Gildenhuys said before the gathering that it would help to end the violence if the leaders clearly told their followers that each organisation had the right to exist and to promote its aims peacefully.

# Spirit of goodwill amazes observers

By Dirk Nel  
Northern Transvaal Bureau

PIETERSBURG — The overwhelming spirit of goodwill which marked Sunday's "Day of Peace" rally at Moria, where political leaders addressed more than 1 million Zion Christian Church members, has amazed foreign media representatives.

Accustomed to the violence frequently associated with large gatherings in urban townships, the sight of masses of people, representing at least nine ethnic groups, kneeling in prayer, and then cheering the messages of peace delivered by President de Klerk, Nelson Mandela and Chief Mangosuthu Buthelezi, prompted an American journalist to describe the scene as "the other face of South Africa nobody knows about".

"This is unreal," said an Associated Press photographer, as he documented the event for international agencies.

Certainly, it was interesting to see the enthusiasm with which the arrival of all three leaders was greeted, with Mr Mandela, if anyone, evoking the most tumultuous applause.

Each of the speakers brought their own unique style to the proceedings. Mr de Klerk adopted a logical approach, Chief Buthelezi appealed to the emotions of his audience, while Mr Mandela used the occasion as a political platform.

Telling the vast crowd that peace could not be bought over the counter, and would require hard work, Mr de Klerk also suggested a few practical guidelines to promote peace.

He encouraged the people to strengthen their family life, to discipline their children not to participate in violence and to become involved in community projects aimed at promoting positive recreation for young people.

Chief Buthelezi used a very self-effacing approach, saying he sometimes felt deeply ashamed of being a black South African when reviewing the countrywide violence.

Mr Mandela focused on the various injustices of the past, and committed the ANC to the safeguarding of religious freedom in a future dispensation.

When it was all over, Bishop Barnabas Lekganyane delivered his traditional Easter message, and the cheer that went up left no doubt as to where the loyalties of this particular audience really lay.



In the spirit ... Exuberant dancers perform in front of the podium



Hungry mouths ... It's big business feeding the multitude

# Preaching peace and p

Leaders of the three major political organisations went to Moria last weekend to call for peace —but the huge voting bloc the Zionist Christian Church represents must have been at the back of their minds.

By **PAUL STOBER**

Photographs By **GUY ADAMS**

**M**ORIA was the venue of a passionate play for the sympathy of the Zionist Christian Church by the leaders of South Africa's three most important political parties, but no clear winner emerged.

A glimpse into the future was revealed at the Holy City when President FW de Klerk, African National Congress president Nelson Mandela and Inkatha Freedom Party leader Mangosuthu Buthelezi tried to win over members of the ZCC in much the same way they will try to win the support of other sectors in the looming election for a constituent assembly. *W/Mora 29/4-29/4/92*

The ZCC is the largest independent African church in southern Africa and with an estimated five million members can be an important support base for any political party.

The voting power of the vast, brightly uniformed crowds at Moria, where a million or more Zionists gather every Easter, and the consequent political influence of the officially apolitical church, was obvious to the politicians last week.

The leader of the church, Bishop Barnabas Lekganyane, had invited the three leaders to the service to speak out against violence. "Your presence at our service will show South Africa that you strive to see the end of politically motivated violence," said the invitation.

Although there was some hesitation, it was never likely the political leaders would refuse the invitation. Lekganyane's followers speak of him with awe and will clearly follow his lead in their political behaviour.

Despite the blazing sun and the choking red dust which billowed with every movement, the churchgoers waited patiently in their ranks, many without food or water, from the early morning to the end of the service late in the afternoon, to hear Lekganyane speak. The marshals guarding the boundaries of the stage had no problems controlling the crowds and were obviously proud of their members' behaviour. "Our people are disciplined," said one, referring to the quick obedience with which members responded to their instructions.

This very obedience set the event apart from the kind of political rallies to which the gathering was



Expressing their faith ... Zionists kneel in the dust of Moria City

being likened.

While the presence of the party leaders made the service a highly politicised event, the affiliations of the crowd remained hidden. None of the people *The Weekly Mail* spoke to admitted to being a member of any political party.

While the ZCC recognises the right of its members to engage in political activity, according to a representative of the South African Communications Services — the government information department brought in to handle the media — the church had requested that reporters not speak to members of the congregation.

Marshals who saw members of the church speaking to the press would politely interrupt the conversation and ask the congregant to refer the reporter to the church's own information department.

A common sentiment among those who were prepared to comment on the presence of the political figures was, "these leaders should bring us peace".

Referring to Buthelezi, Tebea Moekeletsi of

Hammanskraal said: "The ZCC is a peaceful nation like brothers and sisters and my advice is that he should take the example of this peaceful nation I am not ANC or IFP, so why should I be made to suffer?"

Using the welcome the crowds gave the leaders as they arrived as a barometer, Mandela received the most recognition, followed by De Klerk and then Buthelezi (see article alongside).

Seemingly forgetting the harsh words they had exchanged earlier in the week, Mandela and Buthelezi put aside their differences about the Zulu king and embraced each other in front of the cheering crowd.

None of the leaders made overt attempts to sell their parties or their policies, but all appealed to the religious affiliation of the crowd for support.

Mandela drew strongly on the history and symbols of the church, referring to "common objectives" and an overlap in membership with the ANC. ANC Youth League president Peter Mokaba and the ANC's northern Transvaal regional chairman

Ngoako Ramatloho were introduced as members of the Zionist church.

Buthelezi and De Klerk addressed their speeches to their "Christian brothers" and "fellow Christians" and ascribed the violence in South Africa to forces of evil and darkness. "It is as though Satan himself is standing next to those pulling the triggers of AK47s," said Buthelezi.

Describing Zionists as hardworking and disciplined, De Klerk said: "There are no policemen here because the people have love in their hearts."

But the crowd's enthusiasm for political pandering paled in comparison to the adulation given to Lekganyane, who spoke immediately after the political leaders.

He explained his invitation to the leaders to address the service as an attempt by the church to help stem the violence.

"We pray that when you address your supporters God may penetrate their hearts so that they show respect and discipline, which is one of the ways to end the carnage," he said.



... feeding the multitude



Songs of praise ... Worshippers sway to their own unique rhythm

# and pitching for votes



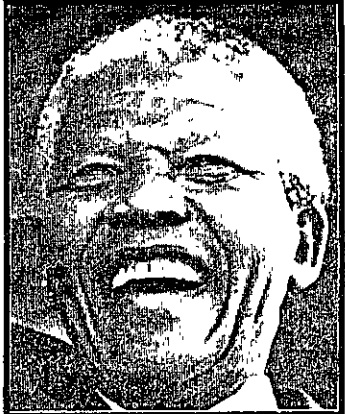
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The peace preachers ... Inkatha's Mangosuthu Buthelezi, President FW de Klerk and ANC leader Nelson Mandela

## Nelson leaves the others in the dust

By RAY NXUMALO 28 20  
**MORIA CITY** resembled a beehive last week. This mountainous valley was humming and buzzing as millions of staunch ZCC worshippers gathered to listen to the "big three" — President FW de Klerk, Nelson Mandela and Mangosuthu Buthelezi — preach peace.

It would seem most of the worshippers were expecting the leaders to come by road: the media entourage aroused the kind of energetic cheering usually reserved for heroes as the convoy rolled along the dusty road to the panoramic podium.

Further away from the podium, waves of male worshippers in khaki suits were attempting to out-jump each other while singing rousing spiritual songs. They would sway in their own unique rhythm and suddenly leap into the air. And with each jump clouds of dust billowed into the air.

Of note was the sectarianism of the event: men and women had to stay on either side of an imaginary border. Women were also required to cover their heads at all times. The worst taboo is for women to wear sleeveless dresses or pants.

The arrival of Buthelezi drew few cheers from the superficially non-partisan gathering. Twelve minutes later, the cheering was distinctly louder — Mandela had arrived. He smilingly hugged the dignitaries, the cheering getting louder as he and Buthelezi embraced.

Buthelezi retired to his chair as Mandela continued to wave to the crowd. The cheering

became deafening. Suddenly, Buthelezi must have realised the opportunity he was missing. He leapt up, almost knocking Mandela out of the way, to salute the crowd. He was a fraction too late, the crowd had quickly subsided.

De Klerk's arrival was signalled by the largest cloud of dust of the day, stirred up by his monstrous military helicopter. But then Lebowa is a dusty place. Foreign Affairs Minister Pik Botha and the state president's wife completed his entourage.

Members of the ZCC are known for their generosity with applause; few can forget the warm applause that interrupted former state president PW Botha in mid-sentence when he addressed the same gathering in 1985. De Klerk was also treated to some of this courtesy, but not very much more than that accorded to Buthelezi.

Major Othaniel Mazibuko, a township policeman in his daily life, excelled in his dual role as master of ceremonies and interpreter. He introduced the guests, among whom were Lebowa Chief Minister Nelson Ramodike, Gazankulu's Professor Hudson Ntswanisi and kwaNdebele's Prince James Mahlangu.

But the day was not theirs: the show belonged to the "big three".

Buthelezi was the first to address the gathering. A Norwegian journalist remarked that "it will be a first if he makes his speech in the allotted 20 minutes". True to form, he exceeded the time limit, but only by three minutes.

Mandela's speech was cleverly sprinkled with the ZCC's axiomatic salutation "Khotso", which means "peace unto you". And this drew loud applause.

Through all this, De Klerk's increasing agitation suggested a strong craving for a cigarette.

His turn to address the "peaceful nation of Zion" came. It was a little ironic that he — escorted as he was by plainclothes members of the security police — told the gathering "we don't need police on this peaceful day".

Botha appeared to be engrossed in the sweet melodies churned out by a GaRankuwa male choir, whose Afrikaans lyrics suggested they comprised ex-drinkers who had found solace and sanctuary in the church. Their song: *Brandwyn los my* (Brandy, let me go).

The leader of the ZCC, Bishop Barnabas Lekganyane, spoke longest, and his lengthy speech was multiplied fourfold, as it had to be translated into four languages.

Heavy smoker that he is, De Klerk was by this time clearly yearning for at least one desperate puff. But, rules are rules around this place and smoking is one of the pleasures one cannot indulge in at Moria.

FW did get a smoke of another kind, however: the gathering was a victory for the Zionists, who finally saw the country's most important political figures share the proverbial peace pipe with their leader.

For that, the state president was probably willing to forego his habit for a while.

# Tradition of prayer and obedience

28

w/Manf 24/4 - 29/4/92

By PAUL STOBER

AN invitation in 1985, at the height of political unrest in South Africa's townships, to then state president PW Botha to address his Easter gathering, led to the Zion Christian Church being labelled conservative.

A similar invitation by the church this year, not only to President FW de Klerk but also to the leaders of the African National Congress and the Inkatha Freedom Party, is forcing a review of this assessment.

In a ZCC journal, contributor Jan Mukhondo provides a key to the lengthening of the ZCC guest list. "Christianity is in one way or the other affected by the change of our times," he writes.

According to Professor Dionne Crafford, of the University of Pretoria's theology faculty, the church has traditionally urged its members to be obedient citizens.

"The church supports orderly government and encourages its members to obey the law. In the past there has been a good relationship between the ZCC and the government," she said.

The freeing of the political process and the legitimacy the government had given the ANC and the IFP by negotiating with them at the Convention for a Democratic South Africa are possibly some of the changes leading to the church inviting the other political leaders to address its members.

Despite these changes, the church remains resolutely apolitical, although its policy recognises the right of individual members to engage in political activity of their choice.

Nevertheless, it does not approve of church figures adopting a political profile. Mukhondo expresses disapproval of "ministers of religion who have shown their real colours and declared themselves members of political organisations they have been promoting within Christ's church".

The church sees itself contributing to the political process through prayer, and providing basic education and training to individuals to enable them to participate in a post-apartheid society. The ZCC has a bursary scheme and is conducting a literacy campaign.

Explaining its relationship with the South African Council of Churches, which has long been part of the anti-apartheid camp, the ZCC said in a gold embossed "overview" brochure released this week that it has always considered the SACC affiliates to be sister churches.

However, an apparent source of tension between the two religious bodies is the SACC's perceived allegiance to the ANC. "The ZCC has no objection to working with other churches on religious objectives but reserves the right not to espouse the policies of any one party."

The social and moral values of the church are undoubtedly conservative and emphasise traditional African values.

Describing itself as distinctly African, the ZCC said: "The church expresses Christianity in an African context. The leadership of the ZCC has continued to be African; entrenching the Africaness of the church. The membership of the ZCC is overwhelmingly African."

According to the brochure, this accommodation of church and tradition has "given its members an identity to which they can relate at all times, because there is no dichotomy in their lives and as church members and members of society". This accommodation partly explains the growth of the church since its founding in 1910.

In line with African traditions, the church is strongly patriarchal. "In keeping with the idea of the man as head of the clan, in its leadership as well as ceremonies and rituals, there is no question of ladies officiating. Marriage and polygamy as of old is permitted," explained the ZCC.

The ZCC is led by the Bishop Barnabas Lekganyane, grandson of the charismatic preacher, Engenas (Ignatius) Lekganyane, who founded the church. Very little is known about Barnabas Lekganyane, who has led the church since he was 13 years old. The adoration which the members of the church bestow on him has been described as "cultish".

The church does not allow interviews with him, and requests to do so usually end with a board that runs the church. This level of privacy — if not secrecy — merely enhances the mystique of the leader of southern Africa's largest independent church.



## Individuals afraid to complain, say police

*w/ mail 24/4-29/4/92*  
By GAYE DAVIS: Cape Town POLICE were aware that taxi operators used violence and intimidation to secure routes and ranks, but because individuals were not prepared to come forward and lay complaints, the allegations were seldom investigated, a committee of the Goldstone Commission heard this week.

For the same reason, taxi operators' allegations that their complaints to police "fell on deaf ears" were also not investigated, said Lieutenant-Colonel Phillipus Nel, head of the Stability Unit (formerly the riot squad).

Asked why he did not mention, in a report he submitted to the committee, occasions when police were accused of inaction, Nel said these grievances "did not exist" as no one was prepared to come forward. He also had no specific instructions to deal with allegations against police in his submission.

Nel was under cross-examination by John van der Berg, counsel for the African National Congress, Black Sash, Unrest Monitoring Awareness Committee (UMAC) and the Cape Town Peace Committee.

Earlier the committee heard that since 1986, police had repeatedly brought warring taxi factions together for talks. Hands would be shaken and violence would abate — but because police were powerless to do anything about the system of routes and permits lying at the heart of the conflict, peace agreements were always temporary.

After a complaint that members of the Western Cape Black Taxi Association (Webta) were preventing drivers from a rival organisation from exercising their legal right of ranking at certain places, police gave Webta two weeks to inform its members that on a certain day the police would ensure all legally licenced drivers could use the facilities.

The plan did not go through. Webta members failed to turn up at a subsequent meeting and police could not establish that all its members knew of the ultimatum, Nel said.

He denied it was a case of the police giving Webta "a chance to get its house in order so the police would not have to act against them", saying it was an attempt "to prevent bloodshed". In the event, rival members did not attempt using the ranks — for fear of intimidation, he said.

Asked why they should fear intimidation in the presence of the police, Nel said attacks could take place anywhere along a driver's route.

He was not aware of the success rate of police investigations into taxi-related violence as these were dealt with by another unit, he said.

Counsel for the Department of Transport, G Le Roux, told the committee he would bring evidence which would prove wrong "wild" allegations made by Helen Zille, a consultant for the Cape Town City Council who investigated the conflict and gave evidence earlier of "chaos and criminal negligence" in the offices of the Local Road Transportation Board.

The committee, chaired by Cape attorney general Niel Rossouw, also heard a police estimate that up to 75 percent of mini-bus taxis operating in Cape Town did so illegally — and that while 26 percent of black commuters used taxis in 1989, by November last year this had dropped to six percent. The fall-off could clearly be attributed to the taxi war, said transport analyst Paul Mann.

# Fiddling while townships burn

*w/ mail 24/4-29/4/92*  
While leaders of black political groups and prominent churchmen sat in a plush Johannesburg hotel talking about violence, and the National Peace Committee and Secretariat threatened to bare thus-far mythical teeth if politicians wag their tongues too much, train massacres and hostel violence continued unabated as if cocking a snoot at the multitude of words.

While the now-daily train massacre was in progress, at least one clergyman decided to protest against the train vio-

*w/ mail 24/4-29/4/92*  
Top black leaders and church men met this week to discuss the violence raging across the country — and while they talked, more died. By PAT SIDLEY

lence at slightly closer range — Father Smangaliso Mkatshwa of the Institute of Contextual Theology joined a group of protesters who sat-in at the Spoomet offices.

Tragically, the fine words seemed only to highlight the absolute impotence of political and spiritual leaders to stem the dreadful tide of cadavers

washed up on the shores of political reform.

From September 14 last year, the day the National Peace Accord (NPA) was signed until the end of March this year, 1 533 people were killed in political violence with 2 756 injured. By Tuesday this week a further 223 bodies had been added to the list with 443

injured, says the Human Rights Commission.

To deal with this, the church leaders of the South African Council of Churches called an "emergency summit on violence" to which they invited the leaders of political groups whose followers are the victims of the violence. That naturally meant black groups and mainly black leaders. The government, military and police were left out of the meeting but a further meeting has been sought with them.

Less understandable was the almost complete absence of representatives of the mothers, wives and sisters who have lost their nearest and dearest — only three women among 76 delegates were present — and no women's interest groups were invited.

Also missing were representatives of those whites who while not immediate victims of the violence, may want to contribute to its solutions. At the end of the summit, political and church leaders had produced a statement with few new insights or commitments.

They blamed the violence primarily on the government, the National Party, the legacy of apartheid and its agents. Anglican Archbishop Desmond Tutu however, was careful to note to both journalists and to the summit earlier that the victims of the violence themselves ought to be more introspective and question why "it is that black people do kill black people, given all the manifold causes that have been identified, we still want to have to ask ourselves what has happened to the humanity of our people that they may be ready to be bribed into killing their fellow blacks".

They called for joint political rallies — a call made several times before and not yet acted upon.

They called for an "international mechanism to monitor violence" but differed over who this should be.

They committed themselves to "create mechanisms for peace-creation at the 'hotspots' of violence", such as hostels and informal settlements — but formulated no concrete plans as they sat far from the hotspots.

They called upon the media to realise that they have an important role to play in creating a climate of peace — but excluded the media from the entire proceedings.

Sam Buti, moderator of the Dutch Reformed Church in Africa and resident of Alexandra, whose small church is in the centre of the bloodied battle zone found the experience "very frustrating".

The level of agreement among the delegates, said Buti, meant that discussion was in very general terms about violence. It was as though some may be frightened to anger others by being more specific.

What went missing, said Buti, was any reference to existing real trouble-spots, like his own Alex, or Meadowlands hostel (which suffered a hand-grenade attack that evening shortly after reporters had asked why leaders were in the hotel and not in the hostel), or Phola Park.

Buti said he had eventually suggested, and it was agreed, that the follow-up meeting would deal with specifics.

At the end of the day, the leaders slapped each others' backs happily, with National Peace Committee vice-chairman and Methodist presiding bishop Stanley Mogoba remarking to journalists that the experience was how he imagined "a real South African parliament" would be (with no women or whites, one imagined). The National Peace Committee said it would call to account any politician who said bad things. The press lauded the moves in both areas as tough-talking and new initiatives.

And a score more black lives were lost while the talk-shop continued.

## Natal's rocky road to peace

*w/ mail 24/4-29/4/92*  
By LENA SLACHMUIJDER AS a working document, the National Peace Accord looks impressive. In 10 chapters it addresses general principles of peace-making, as well as specific guidelines for establishing structures to implement peace. Almost all controversial elements are addressed, including perceived bias in policing and judicial inefficiency, and there is even a programme for the socio-economic backup needed for peace through reconstruction.

But serious problems have arisen in implementing the accord in Natal.

Delays in setting up key structures to deal with police accountability and the courts are a major shortcoming. Other neglected issues — the continued vagueness of the law relating to dangerous weapons, a non-existent code of conduct for the South African Defence Force, ongoing silence over the setting up of self-defence units — only aggravate the situation.

The structures stipulated in the accord to ensure police accountability — a Police Board comprising police and civilian members which would make recommendations to the minister of law and order, and reporting officers who would address complaints of police bias and criminal activity — are still not in place.

"The lack of these structures is the main obstacle to bringing peace to our areas," says Felix Dlamini, the African National Congress' representative on the Umlazi local Dispute Resolution Committee (DRC).

But these and other aspects of the accord's implementation have "picked up momentum" since a March 21 meeting between the National Peace Secretariat and the chairmen of the 11 regional DRCs, according to Natal-kwaZulu regional DRC chairman MC Pretorius. He says law societies and bar councils are nominating Police Board members, and that reporting officers are already in place — in the form of the South African Police and kwaZulu Police liaison officers who sit on the regional and local DRCs.

However, Pretorius is the only DRC member holding this view. His colleagues have called for a specific structure to address only problems of police bias and criminality.

"The failure to implement these structures tends to aggravate the perception that the police are not independent," comments Brian Currin, national director of Lawyers for Human Rights.

A second major criticism of the accord's implementation has been its inability to bring known perpetrators of violence to book. Many people believed that the accord would ensure their prompt arrest and prosecution through the establishment of special criminal courts — aimed at



The talks proceed ... But is he listening? Photo: JUSTIN SHOLK

speeding up and prioritising politically-related cases — and by ensuring witness protection.

But, according to Pretorius and National Peace Secretariat chairman Antonie Gildenhuys, these courts are no longer on the cards. "We've instead increased the efficiency of the local courts by increasing the sitting time. There is now no delay in bringing prosecutions to court," says Pretorius.

Human-rights lawyers disagree. They say they have noticed no change in the court system, and that cases continue to be ignored and inadequately investigated by the police.

"Most people in our areas are afraid to come forward with information in fear of their lives," says Inkatha Freedom Party central committee member Thomas Shabalala, who sits on the Natal-kwaZulu regional DRC.

The handful of local DRCs which have been set up lack the power to enforce peace measures because of a delay in appointing justices of the peace, as required by the accord. The justices cannot be appointed until legislation defining their mandate is passed, and in the meantime the local DRCs are constrained in their negotiation and mediation roles.

The silence over the SADF code of conduct and the setting up of self-defence units has added to the difficulties. The highly charged issue of kwaZulu Police jurisdiction has been referred to the Convention for a Democratic South Africa (Codesa), leaving peacemakers in Natal with their hands tied over allegations of KZP misconduct.

Despite these shortcomings of the accord, however, many believe there is much to be achieved through continuing to work with local DRCs, provided communication with communities is improved.

"At least now you have ANC and IFP leaders in Umlazi meeting at least once a week," says Currin. "They phone each other directly and several problems have been averted."

Local attempts at peace-making are under national scrutiny, and the success or failure of the regional and local DRCs will instill confidence — or despair — in the process.

Their efforts have been encouraged by the fact that more money has recently been made available to reimburse local leaders attending peace meetings, and by the fact that a regionally based advertising campaign will be under way soon.

BY ZB MOLFEE

**S**OUTHERN Africa's Methodist bishop, Stanley Mogoba, was full of hope when he described Wednesday's emergency summit on violence attended by black SA's religious and political leaders.

Said Bishop Mogoba: "Today I was given an idea of what a future parliament in SA will be like."

It was an observation from the heart. Nelson Mandela, Clarence Mawetu, Bennie Alexander, Paredani Nefolohodwe, Musa Myeni, Khoza Mgojo, Sam Buti, Bantu Holomisa ... all were there.

The ANC, PAC and the IFP had locked themselves into a conference room in a Johannesburg hotel.

Leaders from the church, labour, black business and homeland parties worked hard to seek a way of ending the political violence wracking SA.

Of course the government and security forces were not invited to the summit. SA Council of Churches general secretary Frank Chikane, the moving spirit behind the summit, later told journalists that this exclusion was not to mean that the pair were by implication responsible for the violence.

But, pointed out Chikane, the summit had

# Black SA: The day the healing began

CP 26/4/92



**SHARING THE BLAME ... At the summit on violence were SA Council of Churches general secretary Frank Chikane (left), Anglican Archbishop Desmond Tutu and SACC president Dr Mgojo Khoza.**

■ Pric SIPHWE NHLAMSI

wanted to involve only blacks initially "because we wanted to bring to this particular meeting those who belonged to those communities affected by the violence."

The thorny question of why there were no women at the summit - "an issue that is causing us a fair deal of pain" - was raised. But, said Chikane, the organisers felt they could not prescribe delegation

composition to the attending organisations.

Questioned on why whites were not invited to the summit, Chikane told journalists that the violence affected everybody and that similar events would be held to include white representative bodies. He added, however, that some whites had attended as part of the delegations.

Chikane told the media that the summit "is one part of an initiative among many".

In his opening statement, Anglican Archbishop Desmond Tutu explained why the summit was organised. "We wanted to know why blacks kill blacks. What has happened to the humanity of our people?" he said. Tutu made it clear that

the summit, which was closed to the media, had not been a slap-dash, happy-go-lucky affair. "We were frank. We are not trying to paper over things."

The 1984 Nobel Peace Prize laureate said: "I made a presentation (at the summit) and what I said was that political leaders should put a moratorium on violence. Our feeling is that political

leaders, in a way, are also a contributing factor. But we are not involved in a finger-pointing exercise."

Archbishop Tutu was obviously distressed, his word of conciliation a far cry from the fiery activist at the forefront of black resistance in the 80s. A BBC journalist tried hard to pin him to specifics, particularly after Archbishop Tutu said there had been "areas of

disagreement" among the delegates. Could the Archbishop spell them out?

He responded: "We (the church) assume the best about people. You assume that everyone is a saint until the contrary is proven. There were quite some issues which cropped up."

Some delegates had expressed a feeling that the violence in black SA was reason enough to suspend negotiations with the nationalist government.

Others expressed discontent at an international monitoring group stepping in to sort out our troubles.

Ultimately, the delegates agreed to accept a shared responsibility for the violence and undertook to organise joint political peace rallies, according to a two-page, three-point statement.

Did this mean that say, Mandela and Buthelezi, will share platforms to preach a new-found peace message?

Bishop Mogoba responded: "We realised the urgency of this matter. We want to get our political leaders to certain places. We have urged our leaders to be seen together at joint (peace) rallies. It was our unanimous view that this should happen."

The ANC's Jacob Zuma, asked to sum up his feelings afterwards, simply said: "Tonight I'm going to sleep a hopeful person."

# Church facing rebellion

By MATHATHA TSEDU

THE Lutheran Church in the Northern Transvaal is facing a groundswell of rebellion whose roots can be traced to the blurring of political lines due to reform.

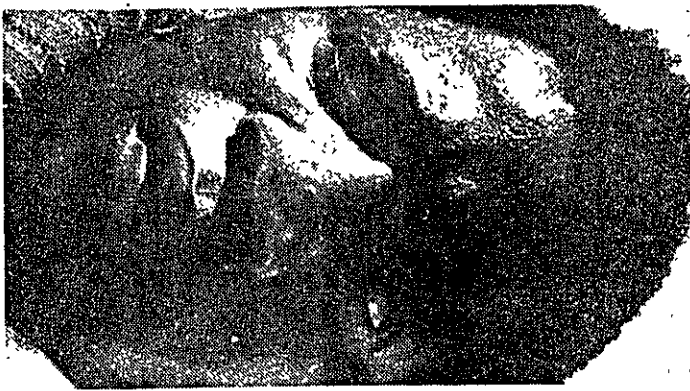
The Dzanani parish has decided that it will not take part in elections for a deputy dean of their circuit in protest against selective and inconsistent implementation of the church's political policy.

While this decision follows a fairly recent incident in which the parish invited a government representative to address its rally, church insiders say the root cause relates to attempts by a clique within the Devhula Circuit to wrest control of the church in the interests of a political force.

But the seeds of the present discontent go back much further, when, in what was seen at the time as a milestone decision, the church ruled that there should be no contact with the State apparatus and its tentacles.

This ruling extended to State instruments such as the SABC and meant that Lutheran priests could not use radio and television programmes to propagate the word of God.

But as reform gripped the country and the State took the initiative to change the face of oppression, unbanning political organisations and thus making possible allies of erstwhile foes, this principle became somewhat elastic.



DEAN FARISANI

And so we saw no less a person than the well-known Dean Tshenuwani Farisani fraternising with bantustan leader Brigadier Gabriel Ramushwana of Venda at Codesa as part of the Venda delegation.

Some of Farisani's co-delegates in the Venda delegation at Codesa were in fact Lutherans who had tried, about nine years earlier, to have him expelled from the church and failing that, attempted to form a separate Venda Lutheran Church.

Sowetan 29/4/72

The church said nothing about Farisani's involvement with Ramushwana, and instead passed a resolution at a diocesan council (DC), wishing Codesa well and imploring God to bestow it with his blessings.

But the matter took a different turn when the Dzanani parish, under the leadership of the Rev Tshidumbu Herman Siavha, held a rally early this year and invited a speaker from the Venda government.

The speaker who turned up for the rally, Councillor for Posts and Telecommunications Mr Ligege, is also a senior member of the church.

He had initially been part of the separatist group but later apologised to the church.

Following protests Siavha, who had been appointed deputy dean in October, was demoted by the DC in January and castigated for transgressing church policy regarding contact with bantustan governments.

The DC also decided that he would be transferred from the Devhula circuit under Farisani to another circuit.

When the head of the diocese, Bishop SE Serote, was confronted about the seeming inconsistency of the church ruling and asked about Farisani's role in Codesa, he said the two were not the same.

Serote said his information was that Farisani had been elected by people to represent them at Codesa and was not part of the bantustan delegation. This position conflicts with the actual situation as Farisani is in a list supplied by

the Venda government of its working group members.

Following the DC decision to demote and transfer Siavha, the Dzanani parish council held a meeting on March 29 and decided that the DC decision showed inconsistency in that it did not question Farisani's involvement with Ramushwana.

Deciding that it would boycott elections to elect a deputy dean to replace Siavha, the parish called for a commission of inquiry into the matter and implied that all was not well.

"We feel there might be some hidden issues which may have been brought into the matter and others which were left outside. It is important that we parishioners know the truth," the parish resolved.

## No compassion

The council said the action taken against Siavha showed no compassion nor did it display any spirit of fairness, justice, forgiveness and understanding.

"When entertaining a case of this nature, you should listen to both sides of the story. To our knowledge this was not done. The pastor in charge and the parish were left outside. This is not fair," the parish said in resolutions sent to Serote.

Serote told Sowetan he had not yet received the resolutions and could not say what steps will be taken. Farisani, to whom a copy has also been sent, is overseas. Church insiders say the problem

28

seemed to have its origins in Siavha's appointment by the DC in October last year as deputy dean, over the Rev Zwo Nevhutalu, who had been ahead in votes at the circuit.

These sources say there are moves by ANC members to take over key leadership positions of the church in the circuit and that Siavha was disliked because he was politically inactive.

Nevhutalu, who is an active member of the ANC, is tipped to become the new deputy dean. The sources said while church members agree that the Dzanani parish was wrong in involving bantustan officials in church affairs, the majority feeling is that if action is taken against Siavha as leader of the parish, the same should apply to Farisani or any other church leader who does the same.

And so, as the political dividing lines between comrades and collaborators seemingly gets blurred by the reformist actions of the De Klerk regime, the church finds itself caught in between.

At the end of the day, the question at the centre of this row amounts to simply this: Is involvement in Codesa, with its bantustan participants or even as part of a bantustan delegation, less criminal and in fact acceptable, while mixing with the same puppet leaders at church functions is punishable by demotion and transfer?

The Lutheran Church is finding itself having to answer those questions as a matter of urgency or face dissent within its membership.

## Bishops blast 'jockeying for power'

Southern Africa's Anglican bishops yesterday warned of anarchy if violence was allowed to continue in South Africa, and called for the installation of an interim government.

They condemned in a statement what they called the jockeying for power at the Convention for a Democratic South Africa.

After a five-day synod that ended on Friday in Kempton Park, the bishops said the need for an interim government and elections for a representative constitution-making assembly "is far greater than the sometimes petty jockeying for power that is seen in Codesa".

Referring to the recent sentencing to death of former police captain Brian Mitchell for murdering 11 black people, the bishops said: "The Government's inadequate, half-hearted response to revelations in the trial exposes its incapacity to run a proper police force.

"We call on all parties to move urgently towards the establishment of an interim government."

They called on Codesa to work quickly towards setting up an international monitoring force to be present in situations of conflict.

The bishops, from Lesotho, Mozambique, South Africa and Swaziland, warned feuding political parties against placing all the blame for the violence on the Government.

"They have as much of a duty as the Government to look critically at themselves and their followers," the statement said.

They urged people to get involved at grassroots level in working for the implementation of the National Peace Accord, to play an active part in the political process and to promote a culture of tolerance. — Sapa.

# Policeman shot dead in Klipspruit

Staff Reporters

After a weekend marked by violent clashes between Reef township residents, hostel inmates and police since Workers' Day on Friday, the death toll stood at 15 this morning.

A policeman — Sergeant Raymond Maritz (24), stabbed in the eye and shot in the chest by a mob in Klipspruit, Soweto, after he shot dead a suspected drug dealer yesterday — was the latest victim of township violence.

Soweto police spokesman, Colonel Fanyana Zwane, said Sergeant Maritz, of the Soweto branch of the Narcotics Bureau, went to the Klipspruit squatter camp at about 11 am to arrest a man allegedly dealing in drugs.

After the suspect sold Sergeant Maritz dagga worth R20, the policeman tried to arrest the man. When the suspect pulled out a knife and stabbed Sergeant Maritz in the eye, the policeman shot the man dead.

A large and aggressive crowd of residents gathered at the scene and Sergeant Maritz jumped in his car and tried to go for help.

Fear and impaired vision caused by blood flowing from his eye wound caused Sergeant Maritz to drive into a boulder.

The mob surrounded the car, pulled him out and a squatter fatally shot him in the chest.

Two policemen who later arrived on the scene were robbed of a shotgun and a pistol.

In other unrest-related inci-

dents, four people were killed at Dube Hostel and Merafe Station in Soweto on Saturday.

On Friday, three men died in Dobsonville, Soweto, in running battles between police, residents and hostel inmates.

Gun battles continued until mid-afternoon as Dobsonville Hostel inmates reportedly took pot shots at taunting youths.

According to the official police unrest report, three people were found dead in Alexandra township on Saturday. Two were shot and the other was stabbed, bringing the death toll in Alexandra to five since Friday.

Action by police in the area prevented what could have been a bloody sequel to an otherwise peaceful May Day rally after an angry mob tried to storm Madala Hostel, an Inkatha Freedom Party stronghold.

Baragwanath Hospital superintendent Dr Annamarie Richter said two people — victims of sharp-pointed ammunition — were certified dead on arrival Thursday morning. Sixteen other gunshot victims were being treated, Dr Richter said.

Three policemen — Lieutenant Andre Steenkamp, Constable Corbnelius Killian and Constable John Cave — were injured and later admitted to the Garden City Clinic.

In other violence on Saturday, a man was hacked to death at Tokoza on the East Rand, and another found shot dead at ZonkeZizwe, in the same area.

At Imbali, Maritzburg, the body of a man who had been shot was found slumped in his minibus on Friday.

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# Police Sergeant killed by squatters

CT 4/5/92

**JOHANNESBURG.** — A group of angry Soweto squatters killed a young police narcotics agent in Klipspruit yesterday after he shot dead an alleged drug-dealer.

Police spokesman Colonel Fanana Zwane said Sergeant Raymond Maritz, 24, of the Soweto branch of the narcotics bureau, was stabbed in an eye and then shot three times in the chest. He died at Garden City Clinic here.

Colonel Zwane said Sergeant Maritz went to the squatter camp at Ilam to arrest a suspected drug-dealer.

After the suspect sold Sergeant Maritz dagga worth R20, the policeman tried to arrest him. When the man pulled out a knife and stabbed Sergeant Maritz in the eye, the policeman shot the man dead.

A large aggressive crowd then gathered at the scene and Sergeant Maritz jumped into his car to try to get help. "However, his bleeding eye wound caused Sergeant Maritz to drive into a boulder," Colonel Zwane said.

## 5 killed in Alexandra

The mob then surrounded the car, pulled the policeman out and an unidentified squatter fatally shot him in the chest.

Two policemen who arrived on the scene later were robbed of a shotgun and a pistol.

In other weekend incidents three people were found dead in Alexandra. Two had been shot and one stabbed.

This brought to five the number of people killed in Alexandra since Workers' Day on Friday.

In other violence on Saturday, a man was hacked to death at Thokoza on the East Rand and another found shot dead at Zonkeziwe, in the same area.

In separate incidents on Friday, four people were killed at Dube hostel and Merafe station in Soweto and Kwezine station and Zonkeziwe on the East Rand.

At Imbali, Maritzburg, the body of a man who had been shot was found slumped in his minibus on Friday. — Sapa

# Anglican bishops warn of anarchy

(28) CT 4/5/92

**JOHANNESBURG.** — Southern Africa's Anglican bishops yesterday warned of anarchy if violence was allowed to continue in South Africa and called for the installation of an interim government.

In a statement at the end of a five-day synod they also condemned what they called the "jockeying for power" at Co-

desa. They said the need for an interim government and elections for a representative constitution-making assembly "is far greater than the sometimes petty jockeying for power that is seen in Codesa."

Referring to the recent sentencing to death of SA Police Captain Brian Mitchell for murdering 11 black people, the bishops said "The government's inadequate, half-hearted response to revelations in the trial exposes its incapacity to run a proper police force and underscores the urgency of establishing an interim government to take control of the police."

The bishops said they were convinced that "the evidence now emerging of deliberate, cold-blooded use of violence for political ends is but the tip of an iceberg."

"Anarchy will grow to the degree that nobody will be able to escape it and no government will be able to end it," they said. — Sapa



**WINNIE SINGS** . . . Mrs Winnie Mandela, estranged wife of ANC leader Mr Nelson Mandela, sings at the annual meeting of the ANC's Women's League in Johannesburg yesterday where she was re-elected unopposed as chairwoman. Picture: AP

## Winnie re-elected to top ANC post

CT 4/5/92

**JOHANNESBURG.** — Mrs Winnie Mandela, estranged wife of ANC president Mr Nelson Mandela, was yesterday re-elected unopposed as chairwoman of the ANC Women's League in the PWV region at its annual meeting here.

Two other nominees, Ms Aminah Cachalia and Ms Mavivi Manzini, chose not to stand.

The executive members were chosen by secret ballot at a closed meeting. They include Mrs Gwen Mahlangu as deputy chairwoman, Mrs Lindi Maseko as general secretary, Ms Maria Mojapelo as assistant general secretary and Mrs Marjorie Nkomo as treasurer.

Mrs Mandela was not available for comment

# SAP takes steps to protect train-users

CT 4/5/92

**JOHANNESBURG.** — Special security measures are to be taken from today to prevent intimidation of commuters wanting to use trains in spite of a boycott by black organisations, a police spokesman said yesterday.

The boycott comes into effect today in protest against continuing violence on trains and has been backed by the ANC.

PAC and the Civics Association of Southern Transvaal (Cast).

A spokesman for the steering committee on train violence, Mr Ronnie Mamooqa, said talks had been held with Pucco and Sabba to arrange additional transport for people boycotting the trains. He said Sabba had agreed not to implement a planned fare hike today.

He said the boycott was to emphasise demands for adequate security, the arrest of killers and redirection of the government's R5 million spending on covert security operations to pay for commuter safety measures.

The boycott will go ahead despite agreements between community leaders and the SA Rail Corporation Corporation last week when the corporation agreed that it would not allow armed people to board trains.

# Bishops warn of anarchy

SOUTHERN Africa's Anglican bishops yesterday warned of anarchy if violence was allowed to continue.

In a statement issued after a five-day synod that ended in Kempton Park on Friday, the bishops condemned what they called the "jockeying for power" seen at Codesa.

*Sowetan 4/5/92* (28) ~~(28)~~  
They said the need for an interim government and elections for a representative constitution-making assembly "is far greater than the sometimes petty jockeying for power that is seen in Codesa".

Referring to the recent sentencing to death of Captain Brian Mitchell for

murdering 11 black people, the bishops said: "The Government's inadequate, half-hearted response to revelations in the trial exposes its incapacity to run a proper police force and underscores the urgency of establishing an interim government to take control of the police." - *Sapa*.

## Christians to protest at Codesa

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Sowetan 13/5/92

ELEVEN religious organisations claiming to represent 4,5 million will demonstrate at Codesa 2 on Friday to protest against the conference being opened with Christian, Hindu, Jewish and Muslim prayers.

The organisations want a Christian ceremony instead.

United Christian Action spokesman Mr Edward Cain said yesterday that announcements of the inter-faith prayers at Codesa 2 "are seen as confirmation that the views of Bible-believing Christians are being deliberately rejected". - *Sapa*.

# Church leaders to quiz FW on govt's hand in violence

*B/D am 14/5/92*  
CHURCH leaders, including SA Council of Churches (SACC) general secretary Frank Chikane, will meet President F W de Klerk next week to discuss political violence and government's alleged involvement in it.

Church leaders requested the meeting with De Klerk and Law and Order Minister Hernus Kriel on April 28 — days after they had convened an emergency summit of black political organisations on violence.

An SACC spokesman said yesterday the meeting would be held in Cape Town next Friday.

He said although the meeting was not about recent allegations that government had planned the killings of its opponents, church leaders were expected to raise the matter as "it has something to do with violence".

Meanwhile the Rustenburg committee of the National Conference of Churches in SA has called for prayer on June 5 to end violence.

The committee said it hoped employees and employers would agree on a total work stoppage from 11am to 2pm.

The Human Rights Commission (HRC) said yesterday 41 people had died and 44 were injured in violence countrywide in the week ending on Tuesday.

The commission said the figures were lower than the previous week, when 48

deaths and 60 injuries were recorded.

Our own correspondent reports that the eight-member OAU delegation monitoring violence arrived in Durban yesterday and were immediately locked in an hour-long meeting at Louis Botha Airport with regional ANC leaders.

The OAU dignitaries later flew in a helicopter to Ulundi to see Inkatha president Mangosuthu Buthelezi.

The delegation, which arrived in SA on Sunday, has had discussions with the ANC, PAC and Azapo, and also with SAP and SADF representatives. It was led by Nigerian ambassador to the OAU and Ethiopia, Chief Segun Olusola.

OAU executive secretary and delegation member Mamodou Kane said the group's main mission was to try help accelerate negotiations and see how best to help arrest the ongoing political violence.

□ The policeman accused of assaulting and raping a 17-year-old girl this week in Katlehong on the East Rand had still not been arrested, police said yesterday.

A Witwatersrand police spokesman said it was not necessary to arrest a suspect if he was unlikely to disappear. Full investigations were still being conducted.

28  
WILSON ZWANE



# Blood that watered the tree of freedom

TODAY multitudes of the Israelites Church - Amma Sinyell will be joined by political movements and community organizations in the eastern Cape to commemorate one of the bloodiest days in SA history.

The ANC, PAC, Azapo, SACC, Contreras and the Institute of Contextual Theology will be represented among the hundreds at Bulhoek, 25 km from Queenstown, to remember that fateful May 24 in 1921.

That is the day a force of 800 white policemen and army troops gathered at Bulhoek to confront Enoch Mgijima and his Israelites.

The Israelites believed that the end of the world was coming and refused to leave their holy village Ntabelanga. The government claimed the Israelites were illegally squatting.

Within hours hundreds of Israelites had been killed in what has become known as The Bulhoek Massacre. Some historians say 200 Israelites were killed, others say 500 were killed.

Today those attending the joint commemoration service by the Israelites in conjunction with the Federal Council of African Indigenous Churches (FCAIC) will be praying at a mass grave where those killed at Bulhoek are buried.

But this blot in SA's history - which merited only a footnote in most history books - was, among other things, a ripple effect of the 1913 Native Land Act.

Spotlighting today's commemoration at Bulhoek, FCAIC Archbishop Ndumiso Ngida said: "Their (Amasinyell) blood watered the tree of

Today marks the 71st anniversary of the Bulhoek Massacre and for the first time political and community groups will join the Israelites in remembering that bloody massacre on May 24 1921. Deputy Editor ZB MOLFÉ looks at the slaughter which claimed the lives of hundreds and which, ironically, took place on an important British holiday, Empire Day.



made a prophesy. The Israelites understood him to say they were to come to his home Ntabelanga and await the Lord's coming. Eventually, says Edgar, some 3 000 Israelites gathered together.

"Many black people were finding it poor and more difficult to make a living or to have control over their lives," writes Edgar.

There had been the 1918 flu epidemic in southern Africa which killed thousands, including 1 000 residents in Mgijima's region. This was followed by a severe drought in 1919, which wiped out crops and animals. At the same time, blacks were not making any gain politically.

Mgijima's prophetic offer of an alternative of dramatic change, hope, salvation, comfort, solace, writes Edgar, "The outside world might be antagonistic and hostile, but at Ntabelanga, Mgijima promised a reversal of roles. The outcasts were now God's chosen and blessed ones."

When Mgijima called his followers to Ntabelanga to attend the Israelite Passover held every April, 1 000 or so followers would put up temporary dwellings which would be taken down later. They worshipped in a tabernacle made of tents pitched together.

In 1920 Mgijima applied to officials earlier than usual for permission for his followers to come to the Passover. He explained that they were coming from far away.

Edgar writes: "The local inspector of African locations Geoffrey Ntshingale, had heard rumours that some Africans were settling permanently at Ntabelanga. So he was reluctant to give permission. But Mgijima assured him the Israelites were not going to stay."

In June when Ntshingale visited Ntabelanga he found that many Israelites had not left the place. Instead they were building more houses.

By September Ntshingale believed that 1 300 Israelites were camping out at Ntabelanga illegally. Summons were sent to 20 Israelites for illegal squatting. But this did not work. Tension mounted between the officials and the Israelites who firmly stated they were waiting peacefully for the end of the world. All they wanted



ENOCH MGIJIMA... REMEMBERING BULHOEK.

was to pray without interference from anyone. Officials finally decided the law had to be enforced.

"Queenstown officials were also beginning to hear criticism from white farmers in their area. The farmers believed Ntabelanga was attracting bandits and vagrants, and that the Israelites were stealing their cattle and sheep. But after checking these accusations, the officials admitted the farmers were not correct," writes Edgar.

Early on May 24 police moved into position near Ntabelanga. Meanwhile the Israelites followed their religious observances. When the service ended the Israelites marched outside for a drill that was part of their ritual.

"Watching through binoculars, policemen thought they were performing a war dance," writes Edgar.

"We cannot say for sure what happened during the fight," he says. The Israelites were dressed in their white robes and they were easy targets as they ran towards the police, who sliced them down with rifle and machine-gun fire.

More than 150 Israelites including Mgijima were arrested. They were sent to Queenstown and the wounded sent to the local hospital. The rest of the Israelites spent the night digging two mass graves for their dead.

Enoch and his brother Charles Mgijima were sentenced to six years' hard labour between 12 and 18 months' hard labour.

Charles died in prison but Enoch was released in 1924 and died on May 16 1929.

and his times. Mgijima was the product of a long tradition of AmaXhosa prophets in his birthplace Bulhoek in the eastern Cape. In 1912 the Wesleyan Methodist Mgijima, with a gradually-growing independent following, finally broke away from his church. Later that year he was baptising his followers in the Black Kei River near his home, Ntabelanga. Writes Edgar: "He called his followers 'Israelites' because he identified with the Old Testa-

ment stories so much."

There were also other forces pulling Mgijima, according to Edgar. He threw in his lot with a small church from the United States, the Church of God and Saints of Christ.

"It was run by black Americans. Many Africans had a positive image of black Americans because they had originally come from Africa."

Thus these black Americans were more acceptable as missionaries than Europeans, adds Edgar. There was also the black

American church, the African Methodist Episcopal (AME) Church which had gained a popular following in SA.

Another important influence was William Crowdy, a prophet of the Church of God and Saints of Christ.

"Mgijima could identify with him. Indeed, he claimed he was Crowdy's prophet for the African continent," says Edgar.

Then in 1919 at one of his church services, Mgijima stood in front of the tabernacle and

black liberation. We hope this day will be a holiday in a future SA.

Today's commemoration service began yesterday when the hundreds gathered at Ntabelanga started fasting at sunset. Who was Enoch Mgijima, the prophet whose name looms large whenever the Bulhoek Massacre is mentioned?

In his book *Because they chose the Plan of God: The Story of the Bulhoek Massacre*, writer Robert Edgar paints a sympathetic portrait of the man

and his times. Mgijima was the product of a long tradition of AmaXhosa prophets in his birthplace Bulhoek in the eastern Cape.

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## 'Resign call' in SACC row

(28) CT 30/5/92

JOHANNESBURG. — The United Christian Action yesterday called on Dr Louw Alberts to resign his co-chairmanship of the Rustenburg Committee following the SA Council of Churches' call to Christians to pray for the government's downfall.

Dr Alberts distanced himself from the call but the UCA said because he shared the chairmanship of the Rustenburg Committee with SACC general-secretary Dr Frank Chikane, he should resign.

If he failed to do so he would lose credibility and the National Week of

Prayer would be discredited by the interpretation the SACC had put on it, the UCA said in a statement.

The organisation also called on churches which intended to take part in the week of prayer to either scrap their plans "or state emphatically that their meetings are totally independent of those arranged by the SACC or the Rustenburg Committee".

In his statement Dr Alberts said it was the SACC's prerogative to call for prayer for the government's downfall.

— Sapa

## Church moves to end racial divide

AFTER 17 years of negotiations, the unification of the racially-divided Apostolic Faith Mission church appears to be close to realisation.

In a statement issued at the weekend, the AFM said it had accepted a declaration of intent to unify the white and black divisions of the church. *Sowetan 11/6/92*

The declaration of intent stated that the AFM accepted the biblical principle of unity, rejected all discrimination, accepted the principle of a single structure, and accepted that membership be based on freedom of group worship. - *Sapa*.

## FW hits out over mass action threats

ANC threats of mass action to force the Government's hand towards an interim government would not contribute to a negotiated settlement in South Africa, President FW de Klerk said yesterday. *Sowetan 11/6/92*

De Klerk commented on the threats during a speech in Vereeniging during the unveiling of a memorial in honour of "Boer" negotiators in the treaty that led to the Peace of Vereeniging on May 31 1902.

He said he believed negotiations could succeed, but he could not ignore the partial failure of Codesa 2 and a hardening of attitudes shown by some participants. - *Sapa*.

### Former Minister in court

STAR 2/6/92  
Former Manpower Minister Pietie du Plessis and three others appeared in the Pretoria Regional Court yesterday on 60 counts of fraud and one charge of corruption. The case was transferred to the Pretoria Supreme Court, because of the complexity of the charges and postponed to January 23 next year.



Released on warning ... Pietie du Plessis.

### Codesa 'not Christian' 28

The Afrikaanse Protestantse Kerk said yesterday it would not take part in the forthcoming "peace prayers" because "Christians participating in Codesa were betraying God for the sake of co-operation with non-Christians". The APK said Codesa's nature was contrary to Christian principles and it could not pray for Codesa's success. The APK broke away from the Afrikaans reformed churches in the late 1980s.

STAR 2/6/92

terday  
re: AFP

### Klein

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14 days

### Murder suspect escapes

A 31-year-old gardener, Jacobus Arendolf, who con-  
nected to the murder of an elderly Parow couple last



# Tutu calls for end to quibbling

Staff Reporter

CODESA participants should stop splitting hairs, quibbling and jockeying for position when people were dying and the country was being asphyxiated, the Anglican Archbishop of Cape Town, the Most Rev Desmond Tutu, said yesterday. ~~354A~~ 28

Speaking at a lunch-time prayer service in St George's Cathedral, he called on all political leaders to condemn violence unequivocally and demonstrate their commitment to peace.

He said the government could end violence if they wanted to.

He called on young black people not to degrade the struggle and said: "For goodness sake stop killing people for whatever reason and stop necklacing. Nothing can justify such a gruesome method of destroying the life of another person." CREF 6/6/92

In the Groote Kerk yesterday MPs, clerics and members of the public prayed for peace and rain at a lunch-hour inter-denominational service.

# Right-wing church link claimed

Staff Reporter <sup>CT8/6/92</sup> 28

BLACK members of the Old Apostolic Church of Africa marched on Parliament yesterday to protest against racism in the church and the alleged involvement of church elders in violent right-wing activities.

The 500 protesters also said they were unsure of how the church's money was being spent.

The peaceful marchers, from a congregation in Nyanga, handed a memorandum to Lieutenant Louis Krause who accepted it for

the State President's Office.

They are demanding that the church's constitution be revealed immediately to all members and that policy-making and the appointment of governing bodies be restructured to accommodate the church's black members.

In addition they request that the church be affiliated to the SA Council of Churches.

The memorandum expresses concern over the alleged involvement of church elders in "violent activities perpetrated by extrem-

ist right-wingers" and points to church elder, Mr Andrew Ford, the current commanding general of the Boere Weerstandsbeweging, by way of example.

All church members regularly pay 10% of their income to the church but despite inquiries, the marchers say they have been unable to ascertain how their money is being spent.

The Western Cape representative on the Apostolate, Mr G F Campbell, could not be reached for comment yesterday.

# Church denies 'hiding' constitution from blacks

By Sabata Ngcai

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DISENCHANTED black members of the Old Apostolic Church of Africa (OACA) this week marched to parliament to request that the government "put pressure on church authorities to reveal the church constitution to the entire church membership".

OACA members from Nyanga and Crossroads handed a memorandum to parliament demanding the church constitution be revealed.

According to church elder, Mr John Sautana, the constitution is kept secret from the black members

of the church.

"We do not know the reason. Whenever a church member dares ask for a constitution he is expelled from the church," Sautana said.

He said the black membership learnt from white church members that they have access to the church constitution.

Sautana said the membership was appealing to the state president "to show his sincerity about achieving genuine change and democratisation in the country".

Sautana claims he and his followers were excommunicated from the church after his persistent demand

to church authorities to reveal the constitution.

A spokesperson for the state president's office, Mr Kobus Pieterse, confirmed he had received the memorandum.

He said he had been waiting until the president returned to the country this week.

In a statement the OACA district secretary, Mr W Byloo, said: "Church members and officers are allowed access to our constitution.

"No black members have approached my office in recent years requesting access to or sight of our constitution."

SOUTH 13/6-17/6/92

FM 19/6/92

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## CHURCH AND STATE

## Jaw or war?

Should church leaders be condemning the ANC's civil disobedience campaign? After all, such campaigns nearly always entail violence and intimidation, even deaths. Moreover, the moral basis for such a campaign may be disputed in view of the fact that negotiations are simultaneously proceeding, despite snags (which must reasonably be expected in such a process). This implies that the main adversaries still believe that jawing is better than warring. Or is the mass action simply a strategy in a purely political issue?

The churches are in general prepared to condemn any violent action. However, the SA Council of Churches (SACC), given its pre-Codesa anti-apartheid history, has tended to be largely pro-ANC in orientation, observes Wits University theologian William Domeris. This makes it unlikely to condemn

just about anything the ANC does. Inkatha, not surprisingly, has in the past attacked the SACC because of this.

Part of the problem seems to be that some church figures with a background in liberation theology accept the ANC view that government is operating at two levels: negotiating and stirring violence, with the strategic aim of preventing a transfer of power.

The Church, explains Domeris, is a huge, ponderous body that doesn't react quickly to these matters. Its mode of thinking is still that one should promote nonviolent action.

Yet the hospital workers' strike, endangering the lives of patients, is unlikely to provoke the SACC's condemnation — though it is hard to imagine apostles of nonviolence like Gandhi or Martin Luther King condoning the strike at Baragwanath.

The Church's attitude in this regard may be traced to the World Council of Churches' Lusaka Agreement in 1987, in terms of which certain churches — notably Latin American — accepted the right of the oppressed to resort to violence in extreme situations. The SACC at the time said it "understood" why people might resort to violence to break the cycle of State violence — a stance which caused a great row in SA.

While the SA churches have not quite adjusted to the Codesa situation, we are beginning to find churchmen arguing against mass action in view of the negotia-

tions, says Domeris, who is a church representative on the Randburg/Alexandra dispute resolution committee of the Peace Accord.

SACC general secretary Frank Chikane, whose ANC sympathies are not secret, says the SACC has not formally discussed the mass action campaign. However, as far as general principles go, Chikane personally believes that every South African has the democratic right to express his or her wishes in any democratic way. "And if mass action falls within the standards of allowed forms of democratic expression, there is no reason to condemn it. We can only say that whatever is done should fall within those bounds."

Chikane "would prefer not to see mass action, but, if a solution is not forthcoming, you cannot prevent people from using their right to protest."

The SACC, he observes, has officially called on Codesa to ensure that it "delivers the modalities" required for producing a new constitution, which, it believes, should be drawn up by an elected body so that it expresses the democratic will of all South Africans.

"We have said that the scope of Codesa should not be extended beyond that. Officially, we are definitely disappointed that Codesa 2 failed to deliver such a (constitution-making) body, or an agreement to elect such a body. We are concerned that delay could

cont →

## CURRENT AFFAIRS

FM 19/6/92

lead to more lives being lost."

The only way to avoid mass action was through a "speedy agreement" on that question. Chikane believes that the talks are being deliberately stalled by the National Party. "So, if people resort to protest action, as is their right, I have no right to argue. I don't believe in such statements of condemnation. We need to take seriously the voice of the disenfranchised people of SA.

"The key issue is that no violence should be used. If no violence is employed, including by the security forces or covertly, then there is no reason for fear.

"The moral issue for me is that the disenfranchised must be allowed to make decisions affecting their destiny. As long as they are deprived of this right and as long as the present parliament continues as such, the situation is unacceptable and a serious breach of that right."

As to the question that lives could be lost in the programme of action, Chikane says "the problem in the black community is that they are dying already." It was a measure of their desperation that people are prepared to

say that they'd "rather resist the system."

He finds it "interesting" that business has not asked President F W de Klerk why he is wasting time (at Codesa) and why the victims of white minority rule are resorting to mass action. Business should be putting pressure on government to get on with it, he says.

The presiding bishop of the Methodist Church of SA, Stanley Magoba, believes mass action "is not something anybody would approve of. Those advocating it are doing so out of desperation. My understanding is that they do not want the failure of Codesa; so it's a desperate act to make Codesa work. But they are doing it from a political perspective."

The Church would like Codesa to succeed, says Magoba, adding that mass action is not necessary and appealing to all leaders, including those not part of the process, to make negotiations work. "Instead of condemning mass action, I think it should be rendered unnecessary by persevering with the negotiations, which is the only way to bring a peaceful settlement to our society," says Magoba.

Catholic Archbishop Denis Hurley observes that mass action is part of ANC strategy and tactics, adding that the ANC has to discipline its people to adhere to non-violent protest. He finds it "very hard to say it mustn't happen" and urges the leaders to impress on their followers the laws of peaceful protest.

Anglican Archbishop Desmond Tutu notes: "We have to remember that two-and-a-half years after Nelson Mandela's release, the bulk of people are still unable to express their views through the vote." This did not imply, he says, that the right to protest should no longer apply once people had the vote. "Also, there has been a disturbing arrogance in the government's attitude since the referendum," which, Tutu believes, explains the harder line it adopted at Codesa.

"But I am very worried about the possibility of violence. If there is to be mass action, then, for the sake of those involved, for the sake of our cause, it must be made clear that people are not forced to participate and that intimidation and coercion are not acceptable."



# Churchmen tour camp, blame Govt

CHURCH leaders yesterday called on the international community not to relax pressure on South Africa in the wake of Wednesday night's massacre of residents at Boipatong and the nearby squatter camp of Slovo Park.

Addressing a press conference after taking a tour of Boipatong and Slovo Park with Angli-

can Archbishop Desmond Tutu, SA Council of Churches general-secretary Dr Frank Chikane said the Government had to take full responsibility for the atrocities in the area.

He said the Government could have stopped the massacre if South

Africa were "a normal country".

"It is indeed devastating to come to the area again after so many people have been killed. For how long should we come to bury our people here?" asked Chikane at the Dutch Reformed Church amid chants of "Viva" from residents.

He said that if it had been a member of Umk-

honto we Sizwe who was involved in the killing of people, "the army and the police would have acted in a dramatic way to arrest him".

"They would not have taken 24 hours before acting," charged Chikane.

He described the Law and Order Minister as "a

● TO PAGE 2.

## Tour

● FROM PAGE 1

prophet of doom" for blaming the massacre on the ANC's mass action campaign.

"A responsible Minister of Law and Order blames this on mass action as if he wished his prophecy to be fulfilled."

Devastated by the massacre that left, according to official figures, 39 dead and scores injured, Slovo Park

squatters asked Tutu to pray that the killers not return to the area. The ANC has put the death toll at 50.

At one stage during their tour of the camp, a frightened middle-aged woman ran away when she saw the church delegation entering her neighbour's shack, thinking the "killers" were back.

Realising it was a church delegation led by Tutu, the woman returned to her shack to be comforted by the churchmen.

# Applause for gift of land for memorial

28 CT 22/4/92

Staff Reporter

A PAARL property developer who yesterday donated a plot of land he bought as a schoolboy to the Anglican Church wept when more than 500 people stood to applaud him at St George's Cathedral.

Mr Pierre-Jeanne Gerber, 30, chairman of the National Party Youth, decided to make the donation on discovering that a chapel commemorating Mr Abraham Esau of Calvinia, who was a spy for the British in the Anglo-Boer War, once stood on the site.

"When I asked neighbours about the plot they said a 'hotnot kerk' had stood (there)," said Mr Gerber.

"I felt sick when I heard that a church had been torn down, and decided that someday I would have a new church erected on the land," he said.

In his address to the packed St George's Cathedral Mr Gerber said he had merely been "the caretaker of the land, for God".

He said his deceased father had been a Dutch



GIFT ... Archbishop Desmond Tutu with Mr Pierre-Jeanne Gerber, and his fiancé, Miss Lenize Vos, at St George's Cathedral yesterday.

Reformed Church minister, and he felt strongly that the chapel should be rebuilt.

The Rev Austin Jackson of the Calvinia Anglican Church said in his address he had traced the owner of the land and offered to buy it on behalf of the Anglican Church three months ago.

Mr Gerber declined the offer and insisted on giving it to him and his community, he said.

Archbishop Desmond Tutu said the extremities and the rottenness of the apartheid system were clear and many people had been severely hurt through it, but gestures such as that of Mr Gerber were "healing".

"It is not enough to sidestep glibly and say 'let

bygones be bygones'.

"As Christians we are deeply committed to reconciliation and I pray that President (F W) de Klerk will stand up representatively and say — on behalf of those who implemented this evil system — 'we are sorry for the pain, and hope those who have been pained can forgive,'" said Archbishop Tutu.

## Rhema chief writes to FW

JOHANNESBURG. — Pastor Ray McCauley of the Rhema church said yesterday he sent a message to President F W de Klerk noting a growing perception among moderates that allegations of police/Inkatha collusion in violence "are not wild political propaganda".

The message was sent in the wake of the Boipatong massacre.

"I visited Boipatong on Friday afternoon and spoke to many of the

residents and prayed with them," Mr McCauley said in his message to the State President. (28) CT 22/6/92

"Having heard their first-hand accounts of what happened, I am deeply disturbed because it appears the police failed in their primary duty of protecting innocent citizens."

He warned Mr De Klerk the patience of "moderate thinking people is running out". — Sapa



# Priests 'can't be neutral'

Sowetan Reporter

THEOLOGIANS could not afford to be neutral in society, church leader Father Smangaliso Mkhathshwa said on the Sowetan/Radio Metro Talkback Show last night.

Speaking on the role of priests in the society, Mkhathshwa, of the Institute of Contextual Theology, said their responsibility was to work towards justice and the preservation of life.

His view was supported by many of the callers.

"Any theologian worth his salt would take sides in favour of justice, and stand for the truth so that it is not possible to be neutral," Mkhathshwa said.

Asked if priests should not concern themselves

more with spiritual needs of the people, Mkhathshwa said theologians had to preach the truth.

He said although they were not partisan to any political organisation, they were concerned with what was happening around them.

They could not be detached from their parishioners, he said.

Zandile said Christians must stand up and take control of the situation.

They did not have to wait for Jesus Christ to come while their people were dying.

Sipho of Yeoville said: "Black theologians see what is happening around them and have to comment so that people on the ground do not accuse them of turning a blind eye," he said.

He said it was naive to expect black priests to keep quiet. It was their moral ground to speak out against injustices.

Master Mofokeng of Soweto quoted passages from the Bible and said Christians did not have to be part of world politics.

He said the "nation-against-nation" state of war was a sign that the end of the world was near.

SOWETAN  
Building the Nation

RADIO METRO  
TALKBACK

28

THE SA Council of Churches yesterday joined the ANC-led campaign against government, issuing a July 15 ultimatum for steps to be taken against violence and a resumption of the negotiation process.

SACC general secretary Rev Frank Chikane was flanked at the Johannesburg news conference by the council's two honorary presidents, Anglican Archbishop Desmond Tutu and Khoza Mgojo.

The SACC's four demands are the same as

## SACC issues ultimatum on violence and Codesa

some of those of the ANC.

Unless there was an "assuring response" from government to the demands by July 15, the SACC would embark on a three-pronged international and local campaign.

The campaign would consist of:

Calling on the SA Olympic team to pull out of the Olympic Games in Barcelo-

na, "failing which we will call on the world community to ensure that the team is expelled". The same applied to the planned All Black rugby tour in August;  "We shall lead our people into acts of peaceful protest ... We shall also defy all repressive measures, even a state of emergency, which the state may be tempted to introduce"; and  Calling on "all our part-

ners abroad" to demand their governments use all possible pressure to get the SA government to respond to the demands.

The SACC called on government to arrest and charge those responsible for the Boipatong and other killings, issue a statement of intent to co-operate with efforts to set up an international monitoring force, bring the security forces under multiparty control, and ensure a speedy convening of an elected constituent assembly. — Sapa.

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## Threat to grab homes

RESIDENTS of demolished hostels would simply occupy township homes, the Transvaal Hostel Residents' Association said yesterday.

Saying the ANC had called for the demolition of hostels, association chairman Joseph Kubheka said his organisation found the demand disturbing.

"The hostels not only house bachelors but families as well. Two hostels, in some blocks, for example Meadowlands and Kwamasiza... have been converted to family units."

Hostel closures would result in more chaos and conflict, he said. "The hostel inmates, should the hostels be destroyed, will simply walk into the location and occupy all those houses. The ANC will be responsible for that." — Sapa.

to give us... Obviously the way to solve it is not much in order.

Marlin Fitzwater said.

SAPD Ref...

## No witnesses in massacre probe

WILSON ZWANE

NOT one Boipatong resident had come forward with information to assist police investigations in last week's massacre, a police spokesman said last night. *Blom 25/6/92.*

Lt-Col Dave Bruce Bruce said newspaper reports were being used to try to find witnesses. *25/6/92.*

"People quoted in the Press as having made certain allegations are potential witnesses ... and we would like these people to come forward and give us the information."

Meanwhile there were more incidents yesterday on the Golden Highway between Johannesburg and Vereeniging. Sapa reports that two meat trucks were set alight and looted. The road was closed on Tuesday after mobs set fire to 13 vehicles.

Police said a man was necklaced in Sebokeng yesterday afternoon.

At least four people were killed in Folweni, south of Durban, and one person murdered at Esikhawini, in northern Natal, on Monday and Tuesday, KwaZulu police said.

□ The Human Rights Commission recorded 106 deaths and 86 injuries in the week to Tuesday — the highest toll since the week preceding the March 17 referendum.

## Churches offer to help settle row over squatters

*Blom 25/6/92.*  
AN ALLIANCE of churches representing a wide spectrum of denominations has offered its services as mediator in the conflict surrounding the relocation of the Zevenfontein squatters.

Church Alliance for Zevenfontein spokesman Ron Steele said in a statement that the organisation had canvassed the support of 14 churches in the Randburg/Sandton area — ranging from the Methodist Church to Rhema Ministries — "to ensure the peaceful settlement of the Zevenfontein community in the area". Other church groups are expected to join the alliance.

Steele said the alliance had been formed to counter the demonstrations by Diepsloot and Nietgedacht residents who were opposed to the resettlement of the Zevenfontein squatters in their areas.

In the event of the Zevenfontein community being relocated to Diepsloot and Nietgedacht, the alliance would "stand against all forms of aggression by anyone in the process of relocation".

The alliance also questioned "on biblical grounds" the fact that they

*28*  
KATHRYN STRACHAN

were refused representation on the TPA task group. It also claimed the TPA had made its decision without sufficient consultation and that it had not considered all the alternatives.

Meanwhile, Lazonia Landowners' Association attorney Brian Moss said papers would be served on the TPA today seeking an urgent interdict against the relocation.

He said the association had appealed to the TPA not to proceed with the relocation before the application was heard next Tuesday.

If the TPA went ahead the association would make a new urgent application which would bring the case forward to this week, said Moss.

Association spokesman Urs Honegger said earlier the court action followed the TPA's failure to supply residents with adequate information to allay fears that the resettlement site would become a "slum city".

He said the TPA had been given until the close of business on Monday to supply details of the exact services it intended to provide in the area.

Honegger said the TPA had failed to do this.



## SACC issues ultimatum <sup>(28)</sup>

JOHANNESBURG. — The South African Council of Churches yesterday joined the ANC-led campaign against the government, issuing a July 15 ultimatum for steps to be taken against violence and a resumption of negotiations. SACC general-secretary Dr Frank Chikane said at a news conference here unless there was an "assuring response" to the demands by July 15, the SACC would embark on an international and local campaign to apply pressure on the government. — Sapa CT 25/6/92

STAR 25/6/92  
**SACC warns of  
pressure if Govt  
fails to deliver** 28

By Michael Sparks

The South African Council of Churches yesterday called on the Government to move towards democracy or face renewed local and international pressure.

SACC general secretary Dr Frank Chikane said the Government's failure to act against those involved in the violence called into question its commitment to the negotiations process.

The SACC called on the Government to act on its demands by July 15 or else it would be forced to take action "calculated to ensure a timely achievement of democracy and peace in South Africa".

The SACC demands include:

- That those responsible for the killings at Bolpatong and other areas be arrested, charged and convicted.
- That the security forces be brought under multiparty control.

# Time for retirement fund revamp

STAR 27/6/92

**S**CRAP the differences between pension and provident funds and create a new kind of retirement fund. This is the call by Francois Marais, general manager, group benefits, at insurance giant Sanlam — a call echoed by many commentators in the past.

"There certainly is merit in such a suggestion," says Roger Wellstead, group personnel manager at the Argus Group.

One fund with the best characteristics of both is far superior to the current system, which is not only confusing but also unproductive in certain instances.

"It is high time that the unproductive, artificial and sometimes discriminatory distinction between pension and provident funds be eliminated," he says.

"In its place there should be a comprehensive new type of retirement fund with uniform requirements and benefits, in which everyone can take part."

## Differences

Although these two types of funds are viewed as alternatives, the alternatives are not equal.

In terms of legislation, there are only two differences between pension and provident funds.

Member contributions to a pension fund are tax-deductible up to 7,5 percent of salary, while similar contributions to a provident fund offer no tax relief. At retirement,

Arguments about the advantages of pension versus provident funds continue. Now it is suggested the best elements of both can be melded into one.

(2) **MAGNUS HEYSTEK** reports.

one-third of the benefits from a pension fund may be taken in cash — while the rest must be paid as a pension. On the other hand, the full benefit of provident funds can be taken in cash.

"At the moment, many companies offer more than one fund with different benefits for different employees, because trade unions in particular prefer provident funds," says Marais.

"This could easily lead to accusations of discrimination in future, since factors such as benefits, member contributions and tax relief do differ. Pressure for equal treatment of all members can be expected in the future.

"The fact that contributions to provident funds offer no tax relief can be viewed as discrimination against the members of provident funds — the mode of provision for retirement most favoured by trade union members. The argument that tax considerations are less important to these members won't always be accepted."

What is more, the differences

between pension and provident funds sometimes lead to long and unproductive debates, conversions, the formation of new funds and various administrative systems, without any real benefit to the members or the employers."

Parity can be attained without affecting existing rights and benefits of present funds, by taking the following steps, for example:

□ Do away with the differentiating names of "pension fund" and "provident fund", and replace them with a general name such as "retirement fund".

□ Afford all members of the new retirement funds the same tax relief as that which currently applies to contributions from pension fund members, namely 7,5 percent of salary.

□ Eliminate the differences in the payment of benefits by allowing the full benefit up to a certain limit — R100 000 for example — to be taken in cash. One-third of the benefits over this amount could then be taken in cash, with a pension being compulsory for the rest.

## Still available

"The benefits of most existing provident fund members should therefore still be available in full in cash at retirement, while existing pension fund members would have the option of taking a greater part of their benefit in cash," adds Marais.

# Chikane raps govt 'iron fist'

Own Correspondent

DURBAN — Government's determination to deal with the threat of mass action with an iron fist showed it was prepared to let SA slide into civil war rather than let people participate fully in their country's government, SACC general secretary Frank Chikane said yesterday.

He told the SACC conference that "the ease with which they mobilised the army to deal with the threat of mass action reminded me of what government said at one stage last year — that they had the capacity to stop any negotiated settlement which fell outside their bottom lines".

Chikane said the deadlock at Codesa II proved that government feared democracy in SA. The constraints the NP tried to put on the democratic process showed it was not yet ready to allow a democratically-formulated constitution produced by an elected constitution-making body.

Chikane said the deadlock was possibly the result of a government "double agenda" of de-stabilising its opponents while entrenching white power.

Government was using violence to destabilise its opponents, Chikane said.

If this failed, he said, government's "Plan B" involved portraying a changed SA to the world.

Sapa reports that Chikane told a news briefing the SACC had been perceived to be ANC-aligned because it had been fighting for the same goal.

He said the church should not take party political sides but could not be neutral when it came to justice.

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**“I am sure by now that all will agree that the Codesa 2 deadlock has become the litmus test of whether the Government has come to terms with the consequences of a democratic process ...”**  
The Rev Frank Chikane



Frank Chikane, general secretary of the South African Council of Churches

# SACC man warns over the ongoing violence

Sowetan Correspondent

■ Demands must be met or attempts to force it out and withdraw the Olympics' team starts:

A MAJOR clash between the church and the State is looming on a number of issues including the ongoing violence, the deadlock in negotiations and "illegal murders that the apartheid State has been involved in".

This became clear yesterday on the second day of the annual conference of the South African Council of Churches (SACC) in Durban.

In his report, SACC general secretary the Rev Frank Chikane proposed that "in the case of both Government corruption and murders, a broad-based campaign" be launched to force the Government to address these matters effectively or resign.

He said a deadline given by churchmen to the Government to do certain things towards curbing violence by July 15 was threatened.

If the Government failed to meet the organisation's demands, church leaders would be sent to a number of key countries to campaign for pressure to be brought on it.

The SACC would also call on the South African team to withdraw from the Olympics, failing which a call

would be made on the world community to ensure the team is expelled. This applied to the planned international rugby as well.

Chikane said the country faced one of its worst crises. But it was offered the opportunity by local and international societies to ensure that a just democracy was achieved.

## Democratic process

"I am sure by now that all will agree that the Codesa 2 deadlock has become the litmus test of whether or not the De Klerk Government has come to terms with the consequences of allowing a democratic process to take its course," he said.

He said the Government's pronounced determination to deal with the threat of mass action with an iron fist showed it was prepared to let the country slide into a civil war rather than let democracy take its course.

Chikane said the country had been rocked by exposures of large-scale Government involvement in corruption and murders in the past year.

"The reports of the Pickard Com-

mission on Corruption in the Department of Development Aid and the latest report of the Melamet Commission on the running of the Motor Vehicle Accident Fund are just the tip of the iceberg of theft and corruption in virtually every arm of Government and the 'independent' homelands," he said.

"...We as churches have a moral obligation to condemn such acts of corruption and question whether or not a racist and an illegitimate Government should be entrusted with taxpayers' money, especially when it redistributes it in a discriminatory way."

The revelations of Inkatha-Uwusa secret funding and of the Goniwe murders showed how the Government resorted to criminal activity when expedient.

On the issue of violence, he said he would ask the SACC national conference delegates to consider, for appropriate action, a statement sent to the Government setting the July 15 deadline.

The conference ends on Friday.

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"His partnerships with directors  
David Cornell (now a major US pro-  
ducer) and Keith Rose took these men

... acting manager at Top Centre.

He worked for what was then  
Rightford, Searle-Tripp & Makin and  
then went into partnership with  
David Cornell to start his production  
career.

# Church role as mediator in talks promoted

DURBAN - Newly ap-  
pointed Archbishop of Dur-  
ban Wilfrid Napier says  
churches should be trying  
hard to arrange a meeting  
between leaders of the  
ANC, Inkatha, government  
and the SAP to resolve the  
constitutional impasse.

He told delegates at the

**Own Correspondent**  
SA Council of Churches'  
national conference in Dur-  
ban yesterday that the  
Church had to play the role  
of mediator while standing  
very firmly for the truth.

"I think a man who needs  
to hear the truth over and  
over again is President

(F W) de Klerk," he said.

Bishop Stanley Mogoba  
of the Methodist Church  
said: "One of the ways to  
weaken the third force is to  
ensure there is unity." The  
Church could help create  
unity by bringing political  
leaders together.

● Comment: Page 8

8/10/91 917192 (28)



# Archbishops call for 'active mediation'

Own Correspondent

DURBAN.— The newly-appointed Archbishop of Durban, Archbishop Wilfrid Napier, who is also chairman of the Southern African Catholic Bishops' Conference (SACBC), says the churches should be trying very hard to get a meeting between the ANC, the Inkatha Freedom Party, the government and the SAP.

Speaking at the national conference of the SA Council of Churches here, Archbishop Napier said the justice and peace commission of the SACBC wanted to see the churches adopting a more active mediating role in the country's current deadlock.

The church also had to stand very firmly for the truth.

"I think a man who needs to hear the truth over and over again is President (P.W.) de Klerk," the archbishop said.

The president of the Methodist Church of South Africa, Dr Stanley

## SACC told churches 'reject' young blacks

29/7/92 Own Correspondent (28)

DURBAN.— The churches regarded the marginalised black youth as "heroes" but they had now thrown them out as "rejects".

Some church leaders had also not spoken boldly enough against slogans of the 1970s such as "Liberation Now, Education Later". This slogan had contributed, along with apartheid, to marginalising the youth.

These accusations were made at the national conference of the SA Council of Churches in Durban yesterday by the Rev Willie Mvambo of the African Methodist Episcopal Church.

Mogoba, said: "One of the ways to weaken the third force is to ensure there is unity — and the political leaders do not bring us unity."

"Unless the church helps to bring the political leaders together, there is going to be disunity."

The general secretary of the SACC, Dr Frank Chikane, said it was very difficult balancing the roles of mediator and critic.

## Big chill switch-on boosts Eskom

Staff Reporter

Eskom is smiling as shivering South Africans set a record by using 22 640 megawatts of electricity in one hour between 6 and 7 on Wednesday night.

Eskom spokesman Hanlie du Toit said the previous peak-hour record was 22 480 MW, measured during the previous cold snap on June 25. Last year's system peak-hour record was 22 186 MW on June 19.

STAR 10/7/92  
She said the latest record did not necessarily reflect how cold it was, but how power supply and usage had increased.

"Early in the morning, the electricity demand rises rapidly due to household and industrial activity, reaching its peak between 8 and 9 am. In the evenings, when people prepare food and switch on heaters and television sets, the demand rises rapidly once again, resulting in another peak," she said.

...pavement, sleep nud-  
dled next to each other for  
warmth.

Thobile Makhoba and her friends also use plastic sheeting, boxes and pieces of rags to shield themselves against the winter chill.

Ms Makhoba told The Star that when she first started sleeping on the pavement, four years ago, she had two blankets and a coat.

"Someone just grabbed the blankets during the night. One by one, they were gone until I was left with nothing," she said.

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## Tutu, De Klerk hold talks on petition

Staff Reporter

Archbishop Desmond Tutu yesterday held an hour-long discussion with President de Klerk about a recent church leaders' petition to the Government to bring the perpetrators of the Boipatong massacre to justice.

The petition was handed in at Tuynhuys on June 22. It also called on political leaders to reach agreement on the international monitoring of violence and on multi-

party control of the security forces.

Archbishop Tutu's request for the meeting was a personal initiative.

John Allen, spokesman for the archbishop, said the discussions took place in a friendly and open atmosphere. The archbishop did not believe the differences were irreconcilable, and was hopeful the discussions would contribute to the resumption of negotiations.

## Clerics soften stand on Govt

DURBAN — The national conference of the SA Council of Churches last night drew back from a moratorium on further talks with the Government.

It also softened its stand on urging church leaders to place advertisements in newspapers, calling on the Government to resign.

The debate became heated during the discussion of this resolution, which in its original form asked that unjust laws be disobeyed.

An amendment was passed unanimously which instructed the na-

tional executive committee to start a process of consultation among member churches and in society to formulate a plan of action — which might include a talks moratorium and advertisements.

Introducing the original motion, Emma Mashini said: "We want the Government gone, whatever needs to be used."

Anglican Bishop of Johannesburg Duncan Buchanan said: "I would much prefer that we talked than fought ... if we don't talk to them, who will convert them?"

— Own Correspondent.



# SACC searches its soul on its political role

By CARMEL RICKARD

*Wolman 1017-1617192*

SOUL-SEARCHING about the role of the "mainstream" churches during the current political impasse dominated the South African Council of Churches' annual conference in Durban this week.

A crop of resolutions to be debated today asks delegates to take far-reaching decisions about how the SACC will push for change.

One draft resolution proposes that the SACC leadership should halt all further meetings with members of the government, as "communication" does not appear to help bring about change and merely gives Pretoria legitimacy.

Another draft resolution urges that members of the churches belonging to the SACC should support all actions aimed at ending the present political dispensation as soon as possible. If passed, this could throw the weight of church members behind the mass action campaign of the African National Congress, the Congress of South African Trade Unions and the South African Communist Party, which the church leadership has already promised to back.

Underlying a number of the proposed resolutions and some of the discussion was the continuing debate over whether the church should play a mediating role or the role of "speaking with a prophetic voice" — or both.

Other resolutions still to be debated included a call to members of the security forces, who might have information about destabilisation, to come forward and speak the truth. Another resolution relates to withholding taxes, or portions of tax, to indicate disapproval of the way in which the government spends state income.

A clear sign of the SACC's deep mistrust of the government was the response of one of the discussion groups to a proposed new Bill. The Internal Peace Institutions Bill deals with the National Peace Secretariat and dispute-resolving committees at local and regional level. It also provides for remuneration to those involved in the work of the commission.

Several speakers yesterday raised severe misgivings about the government's motives in proposing the Bill. One warned the state was trying to set up a network of paid informers. Yet Methodist Bishop Stanley Mogoba, vice-chairman of the National Peace Committee, said the committee had asked that financial help be provided for grassroots peacemakers, many of whom had to take time off work to attend meetings. He said problems should be raised with the secretariat so that action could be taken to modify the proposed legislation.

In his presidential address at the start of the conference, Methodist Bishop Khoza Mgojo urged that the conference consider how the SACC had come to be perceived as "the ANC at prayer". He said that if the SACC was to be effective, it could not afford to be perceived as taking sides with any political group. However, the SACC had to condemn "what needs to be condemned", regardless of which group was responsible.

He said the different political groups had to be told clearly by the church that "they need not kill in order to convince ... They say they kill in order to expand democracy — but how can they bring democracy to those they have killed?"

Mgojo also addressed strong words to the government, saying many had died at the hands of the security forces and "mysterious murderers".

# SACC threat of mass action

DURBAN. — The South African Council of Churches (SACC) has resolved to consult with all its member churches to mobilise for mass action if the government refuses to accept that there should be an elected constitution-making body by July 15.

The council has threatened to take South Africa to "pre-1990 conflict".

Addressing reporters at the closure of the SACC's week-long national conference here yesterday, SACC general secretary the Rev. Frank Chikane said the impending threats of mass action could take the country back to the "pre-1990 conflict".

The government's unwillingness to allow the country to travel the road of democracy would lead to disaster, he predicted.

The SACC also called for an integrated peace-keeping force to replace security forces operating in the country.

In a resolution the SACC said it wanted this force to comprise equal and substantial numbers of members of the Defence Force, Police, uMkhonto weSizwe, Azanian People's Liberation Army, Azanian National Liberation Army and the security forces of the independent homelands. — Own Correspondent, Sapa

## Mass marches: Religious leaders can 'keep peace'

ANC 11/7/92 (28)  
■ Imam Hassan Solomons says religious leaders have a crucial role to play in the ANC's mass action campaign. He spoke to Weekend Argus Reporter TED MAGILL.

IMAM Hassan Solomons, religious representative on the Western Cape Regional Dispute Resolution (Peace) Committee, believes religious leaders should join political leaders in marches in the ANC's mass action campaign to ensure peace.

He said he would put this suggestion to the ANC alliance at the next meeting of the Western Cape Peace Committee on Wednesday.

"If the ANC plans to march, it should inform the peace committee to ensure that things are peaceful and there is no loss of property or life."

Reacting, the ANC representative on the Peace Committee, Mr Vincent Diba, said religious leaders had been involved in many marches and had played a "significant role" in the democratic struggle. "If they are available, we would like them to be part of our marches."

Meanwhile, the Regional Peace Committee is struggling to establish local peace committees at grassroots level.

"There are loose local committees in Khayelitsha and Guguletu, but they are not formal structures," said Imam Solomons.

"Because of different ideological positions, it is difficult to get people together. It is easier to get national leaders together than local ones."

# Church threat <sup>(28)</sup> may mean bye, bye Barcelona!

ARG 11/7/92

■ The South African Council of Churches has given the government until next Wednesday to take steps to curb violence and get negotiations back on course otherwise it could call for South Africa's expulsion from the Olympic Games. Weekend Argus Correspondent **TERRY McELLIGOT** reports

DURBAN. — Last-minute campaigns for South Africa's exclusion from the Olympic Games and the cancellation of rugby tours are among actions being considered by churchmen unless the government heeds their ultimatum to take steps to curb violence and allow an elected constituent assembly.

The South African Council of Churches ended its week-long conference in Durban yesterday with a warning that the country faced a political crisis of unprecedented danger.

SACC called on the international community and local business leaders to put pressure on the government to remove obstacles to the deadlocked negotiation process.

Church leaders are expected to meet shortly to discuss the SACC's deliberations including a July 15 deadline and the action to be taken if the government does not meet it.

One probability is that church organisations overseas will be asked to demand that their governments use all possible pressure to make the South African government respond to the demands.

Another possibility is that the South African Olympic team will be asked to withdraw from the Barcelona games, failing which the world community will be asked to ensure the team's expulsion.

A similar campaign is also on the cards against the planned rugby tours by Australia and New Zealand next month.

The SACC general secretary, Dr Frank Chikane, told a Press conference: "It is our prayer that within the next few days a solution is found for South Africa so that people can go back to the negotiation table."

It would be a disaster for the country if there were no agreement on allowing a democratic process to take its course in view of the "frightening" threats regarding plans for mass action, he said.

If the obstacles in the way of the negotiations process were not removed, "we will do everything possible as churches" to resolve the situation.

"There is total commitment both in our conference and by church leaders."

The demands are that the detained suspects in the Boipatong massacre be brought speedily to trial, that the government agree to international monitoring of the violence and the negotiations process, and that commitments be made for the security forces to be brought under multi-party control and for a speedy convening of a constituent assembly (constitution-making body).

Dr Chikane expressed the fear that the country could revert to "the pre-1990 State-versus-people type of conflict".

## Let there be light! . . . please

DURBAN. — The lights failed several times during the South African Council of Churches conference here yesterday — which caused some mirth in view of the conference theme of "Seeing the Light in the Darkness".

When the first power failure occurred, one delegate quipped: "Let there be light". Fifteen minutes later his prayer was answered — temporarily. Darkness descended twice more for short periods. — Weekend Argus Correspondent.

### **Rhema credentials queried**

PREVIOUS links between the Rhema Church and the SA government were queried this week when an application for observer status from the church came before the national conference of the SA Council of Churches in Durban. (28)

One of the delegates said the Rhema Church was known to be closely associated with the government "at a critical time in the witness of the SACC". *C/press 12/7/92*

Rhema's application was approved overwhelmingly.

# Mass action: Tutu warns ANC

WINDHOEK. — Archbishop Desmond Tutu said here at the weekend that the ANC's mass protest campaign against the government could alienate international support.

"Many who support the ANC internationally are quite uneasy about mass action and the general strike with an economy that is as battered as ours," he said.

The ANC has promised an unprecedented campaign against the government until President F W de Klerk agrees to ANC demands on stopping violence and

the election of an interim government.

Archbishop Tutu, in Namibia to mark the appointment of a new bishop, also slammed the ANC's decision to allow South African athletes to compete in the Barcelona Olympics, after initially calling for the team to be excluded in the wake of the Boipatong killings.

He said the ANC "did not come out of the episode with a great deal of credit", and he added that his opposition proved he was "not a lackey of the ANC".

The Anglican prelate also said he had

(28) CT 13/7/92  
received "very positive messages" from Mr De Klerk when the two held talks in Pretoria on Thursday.

He said Mr De Klerk had agreed on the need to bring to book those responsible for the massacre of 49 people at Boipatong on June 17, and for an international presence to monitor the violence.

Archbishop Tutu said Mr De Klerk had told him his third demand that the security forces be placed under multi-party control could only be realised when negotiations had resumed and an interim government was in place. — Sapa-Reuter

# Mass action

worries

Sowetan 14/7/92

## Tutu

### ■ 'Negotiation the only way'

ARCHBISHOP Desmond Tutu yesterday expressed concern about mass action and whether it could be peaceful.

He indicated that the church would also try to play a facilitating role, including in negotiations because they were the only way for the country.

In a telephone interview from Windhoek, the archbishop said he had positive responses from President FW De Klerk to a petition sent to him after the Boipatoing memorial service in Cape Town.

### Breakdown

Tutu said church leaders contacted Codesa officials about the breakdown in negotiations and would continue a facilitating role.

Mass action could be understandable in the case of the disenfranchised masses who wanted to express their concern.

"The first protest march in Cape Town had shown how disciplined a huge crowd could be," he said.

"On the other hand a recent protest march had shown how things can get out of hand and how hangers-on can misuse such an occasion."

# Chance to air religious creeds

W/M and 17/7-23/7/92

RESPONSES from people of all faiths on a religious charter for the "new" South Africa have been solicited by representatives of six faiths working on the document.

A draft declaration on the "rights and responsibilities of religious people" was completed about a fortnight ago. Driving the project is the South African chapter of the World Conference on Religion and Peace (WCRP), an international organisation which brings together people of all major world faiths.

The South African Council of Churches conference in Durban last week gave national WCRP president Gerrie Lubbe the chance to air the new document.

The project took off in December 1990 with a national interfaith conference on faith and state relations. Over the past 18 months, a drafting committee canvassed input through regional consultations, culminating in a workshop two weeks ago.

Starting with the recognition that Africa is home to people of diverse faiths, the charter rejects any use of religion or belief that violates justice and human dignity. It regrets that religious diversity in this country has been used to sow conflict and contribute to the exploitation and oppression of people.

The charter calls on the state to acknowledge religious diversity and a "constitutionally recognised sphere of autonomy for religion". It commits adherents of different faiths to promoting reconciliation and reconstruction.

First among the 20 main clauses outlining rights and responsibilities is the free exercise of religion, with

## CARMEL RICKARD

*reports on a religious charter*

*being drafted for the 'new'*

*South Africa*

duties attached: to practise and encourage tolerance and respect towards people of other beliefs; not to harm others because of their religious convictions and practices; to act as the "conscience of society", critically evaluating the actions of civil authorities "at all levels".

The charter calls for the establishment of an interfaith advisory body as the formal link between religions and the state. Among other tasks, this advisory body will recommend whether "a religion" should be entitled to recognition by the state.

Under the charter, the state will not identify with any particular religion, but will work with all faiths on issues of mutual concern. The state will also guarantee each religion may freely exercise spiritual authority among its members, provided this does not infringe on the Bill of Rights.

The state will also uphold the professional confidentiality of ministers of religion in relation to information obtained through their spiritual ministry. For their part, religions will have the obligation to inform members about "their civic duties" and the Bill of Rights.

The different faiths are challenged to self-criticism by the charter, which says they must "eliminate discrimination and intolerance based on gender, race, language or social

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status within their own communities". They are also obliged under the charter to oppose exploitation and oppression in society.

The rights of parents to decide the religion of their children and to educate them in their faith are enshrined in the charter, which also lays down guidelines for religious schools and religious education in state schools.

Conscientious objectors are given the right to alternative community service, regardless of whether or not they belong to a religion which upholds pacifism as a principle, and all prisoners of the state are guaranteed the right to practise their own faith.

The charter tries to cleanse national symbols, including the anthem and flag, of "bias" towards any particular faith, although reference to "a Supreme Being" would be acceptable. This is one of several clauses which could prove controversial.

Another possibly contentious clause states that the "medical scruples" of a religion may be overruled and that a person shall be entitled to medical treatment in a life-threatening situation, regardless of the religious beliefs of parents, guardian or spouse/partner.

Abortion, the right to life and gay rights are not mentioned in the charter. However the Bill of Rights is clearly recognised as more compelling for the state than the values or ethical demands of particular faiths.

Lubbe said difficulties some faiths may have with aspects of the charter should be raised with the drafting committee (Box 19354, Pretoria West, 0117).



# Christian privileges must go — Tutu

South 18/7-22/7/92

Christians should not become hysterical at the idea of a new South

Africa that is a secular state, says Archbishop Tutu. Associate Editor Noel Bruyns reports:

hibited? How would you feel as Christians if we were told that this Muslim state was strict and orthodox and barred all alcohol and pork? We would have to use a non-alcoholic beverage for the eucharist and might not be able to enjoy bacon and eggs."

He suggested that people have "a little empathy to understand how people of other faiths must endure every day in South Africa."

As an example of Christians' privileged status, he pointed to their access to the media, including the electronic media.

**A**RCHBISHOP Desmond Tutu last week called for the new South Africa to be a secular state, saying Christians should forego their privileged status in society. "God is not a Christian," Tutu said.

He was delivering the Third Memorial Lecture in honour of the late Roman Catholic Archbishop of Cape Town, Stephen Naidoo.

Tutu said it was understandable that many Christians reacted hysterically to suggestions that South Africa should become a secular state. But the reaction was not acceptable or justifiable.

How would Christians feel if they were a minority religious group in a predominantly Muslim country? he asked.

"Can they imagine what it would be like to live in a country where one's religious observances were not recognised and perhaps even pro-

According to the latest census, Christians formed 94 per cent of the

South African population. But claiming to be a Christian country was not necessarily a good thing.

"Right up to our times, the annals of Western Christian civilisation have been written in the gory letters of blood. Being described as Christian did not deter countries from engaging in atrocities and other excesses."

The holocaust had been perpetrated in one of the most sophisticated and most Christian nations. In South Africa, Christian theologians had thought up the "immoral, evil and unchristian policy of apartheid".

They had recommended it to politicians and then "tried to provide theological and biblical justification for it".

Other theocratic states had shown that religion could lead to great good, but could also lead to "unspeakable evil and suffering" — as in the rivalry between Hindus

and Muslims, the internecine war between the Islamic states of Iran and Iraq and the religious differences between Jews and Arabs in the Middle East.

Tutu said it seemed that morally, politically and economically the theocratic state had not outperformed its secular counterpart.

He quoted the Bible to refute the exclusivist claims of Christians. "God is clearly not a Christian. His concern is for all His children. God is bigger than Christianity and cares not only for Christians," he said.

"Isn't it obvious that Christians do not have a monopoly on virtue, intellectual capacity and aesthetic know-how? Is God dishonoured that Gandhi was a Hindu?"

Other faiths should not be judged by their least attractive features or adherents. "This would be unfair as these were deviations.

"We should want to deal with other faiths at their best and highest, as they define themselves, and not shoot down the caricatures that we want to put up."

Many Christians would be amazed to learn of the sublime levels of spirituality attained in other religions, as in the best examples of Muslim Sufism and its mysticism, or the profound knowledge of meditation found in Buddhism.

"It is far better for all concerned that we should have a secular state than one in which one religious faith has privileges which are denied to others," he said.

TUTU: Christians must have empathy for others



# South Africa's liberation theologians put to the

**SWORD**

**S**OUTH Africa's liberation theologians — particularly those in the SA Council of Churches and the Institute for Contextual Theology — will find naught for their comfort in Rachel Tingle's book.

The core of her argument is that the climate of violence has been caused partly by the activities of sections of the Christian church here, bolstered by large sums of money coming mainly from abroad. This is not a new argument but it is given considerable force by a foreword from the Rt Rev Bill Burnett, formerly Anglican Archbishop of Cape Town.

After reminding Christians that God sent the Saviour, Jesus Christ, to deliver them from darkness into light and lead them into all truth, he continues: "This truth is not man's truth, but God's Truth. But now we are confronted with another 'truth' called contextual or liberation theology which says 'In the beginning Man!'"

Archbishop Burnett continues: "Here is not God, but man, who determines what is to be done. This is Humanism and not Theolo-

gy at all. What we see now is the Chickoo's Nest syndrome — the false has neatly ensconced itself within the Church and has been nurtured to such an extent that it is now replacing the true teaching of the Church."

Burnett says the book shows the influence of a false "gospel" and that this "counterfeit form of Christianity" has depended on funds from outside agencies.

Pretty powerful stuff, you must admit, especially coming from a revered and high-ranking member of the Anglican Church who can hardly be said to have faulty credentials. Apart from having been primate of the Church of the Province of South Africa, he was general secretary of the SACC and served on the Central Committee of the World Council of Churches.

Rachel Tingle castigates both the SACC and the WCC for what she believes to be the fudging and encouragement of revolution rather than reconciliation. They are in essence indicted for seeking first the kingdom of politics rather than that of God.

**BOOK OF THE WEEK**

**Revolution or reconciliation?: The struggle in the Church in South Africa** by Rachel Tingle  
(Christian Studies Centre R30)

Reviewed by **JOHN BISHOP**

STAR  
20/11/92

(28)

She alleges the supporting ideology is Liberation Theology.

What is it? That was the question I posed to two of the country's leading exponents some years ago in the privacy of my home. One was a Catholic priest, the other a former Catholic priest.

My other guest was a visiting French Sovietologist who insisted that the philosophy was Marxist-based, thrived on pitting class against class and distorted the Gospels with the phrase "options for the poor" which are simply buzz words for the "revolt of the proletariat".

His antagonists objected bitterly to the analysis but, as I recall, could not pierce his armour.

Some four hours of discussions left me very little the wiser except that Christ's simple message of unconditional love had seemingly been transformed by Liberation Theology into a complete reinterpretation of Christianity in political terms.

Rachel Tingle has no doubt that the "Kairos Document" and the "Road to Damascus", heavily influenced by the Institute for Contextual Theology, inspired radical Church organisations which came to condone violence in South Africa. If this is true, then Christianity has moved a long way from Christ's injunction: "All those who take up the sword will perish by the sword", not to mention "Love

your enemies. Do good to those who hate you."

Ms Tingle buttresses her argument with a quote from John Kane-Berman, the much respected executive director of the SA Institute of Race Relations who in February 1991 argued that the Christian leadership in South Africa "has helped to legitimate violence as an instrument of liberation" and said that "black people in the townships are reaping a whirlwind of violence that the churches have helped to sow".

She points out since the SAIRR statement was released church leaders such as the Rev Frank Chikane, Bishop Peter Storey and Archbishop Desmond Tutu have expressed concern about the political violence racking the country.

Indeed before the SAIRR statement, Archbishop Tutu, in a dramatic moment at a rally, threatened to quit the country, if the ghastly "necklacings" and the concomitant unrest did not cease. The brave gesture was made but the violence continues. Of course not all of it can be

laid at the feet of faulty theology. Power politics and sheer criminality must take a large share of the blame. But her charges need answering. Perhaps those leading lights at the Institute for Contextual Theology in Johannesburg, rather than Albert Nolan OP and Father Simgalisso Mkhatswa, whom Ms Tingle names in her book, might be prepared to pick up the gauntlet? condemned the use of violence to solve political disputes and its official doctrine is that the only acceptable "theology of liberation" is that which gives a primary meaning to liberation from sin and the infusion of divine grace. This present Pope has refused to accept the Manichean dualism into which Liberation Theology kind is divided into two distinct classes: the poor who are always good, and the rich who are always bad. In view of this, the response from the two Roman clerics should be fascinating. Meanwhile, purchase Ms Tingle's book. □

# Church at centre of <sup>(28)</sup> feud destroyed in fire

*Argus 20/7/92* 20/7/92  
GRAHAMSTOWN. — A church belonging to the Order of Ethiopia here was destroyed in a fire.

Residents living near the church said they noticed flames in the church about midnight on Saturday. Police were called to the scene while residents kept watch in case the fire spread to their homes.

Witnesses did not want to be named, saying they feared for their lives in a feud between dissident members and members loyal to the church's bishop, the Right Rev Siggibo Dwane.

Since the dispute began more than one-and-a-half years ago members have been attacked

and homes and church premises have been petrol-bombed.

Earlier this year the dissident group was evicted from the church premises following a court application by Bishop Dwane's supporters.

The church's properties were placed under the control of a board of trustees appointed by the Order, and use of the premises made subject to approval by the Vicar General of the Order, the Reverend Lunga Kasibotho.

Church registrar Mr Boiffie Mbha said he believed the church might have been set alight in revenge against the court order. — Ecna.

# Leading country's churches to new society

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STAR 20/1/192

**Dr. Frank Chikane has been general-secretary of the SAACC for five years. He was interviewed by CHARLES VILLA-VINCENCO.**

**FIVE** years ago, this month, the Rev. Frank Chikane was appointed general-secretary of the South African Council of Churches — an appointment that did not enjoy unanimous support.

Suspended from the ministry of the black Apostolic Faith Mission for his political activities, Dr. Chikane had been defamed and tortured often. Blacked to the Transvaal executive of the UDF, he was also involved in civic organisations.

In 1985 he was arrested and charged with terrorism. Acquitted, he went into hiding during the 1986 state of emergency and left the country illegally at the end of 1987. Before his return to South Africa six months later, he wrote: "My decision to return looks senseless, futile, suicidal, inconsiderate, stupid... I cannot defend this."

to prove that I was not the kind of activist who simply wanted to demolish and destroy". His experience of democratic grass-roots politics stood him in good stead.

In his job interview, he was asked whether he thought he could maintain the devotional life of the SAACC. "I told them that there is a pendulum in the church that swings between the love of God and the love of neighbour, and that my concern is that the church at times becomes so engrossed in the spiritual side of things that it forgets to give practical effect to the creation of a decent society."

When he was in prison, and tortured there, he discovered the spiritual power and political importance of seemingly conservative, traditional religious concepts. "Then to remember that although your torturers can kill the body but not the soul, you acquire a new sense of resolve. And when you remember that God's will ultimately prevails on Earth, you discover an inner resource that enables you to hold firm to those basic principles that landed you in prison."

"This kind of spirituality is vastly different to the religiosity some people talk of... for me, to be a Christian is to be engaged in the struggle against apartheid and for a new society."

Moved by the recent violence, Dr. Chikane insists: "The time has come to name the devil." He is concerned about secret formations within the security forces.

He is in favour of multiparty control of the security forces and an international monitoring force without which the country could "go the way of Lebanon".

Initially he felt strongly that the churches should have observer status at CODESA, but he is grateful it did not happen. "It frees us from the compromises that are part of negotiations, allowing us to be more prophetic and critical..."

There was a time when the prophetic church looked to the liberation movements as the voice of the oppressed. Today, with the ANC negotiating for power, he is beginning to feel that "the cause of labour, the unemployed, women and other groups, whose concerns can so easily be forgotten in any encounter between the main players, is where we need to look to discern the will of God. We must be in critical solidarity with those who the Bible calls the 'least' — recognising that this group often changes from one situation to another..."

He says he will be ready to go back to prison when injustice is meted out by blacks against whites.

Having had his status as a minister restored in 1986, Dr. Chikane serves a congregation in Naledi, Soweto. "People call it the Wild West. It is a place of poverty, violence and oppression. It's a good place to ground one's theology," says Dr. Chikane. □

●Professor Charles Villa-Vincenzo is a professor of religious studies at the University of Cape Town.



Frank Chikane... "For me, to be a Christian is to be engaged in the struggle against apartheid and for a new society." Many within the church initially regarded him as being too political, making him unsuitable for the reconciling role expected of the SA Council of Churches.

# Churchmen take the lead in peace bid

■ Urgent talks were held yesterday between Mr Cyrus Vance and Archbishop Desmond Tutu.

JOHANNESBURG. — Church leaders have agreed to seek urgent meetings with the government, organised business and labour aimed at breaking the negotiations deadlock and averting the national strike planned for August 3 and 4.

At an emergency meeting in Johannesburg yesterday more than 30 church leaders also agreed on proposals to the United Nations' special envoy, Mr Cyrus Vance, and sent eight leaders to meet him, the SA Council of Churches, who facilitated the meeting, said in a statement.

The leaders expressed their distress that organised business and labour were not able to agree on terms which would have ensured a one-day business shutdown instead of a week-long protest.

They called on the two principal parties in the initiative, Cosatu and Saccola, "to come together again and resolve the issue" and offered their own services to "facilitate this activity".

The Charter and Programme for Peace, Democracy and Economic Reconstruction, on which Cosatu and Saccola reached substantial agreement, was endorsed by the leaders, the SACC said.

The government was addressed on three issues: the violence, the principle of democracy and the constitution.

The leaders called on the government to initiate discus-

sions as soon as possible, to bring the security forces under multiparty control and to give the Goldstone Commission power to enforce its recommendations.

It was also recommended that the National Peace Accord be assisted by a wide range of national and international political and non-political monitoring groups.

"We believe the government can make a major contribution to breaking the deadlock if there is unequivocal agreement that the new constitution will be drafted by a body completely free from any veto and elected by the democratic vote of all the people."

■ Anglican Archbishop Desmond Tutu expressed hope that stalled negotiations could be revived within days, but warned that the strike beginning on August 3 could lead to severe strife.

Archbishop Tutu made the comments yesterday after he emerged from a lengthy meeting with Mr Vance at a Johannesburg hotel.

Archbishop Tutu warned that the rejuvenation of the mass action campaign by the ANC and Cosatu on August 3 could lead to chaos.

Nevertheless, he foresaw a resumption of talks and immediate, clear action to deal with the violence by the authorities within the next few days.

The archbishop also urged all sides to commit themselves to a sovereign constitution-making body, saying it was necessary for peace and stability in South Africa. — Sapa.

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# Preaching a gospel of violence

STimes 26/7/92.

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The churches in SA have contributed directly to the new season of violence, argues an editorial in Britain's Spectator magazine

WHY do blacks in South Africa kill each other? It is still the \$64 000 question despite the ANC's campaign to lay most of the blame at the government's door. One answer being given is particularly shocking.

It was spelt out in February last year by Mr John Kane-Berman, executive director of the South African Institute of Race Relations. The leaders of the Christian churches in South Africa have, in his words, "helped to legitimise violence as an instrument of liberation"; the result is that "black people in the townships are reaping a whirlwind of violence that the churches helped to sow".

The SAIRR is not a tool of the South African government; nor is another opponent of apartheid, the London-based Christian Studies Centre, which has just published a study of the question (*Revolution or Reconciliation: The Struggle in the Church in South Africa*).

This concludes that South Africa's radical church organisations (most particularly the South African Council of Churches and the Institute for Contextual Theology) "have contributed to the cli-

mate of violence which has rocked the country". It also finds that these organisations have been partly funded by radicalised church aid agencies in developed countries.

The policy of go-ahead churchmen to back radical — and sometimes violent — "structural" solutions to the problems of the oppressed has been well established, of course, for many years.

Everything was seen in the context of the World Council of Churches' notorious Programme to Combat Racism. The mentality behind this programme was influenced by the armed liberation movements which benefited from it, and which were invited by the WCC to contribute to the formation of its policy.

This policy was based on a quite conscious inversion — some would say perversion — of orthodox Christian theology. This inverted theology is variously known as liberation or contextual or Marxist theology.

Sin is not something from which individuals need salvation; sin is in the structure of capitalist society. Man's true end is not eternal life in

the presence of God; it is realised wholly in this world.

The Christian Aid slogan, "We believe in life before death", has to be understood as a classic formula of contextual theology. The Crucifixion is the suffering of the oppressed, and the Resurrection has not yet happened.

The consequences of such a theology in practice are real and they can be brutal. Here, for instance, at a WCC Consultation on Racism in 1969, is Oliver Tambo instructing his hearers on how they should interpret one of the Beatitudes: "When those who worship Christ shall have, in pursuit of just peace, taken up arms against those who hold the majority in subjection by force of arms, then shall it truly be said of such worshippers also: blessed are the peacemakers, for they shall be called the sons of God."

The liberal Christian organisations which have been drawn into partisan support for the advocates of armed revolution have steadfastly averted their gaze from its nastier results.

When, in 1978, the Patriotic Front — in what was then Rhodesia — brutally murdered eight British mission-

aries and their children, the WCC ignored the outcry; only three weeks later they announced a grant of \$85 000 to the Front.

This capacity of radical Western churchmen to give support to cruelty and violence without flinching has a direct bearing on township violence in South Africa.

Mr Mandela's accusation that President De Klerk was directly involved in the Boipatong massacre may or may not be true. What is beyond any doubt is that black-against-black violence has been greatly intensified by the ANC's brutal policy of reprisals against reformists and other "collaborators", and by its widespread destruction of their schools, churches and homes.

It may be that the ANC would rule South Africa justly. It may be that peace and democracy would flourish, although the precedents are hardly encouraging.

But, even if that does come to pass, those Christians who have funded brutality and murder along the way still have to answer for it one day before the throne of the God whom they claim to worship.

Drive to revive peace charter

# Clerics push to restart negotiations

B/DAM 28/7/92

(28)

PATRICK BULGER

CHURCH leaders yesterday launched a major initiative among business, labour, government and political groups to restart negotiations and help create a more favourable political climate ahead of next week's general strike.

The initiative follows the failure of Cosatu and employer body Saccola to reach an accord to avert next week's two-day strike and church concern that mass action and the standoff between government and the ANC could irreparably damage political and economic prospects.

A church delegation headed by Southern African Catholic Bishops' Conference presiding bishop Wilfred Napier is due to meet President F W de Klerk today and will meet the ANC later in the week. The church delegation includes all the major religious denominations and the meetings are being facilitated by the SA Council of Churches (SACC).

Yesterday, the church leaders met delegations from Saccola and Cosatu as part of an attempt to revive aspects of the failed charter for peace, democracy and reconstruction which the two bodies could not agree upon last week.

An SACC source said the church leaders impressed on the business and labour delegations that the accord should be revived. In particular the church leaders felt those aspects of the charter dealing with political transformation should be built upon.

However, the meetings delivered little chance of next week's general strike being called off. Cosatu spokesman Neil Coleman, while describing Cosatu's meeting with the churchmen as constructive, said it was unlikely the strike would be called off.

ANC spokesman Carl Niehaus said negotiations with government would remain on hold and mass action would go ahead until the ANC's demands were met.

He confirmed that a meeting was being arranged between the church leaders and ANC president Nelson Mandela, who arrived back from overseas yesterday.

It is understood that the church leaders will hold an early morning meeting among themselves today before meeting De Klerk. They will present him with a brief memorandum dealing mainly with the draft charter's proposals for political transition.

These include speedy movement towards a political settlement based on universal suffrage, a transition period governed by democratic principles, an elected constitution-making body which will serve as a transitional parliament and the need for an electoral commission.

The church leaders feel agreement on these political principles are prerequisites for a resumption of negotiations.

"We feel that the crisis is so desperate that we cannot afford not to have another effort to try and rescue the situation. A positive spinoff could be that the general strike takes place in a better political climate," one church leader said.

He said the church leaders would make suggestions that might break the deadlock.

The church initiative is similar in tone to the successful attempts last year by business and religious leaders to help set up the national peace accord which led several

□ To Page 2

## Church leaders

months later to the formation of Codesa.

At the weekend the church leaders said they would call on government to initiate discussions on multiparty control of the security forces. They would also ask government to allow international, political and non-political monitoring groups to assist the national peace accord and would ask for the Goldstone Commission to be strengthened.

Church leaders said political parties had to accept the consequences of their choice for democracy.

"This will include acceptance of the fact that democracy means that both the will of the majority prevails and that minorities have effective participation, with effective checks and balances contained in a bill of rights," they said.

□ From Page 1

# Church leaders in bid to break talks deadlock

## Political Staff

CHURCH leaders, in an eleventh-hour bid, are attempting to revive the failed pact between big business and unions to help break the negotiations deadlock.

The revival of the draft Charter for Peace, Democracy and Economic Reconstruction could also avert the two-day general strike scheduled to begin on Monday.

A delegation of church leaders led by SA Council of Churches past president Bishop Peter Storey met officials

from the SA Consultative Conference on Labour Affairs (Saccola) and the Congress of SA Trade Unions (Cosatu) yesterday and will meet President De Klerk and the ANC today.

The SAOC head of communications, the Rev Bernard Spong, said last night the brokering role by church leaders was the result of concern about those caught up in the violence.

The church leaders believed that the draft charter had a good basis to break the political logjam, he said.

The church delegation included the Rev Frank Chikane and Professor Johann Heyns.

The surprise move by the churches came as business spokesmen yesterday warned that next week's proposed strike and mass action could seriously damage the economy and prolong the recession.

Cosatu assistant general-secretary Sain Shilowa said yesterday Cosatu and Saccola had failed to reach agreement last Tuesday after Saccola said it could only "call on, prevail and per-

suade" its members to agree to the charter, but could not ensure the participation of the public sector in a 24-hour shutdown on Monday and it could not ensure that all its members would agree to the shutdown.

Asked if the strike could still be averted, Mr Shilowa said: "Yes, but it is unlikely.

"It can be averted if the government delivers on the 14 points outlined by the ANC, particularly on the issues of democracy and violence," he said.

ARG 28/7/92

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# Clerics meet FW in peace bid

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CHURCH leaders met President F W de Klerk and ANC president Nelson Mandela yesterday in a continuing bid to restart constitutional negotiations.

PATRICK BULGER

A church delegation presented De Klerk with a memorandum which in part attempts to get government's view on an elected constituent assembly.

De Klerk's office said no detailed statements on the meeting would be released at this stage, but that talks concentrated on the negotiations impasse, next week's mass action and the violence in general.

"The President indicates he appreciates the task of the churches in assisting to create a climate for recon-

ciliation based on justice and peace."

On Monday the clerics met Saccola and Cosatu to try to revive aspects of the charter for peace, democracy and economic reconstruction which the two organisations failed to agree on. An SACC source confirmed the meetings were not aimed primarily at averting the strike, but were a long-term effort to restart negotiations.

Mandela yesterday welcomed the church leaders' intervention. He said the churches were concerned that negotiations should resume and that mass action should be disciplined.

Mandela said next week's strike would go ahead as planned and it would be peaceful. He said the ANC was concerned over business threats to take disciplinary action against workers.

Sapa reports church delegation leader Catholic Archbishop-elect of Durban Wilfred Napier told a news conference it had been decided to make Sunday "a special day of prayer" for a peaceful resolution of the crisis.

Other church delegation members included Alexandra cleric Beyers Naude, SA Council of Churches secretary-general Frank Chikane and Anglican Bishop Duncan Buchanan.

# Church, state leaders meet

(28)

CT 29/7/92

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# Church delegation plans last-ditch bid to cool political tempers

By DM 1 30 1 1979

PATRICK BULLER

HURCH leaders want President F. W. de Klerk and ANC president Nelson Mandela to meet in a last-ditch attempt to cool political tempers ahead of next week's general strike.

A church delegation will meet senior government constitutional negotiator Ger-rit Viljoen today to relay details of its talks on Tuesday with Mandela and ANC secretary-general Cyril Ramaphosa.

A church source said the clerics were pushing for a meeting between the two leaders. Failing that, they wanted Mandela and De Klerk to make statements to cool

the political climate.

The source said that while the two parties had serious constitutional differences, these could be bridged in negotiations. De Klerk and Mandela was a serious obstacle to negotiations. And the ANC told the churchmen something had to be done to bring the violence under control before negotiations could resume.

ANC spokesman Gill Marcus said yesterday there were no plans for a meeting between Mandela and De Klerk, our political staff reports from Cape Town.

Church leaders from all major denominations under the auspices of the SA Council of Churches have been trying to restart constitutional negotiations and lessen the detrimental effects of mass action. They have met employer body Saccola, Cosatu, government and the ANC and are attempting to arrange meetings with Inkatha, Azapo and the P.A.C.

The meetings are intended to produce a code of conduct for the two-day strike. The church leaders said although there

were serious differences between government and the ANC, they sensed a desire to move towards renewed negotiations.

They said they had urged Cosatu and Saccola to take up the issues raised in a draft charter on peace, democracy and economic reconstruction that the two groups failed to agree on last week.

They said they urged De Klerk to act on the violence and clarify constitutional issues causing the deadlock. They discussed their concerns with the ANC that mass action could lead to violent action.

"We were informed that it was the wish

of the ANC to take part in negotiations but that the continuing violence and the constitutional deadlock caused the withdrawal and led to the choice of mass action.

They said the constitutional differences separating the parties were that government wanted Codesa to decide on a constitution that would be difficult to change, while the ANC wanted Codesa to decide only on the principles of a new constitution and rules governing an interim period.

They also pleaded for immediate action from government on the recommendations of the Goldstone commission.

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But the breakdown in trust between De Klerk and Mandela was a serious obstacle to negotiations. And the ANC told the churchmen something had to be done to bring the violence under control before negotiations could resume.

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# Church urges leaders to meet

28 CT 30/7/92

## Political Staff

**CHURCH** leaders want President F W de Klerk and ANC president Mr Nelson Mandela to meet face-to-face in a last attempt to cool political tempers before next week's general strike.

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were pushing for a meeting between the two leaders. Failing that, they wanted them to make statements to cool the political climate.

The source said that while the two parties had serious constitutional differences, these could be bridged. However, the breakdown in trust between Mr De Klerk and Mr Mandela was a serious obstacle to successful negotiations.

The ANC told the churchmen that something had to be done to bring the violence under control before negoti-

ations could resume.

The church leaders said they urged Mr De Klerk to take action on the violence and to clarify the constitutional issues causing the political deadlock. They discussed with the ANC their concerns that mass action could lead to violent action.

"There is a need for the government to declare that the constitution for a future government should be produced by a sovereign body elected on the basis of universal suffrage," the church leaders said.

Sowetan 30/7/92

## Code of conduct

CHURCH leaders are drawing up a code of conduct after agreement was reached in meetings with labour and business this week that the Church should intervene in the mass action campaign. (157) (28) (152)

The leaders said in a joint statement yesterday the code of conduct, which had been discussed with interested parties, was at an advanced stage and final agreement should be reached "very soon".

They said they had discussed concerns with the ANC that mass action could lead to violence and asked for clarity from the organisation on the constitutional issues involved in the political deadlock. - *Sapa*.

**Church leaders** (28)  
**talk** *Sowetan* 31.17.92

CHURCH leaders held a second round of talks with Government officials in Pretoria yesterday. "At the meeting, they (clerics) presented proposals for Government actions that they believe will assist in breaking the negotiations deadlock and ending the violence that has dented trust among the parties," said a statement.

The meeting was between State Affairs Minister Mr Gerrit Viljoen and Constitutional Affairs Minister Mr Roelf Meyer from the Government side, and Archbishop Wilfred Napier, president of the SA Catholic Bishops' Conference, Methodist Bishop Peter Storey, Professor Johan Heyns of the Dutch Reformed Church and the Rev. Frank Chikane of the SACC from the clerics' side. - *Sowetan Reporters and Sapa.*



# Church draws up a code of conduct

■ MASS PROTESTS Churchmen say

South African 31/7/92



there should be no intimidation:

(28)

**T**HE CHURCH LEADERS' Meeting has released a document outlining a code of conduct for the mass protests planned for next week by the African National Congress and its allies.

Following is the contents of the document, the adoption of which "can help save lives as well as ease tensions during this coming week", a CLM statement said yesterday.

- Those who choose to stay away from work or engage in public demonstrations must be allowed to do so without interference;

- Those who choose to go to work or not participate in public demonstrations must be allowed to do so without interference;

- No weapons of any kind should be

carried during public demonstrations;

- Organisers of any protest action must take necessary steps to ensure that the action is peaceful;

- Organisers of protest actions must publicly issue instructions that will ensure that such actions shall be carried out in disciplined manner;

- Organisers of marches or other protest actions must publicly declare their plans beforehand;

## Efforts to reduce conflict

- Employers should deal with the stayaway with sensitivity, and make all efforts to reduce any potential for conflict or violence;

- Those providing emergency services should not be hindered in their life-saving duties;

- All parties shall ensure that their members do not interfere with journalists in their work;

- The security forces must uphold the right of people to protest peacefully;

- The security forces must not interfere with peaceful meetings, marches, rallies and demonstrations;

- The security forces must exercise their duty impartially in protecting people taking part in protest actions, and those who choose not to do so; and

- Government must act in such a manner that peace, reconciliation and stability shall speedily follow any period or event of protest.

The CLM called on all parties "to act in a responsible way so as to ensure progress towards peace, democracy and an end to violence".

The CLM said it produced the code in consultation with many concerned parties, including ANC. The CLM is facilitated by South African Council of Churches. - Sapa.

... AND LAST-DITCH ATTEMPTS TO AVERT IT

# Churchmen urge govt to break the deadlock

Church leaders were involved in delicate shuttle diplomacy to get negotiations back on track this week

By PAT SIDLEY

Church leaders were involved in delicate shuttle diplomacy to get negotiations back on track this week

tant things the government has to deal with are the recommendations of the Goldstone Commission and demands to deal with the "hostel problem". SACC spokesman Bernard Spong added that the issues also included the carrying of dangerous weapons and that appropriate action should be taken against security forces involved in illegal covert actions.

The church delegation had stressed to President FW de Klerk and then again to the two cabinet ministers yesterday that an elected body should draw up the constitution within a limited time frame.

Heyns told *The Weekly Mail*: "We are hoping that President de Klerk will react in such a manner that it will satisfy the ANC." He believed it was possible that if enough

movement was made, Mandela would appear on television on Sunday night to address the nation in a similar way to De Klerk.

Heyns said that in the meeting with De Klerk earlier this week the church delegation had tried to convince him that he had to move and that he should address the nation — a point De Klerk said at the time he would work on.

Heyns said it was his perception that De Klerk and his colleagues were very deeply aware of the seriousness of the situation.

The group of church leaders — which includes charismatics, "mainstream" churches, the SACC, Catholics and the DRC — has been involved in the complicated talks for several weeks now and has been used extensively by business, labour, and politicians to have their varying views communicated to one another.

The group used sub-committees so that politicians could be reached by the clergy they were most likely to listen to. Heyns and DRC colleague spoke to the government; Rhema representative Ron Steele spoke to Inkatha; and the SACC churches spoke to the liberation move-

ments. Several of the churchmen were involved in the Saccola/Cosatu talks from their inception and the church leaders have stated they believe there was enough in common between the parties to form the basis for a return to negotiations.

This has also helped in the drawing up of a code of conduct for all those involved in the programme of mass action as well as those not wishing to participate in it (see below).

Last night's *Agenda* viewers will have seen a remarkable display of unity from church ministers who have sat across the political divide for several decades, but have participated in this week's "shuttle diplomacy". Heyns and the anti-apartheid campaigner he drummed out of the DRC, Reverend Beyers Naude, gave remarkably similar answers to ticklish questions of the church's role and perceptions of the current crisis.

Both stressed the need for the government to move urgently. Both men stated that nobody saw mass action as an end in itself but as a means to compel the government to remove the obstacles to negotiations.

Heyns said he believed that differences between political groups in the country may not be as far apart as it seemed — the differences were largely in perception.

"The church has a role to play in breaking these perceptions," he told *The Weekly Mail*. "We hope we've managed to do this."

THE government holds the key to the breaking of the deadlock in negotiations, says Dutch Reformed Church assessor Professor Johan Heyns.

This week Heyns was among a broad range of church leaders who undertook a complicated round of "shuttle diplomacy" aimed at helping break the deadlock and defuse what they see as threatening chaos during next week's general strike.

The last of the round of meetings took place early yesterday morning when Heyns, South African Council of Churches (SACC) general secretary Frank Chikane, Methodist Bishop Peter Storey and Catholic Archbishop-elect Wilfried Napier met cabinet ministers Gerrit Viljoen and Roelf Meyer.

According to Heyns, the group was taking back to the government the views they had heard earlier in the week from African National Congress president Nelson Mandela and trying to impress upon the government how important it was that it act in such a way that the ANC perceived enough movement to come back to the negotiating table.

Heyns stressed to *The Weekly Mail* that he, along with the other church leaders who have been involved in talks for several weeks, believed that the government and the state president, because of the authority vested in them, had to make the moves to break the logjam.

"They are in power, they should act now," he said. Heyns believes that among the most impor-



# Tutu slams ANC talks pull-out

MBABANE. — The Archbishop of Cape Town, the Most Rev Desmond Tutu, yesterday criticised the ANC for withdrawing from talks with the government.

Speaking at the synod of the Church of the Province of Southern Africa, Archbishop Tutu said the ANC had catapulted South Africa on to the edge of a precipice by pulling out of talks.

He also criticised the media for their reaction to his call that South African sports people should withdraw from the Olympics in sympathy with the victims of violence in the country.

"Our media were far more concerned about sport than about the lives of God's children and perhaps were reflecting the mood in the white community.

"After I made my call all hell was let loose. People were upset that their sports were in jeopardy, more upset about that than the gruesome loss of life."

Archbishop Tutu's call was at first backed, then rejected by the ANC.

"Initially the ANC opposed my stand, then supported it, and then repudiated it for its ridiculous demands (in favour of) armbands and visits to Boipatong."

Archbishop Tutu said he had hoped to have been calling for the lifting of sanctions. He had said he would do so if either the government showed it was serious about ending the violence, or a widely-accepted interim government was in place.

He said the euphoria that followed the unbanning of the ANC and other movements had "all but evaporated" as a result of the violence that had claimed more than 7 000 lives since 1990.

● Tutu marks plea for women priests —  
Page 11

304 (28) CT 12/30/92

## World church

### move on SA

BI DAY 14/8/92  
PATRICK BULGER

THE SA Council of Churches (SACC) yesterday announced a new world church initiative aimed at monitoring violence, negotiations and a future election in SA.

SACC justice and social ministries department director John Lamola said the monitoring programme would be the first international monitoring initiative in SA. He said the initiative had the backing of all the major parties including government.

The first team of 10-13 people would arrive in SA next month. The teams would comprise members of the international ecumenical community. The programme was agreed to this week at a meeting of the World Council of Churches in Geneva, attended by an SACC delegation.

The Ecumenical Monitoring Programme will be based in four regions, the PWV, Natal, eastern Cape and the western Cape.

Monitoring teams will spend between four and six weeks in SA.

Their goals would be to provide a mechanism to monitor violence, to monitor and report on the negotiations, and to assist with the electoral process.

The SACC said the programme would constitute a permanent presence in SA.

dedented explosion diamonds" from Africa. There were about 500 million diamonds produced there last year, increasing by 500 million this year.

"Once this production reaches the market, it will be a major new mine production without the CSO had spent of dollars" buying stones. "However, it may not only have to buy the market," Ogilvy said. Angolan elections were unlikely that

## GDP

rates and faltering had another bad quarter. The first quarter. The high demand for production overcapacity first quarter GDP city and water service output in the second quarter.

Mining's contribution to the June quarter, in output from 1,7% Financial services and transport and showed second-quarter little changed from


One of the few things in the sinking the manufacturing production levels -2.5% in the first second. This reflected growth areas at the government spending

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agreement was reached on principles and elements. However, the government's amnesty plan

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**RECONCILIATION OR REVOLUTION?** The Struggle for the Church in South Africa, by Rachel Tingle (Christian Studies Centre, R30)

THIS book from British journalist Rachel Tingle offers a polemical approach to the role of the church in SA. The main thrust of her argument is that the SA Council of Churches (SACC) and the Institute of Contextual Theology "have contributed to the climate of violence... ever since autumn 1984".

Sections of the church in SA, she argues, "have sympathised with the liberation movements to such an extent that they have either turned a blind eye to the methods such organisations have been prepared to employ to gain political power, or have developed a theology which actually

# Simplistic argument fails to convince

8/10/87 17/8/87

justifies violence".

She traces with lucidity the role of the World Council of Churches and its Programme to Combat Racism in encouraging a form of theology which supports radical political action in SA. In the 1980s this led to the SACC publishing the *Karros Document* and the *Road to Damascus* which, she says, rejected a reformist solution in SA and argued that Christians should not be working for peace and reconciliation but should participate in "the struggle for liberation and justice".

Tingle cannot avoid entering into theological debate, but here she is simplistic and pedestrian. Her chapter on "Radical Theology" is littered with repetitive quotes which do not do justice to the complexity and importance of the debate.

She paints a Manichean picture of a church divided into two camps — one, principally represented by the SACC, advocating "contextual theology" rooted in the here and now, and the other advocating individual salvation and greater remove from the political quagmire.

In so doing Tingle subscribes to the myth that the church has never been anything other than "contextual". In fact, ever since Emperor Constantine converted to Christianity in the fourth century, the church has been an arm of the state, blessing kings and relentlessly pushing Paul's doctrine of "Let every person be subject to the governing authorities".

And in Afrikaner nationalism, faith and politics have been intertwined for at least as long as they have been in the liberation movement, with the Dutch Reformed Church providing much of the moral bedrock upon which apartheid managed to flourish.

Where Tingle's book is more instructive is in the way she has gathered together information from disparate sources regarding the income and expenditure of the SACC.

Between 1987 and 1990, more than 98% of its funds were derived from overseas, with the largest contributors being the Scandinavian coun-

tries. There were also significant contributions from British charities such as Oxfam, Christian Aid and the Catholic Fund of Overseas Development.

Recipients included the ANC, which got \$1.3m from the SACC, and the PAC which was given \$700 000.

Tingle argues that "the radical churches have contributed to the climate of violence" by advocating the use of civil disobedience which "frequently relies on intimidation of third-parties".

The church may, on occasion, have ignored or even condoned violence, and she may be right in saying that a little less revolution and a little more reconciliation is imperative if SA is to become a stable democracy.

But ultimately Tingle's argument is inadequately substantiated and fails to convince.

CHARLIE PRETZLIK

# Female-priests

## issue tests synod

STAR 20/8/92

(28)

**T**HE Anglican Church has embarked on a conscious drive to provide an example of free speech and tolerance to South African society in how it handles controversy and dissent.

Archbishop Desmond Tutu set the tone when he opened the Church's three-yearly provincial synod by declaring in Mbabane: "The kind of society we want ... must be one where people count because they are created in the image of God, who has a deep reverence for our autonomy as persons — who respects our freedom to choose.

"We must say to everybody: 'Improve your argument. Don't raise your voice.' To intimidate or coerce in any way is already to concede that your point of view is untenable and cannot win over others. As the Church of God, we must help to cultivate a culture of tolerance.

"Our diversity ... makes, not for separation, but for a deep and abiding unity; it is precisely because we are different organs that we constitute a body, and so we must celebrate our diversity ...

"We must demonstrate that it is gloriously possible for people of different cultures, gender, race, upbringing and points of view to cohere, to form a vibrant community. This is absolutely necessary where for so long many have suffered under the immoral obsession with racial separation and injustice."

The test of his exhortations came in the debate on ordaining women as priests. A synod hall is far removed from the tense and fear-ridden streets of the Transvaal and Natal townships. Nevertheless the issue was one ready-made for confrontation, for threats of walkouts and schism.

The protagonists have deeply held convictions: the issue has split Anglican churches elsewhere, and the passion it generated when last dealt with here in

1989 far outstripped that caused by Church support for sanctions.

Archbishop Tutu pleaded with the synod as the debate began: "Wouldn't it be wonderful if especially South Africa could see that we disagree, and disagree vehemently, and yet remain in one fellowship, not excommunicating one another because of different points of view?"

The resulting four-hour discussion was low-key. Even when an overwhelming vote in favour of allowing the ordination of women was announced, the atmosphere was sober. The archbishop, a strong supporter of the move, quickly reassured opponents that no bishop would be compelled to ordain women.

In recent years the archbishop has developed an increasingly close relationship with his most senior colleague, Bishop Michael Nuttall of Natal. (Bishop Nuttall calls himself "Number 2 to Tutu".) The day after the vote, the two acted to keep the Church together by asking the synod to approve a resolution assuring opponents of women's ordination "that there is a cherished place for them in (our Lord's) Church, which would be impoverished without them."

Two days later, one of the Church's most prominent and vigorous opponents, Canon Roy Snyman of Port Elizabeth, took the synod by surprise when he described his struggle to reconcile the decision with the "total defeat" of his views.

After deep thought, he said, he had decided he had to accept the decision: "I believe all of us must ask for humility and submit gracefully and in grace. If we can't, we must opt out totally. But heaven knows where an Anglican would go. And I know I belong here." □

● John Allen is media secretary to Archbishop Tutu.

# Church to mediate talks

*Sowetan 20/8/92*

**By Themba Molefe**  
Political Reporter

■ **Botswana bishop agrees to broker talks with liberation movements outside South Africa:** (26) (20/8/92)

A WORLD Council of Churches leader and head of the Anglican church in Africa is to act as negotiations broker between the Black Consciousness Movement and the Government.

*Sowetan* can today reveal that Archbishop Khotso Walter Makhudu of Botswana will chair the first meeting of the Government and joint Black Consciousness Movement of Azania and the Azanian Peoples Organisation.

The meeting to explore full fledged negotiations between major liberation movements on one side of the table, and the Government on the other, will be held outside the country and indications

are that it could be within a month.

Azapo is to announce today details of the behind-the-scenes activities to bring the "alternative negotiating forum" about.

The talks will be a sequel to a process started by the Government in February this year when an official of the Ministry of Constitutional Development and Planning, Mr Maritz Spaarwater, made overtures to Azapo.

Several meetings were held between Azapo officials and the Ministry during which agreement was reached about a neutral convener and an external venue.

It is understood Makhudu was approached by the BCMA, and after he accepted, the ministry officials indicated that they too accepted his credentials.

Makhudu is a member of the WCC presidium, president of the All Africa Church Conference and head of the Anglican Central African Province.

It is strongly believed Zimbabwe will be the likely host.

This development follows agreement between the Government and the Pan Africanist Congress on Tuesday on a future constitution-making body or constituent assembly.

NEWS Now Azapo goes to the negotiation table with the Government in three weeks

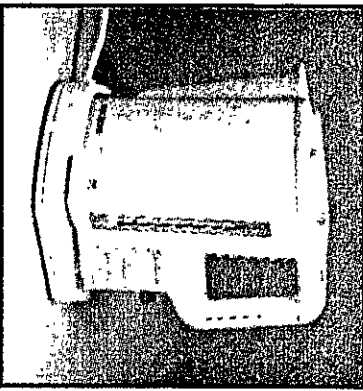
# Early date set for negotiations

Anglican archbishop invited to help with talks between the two parties:

28

By Themba Molefe and Sapa

Sowetan 21/8/92



Stick-a-pic competition

This is the ninth puzzle piece in the Phillips stick-a-pic competition. Cut it out and paste it on the appropriate square (9) on the entry form that appeared in *Sowetan* on August 11. The first prize is worth R13 000.

TALKS between the Azanian People's Organisation and the Government would begin as early as September 12, the organisation said yesterday.

Azapo publicity secretary Mr Suthi Moodley said in Durban direct discussions would only begin when certain pre-conditions had been met. Moodley said Azapo had appointed Archbishop Khotsiso Walter Makhudu of the Central Africa Prov-

ince of the Anglican Church as a "facilitator". He said Makhudu would meet the Government and "set in motion discussions for criteria to be filled". The talks would centre on the establishment of a constituent assembly to draw up a new constitution. Moodley said negotiations were not a substitute for the armed struggle. He said the negotiations would be open to the public. Azapo, he said, would also insist on liberation movements joining the negotiating forum. Makhudu is a member of the pre-

sidium of the World Council of Churches and president of the All-Africa Church Conference. He was invited to broker the talks by the Black Consciousness Movement of Azania. This development is a sequel to a series of behind-the-scenes political activities initiated by officials of the Ministry of Constitutional Development in February. It also coincides with historic meetings over the past two weeks between the Pan Africanist Congress and the Government. The Government and the PAC on Tuesday agreed on future constitution-making. Meanwhile, Azapo's Natal regional organiser, Mr Patrick Mkhize, condemned the media "for its partiality". He said while the harassment of journalists could not be ignored, there were various factors that contributed to it. These included "the bias of some journalists, who are partisan and the manner in which some journalists behave". He said the only way to end the harassment was for journalists to be impartial.

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Sowetan 26/10/92

## SACC slams Govt

The South African Council of Churches has accused the Government of sticking to old apartheid because of its plan to put the transfer of more than one million hectares of State land to homelands.

The SACC said if the Government went ahead with its plan, it would go back on its word not to incorporate more land into bantustans.

"It is not up to the current Government to go ahead with such schemes and plans that promise to affect the lives of many South Africans," the organisation said.

By Juanita Williams

SOUTH AFRICA should be recognised as home to people of diverse faiths, says a draft declaration on the rights and responsibilities of religious people.

The declaration, drawn up by the South African chapter of the World Conference on Religion and Peace (WCRP), says South Africa should not be a "Christian country", as the National Party government decreed decades ago.

WCRP national executive member and national secretary of the Call of Islam, Mr Ibrahim Rasool, said the idea originated at a Muslim conference two years ago.

"The draft declaration is being sent to political parties and religious groups for comment and additions," Rasool said.

# 'SA a land of many faiths'

South 22/8-26/8/92.

The draft declaration suggests the state work in conjunction with an independent interfaith advisory body to "facilitate a formal link between religions and the state".

"A ministry or commission of religion would also be considered," said Rasool.

The advisory body would be appointed by the Human Rights Commission, be committed to the interfaith movement and "enjoy good standing" within their own religions.

With regard to national symbols, the declaration states that "the national anthem, flag, public monuments, the national coat of arms and the preamble to the Constitu-

tion should not be biased towards any particular faith".

"In 'Die Stem', the Christian God is constantly referred to, while in 'Nkosi Sikelel' iAfrika' it is more of a religious content," Rasool said.

"For example, we should not encourage symbols like the cross or the moon and star to be included in the flag."

The media has been targeted by the declaration, which states that "every religion should have proportional and meaningful access to the publicly-owned communications media".

"By proportional we mean media access should be monitored accord-

ing to the number of people the religion has," Rasool said.

"For instance, Sunday television programmes are dominated by Christian crusaders and this is regarded as insensitive to other religions," Rasool said.

Religious intolerance also requires the attention of religious groupings, even though the incidents have not been consistent.

Rasool said any society has potential for religious intolerance, as ignorance could lead to negative reactions.

"Our society has a reputation for striving to divide people and it is possible that religious beliefs could be used to sow division," he said.

The declaration also states that religion should be taught at state schools, but should not be used for "converting" children from one religion to another. It should rather be used for "constructive" teaching to avoid future ignorance and prejudice.

"We also recognise that public holidays should be open to negotiation."

"Christmas and Easter might bring the country to a standstill, while the same cannot be said of the two Eids," Rasool said.

"The WCRP-SA intends sending the declaration to the political leadership after amendments have been made to the document. The next step would be to find legal status for the document and have it included in the Bill of Rights," he said.

NEWS PAC, Azapo told it's wrong to negotiate

# Thumbs down from 'Combat'

By Joe Mdhlela *Sowetan 27/8/92*

A NEWLY established organisation, Community of Black and African Theologians, said this week it would advise the PAC and Azapo not to negotiate with the Government.

Launched last weekend at Eskom College in Midrand, the organisation concluded this after a four-day session.

The theological seminar was organised by the Black Theology Project and Institute for Contextual Theology.

The clergymen criticised the South African Council of Churches, accused of misrepresenting black struggle.

The organisation also expressed unhappiness that white liberals dominated the SACC which, it said, gave the black struggle for liberation an interpretation which was inconsistent with the experiences of blacks.

The president of Combat and lecturer in Theology at the University of South Africa, Dr Takatso Mofokeng, said the

## ■ New body is critical of the SACC's role in the struggle for liberation:

organisation was dismayed that the PAC was already talking to the Government and that Azapo was in the process of doing so. "We will be approaching these organisations to express our concern about the talks."

"The SACC has moved away from the black community. Their language has become white. Combat will be engaging the SACC in a critical dialogue to address these concerns," Mofokeng said.

The organisation elected Dr Mokgethi Motlhabi as executive director, Professor Itumeleng Mosala as finance director, Dr David Mosoma as publicity and information director and Ms Priscilla Everson and the Rev Tinyiko Maluleka take care of gender affairs and programmes respectively.

Africa

# Peaceful protest is a right

S/Times 27/9/92.

**FRANK CHIKANE** says Christians who oppose peaceful mass action have capitulated to the forces of violence

28



THE right to seek freedom has erupted into a major debate among Christians because of the dangers of mass action.

Some argue that if the door to negotiations is wide open there is no reason to kick it down.

But are we to ignore and climb over the bodies of suffering people who lie in front of the door? Others say mass action is too risky to be supported, for people's lives are at stake.

In some places in our country freedoms are taken for granted which do not exist in other places.

## Irresponsible

Even in countries where freedom does exist it has never been a reason to prevent the lobbying and peaceful demonstration which take place in every free society from London to Washington. Mass political protest is a democratic right, and sometimes a duty.

For years many church leaders said: "Violence is wrong; we must not take up arms", and urged the liberation movements to abandon the armed struggle.

The ANC did suspend the armed struggle in 1991, and engaged in normal peaceful action. Now some Christians are saying this is irresponsible because peaceful protest is too risky. This negates what they said before and creates a situation which could revert to violence.

Peaceful protest has a long history and great theological credibility. The church was so committed to it that, when the government prevented peaceful protest in February 1988, the church protested verbally and actively.

Leaders of all the churches put a pencil through their diaries, flew to Cape Town and marched on Parliament in the face of military opposition. They were attacked with water cannon and sent to prison.

Subsequently, we campaigned to demonstrate to all South Africans the supreme importance of non-violent action, and we strongly defended freedom of public expression of political dissent.

In the present crisis this same reality faces us.

To state that peaceful protest is not acceptable if it might be subjected to violent

attack is to capitulate to the forces of violence.

Have we allowed the violence to undermine our belief in the efficacy of non-violent action? That is to draw back from the Cross.

If violent response to violent repression is not permitted, and non-violent response to violent repression is also not permitted, what option do we have?

There is no morality in making ideological distinctions which leave people in their chains. We have destroyed our people's freedom to act in any way at all.

If we deny people methods of responding to the violence which is persecuting and killing them, we can never again suggest that those who take up arms have a peaceful alternative. Are we telling them that the only solution is to resume the armed struggle?

If we do not defend the rights of people to peaceful protest now in this present crisis, how shall we be able to maintain that right in future, whatever government is in power?

Our task is not to castigate those who protest peacefully against violent regimes; but

to overcome the evil with good. We must defeat the threat of violent action with the reality of peaceful action, and if necessary suffer the violence.

The apartheid regime has always found it necessary to support itself by violence, and still does. The necessity for demonstrations against it will end only when the structures it is necessary to defend by violence are removed.

## Injustice

For two-and-a-half years people have been told to refrain from action because the door is open to negotiation, while 10 000 have been killed to undermine the ability to go through that door.

Many more lives are now at stake. Repeated crises will occur while illegitimate regimes rule us. Has the time come again for Christians to unite in proactive peaceful action, defending the basic freedom of our people to insist on the removal of injustice and the swift establishment of a democratic regime in every part of our land?

● Rev Chikane is the general secretary of the South African Council of Churches.



National peace committee chairman John Hall, left, and Bishop Peter Storey at a weekend church consultation on the national peace accord.

Picture: ROBERT BOTHA

## Churches back 'flawed' accord

RAY HARTLEY

CHURCHES would continue to take part in and support the national peace accord in spite of it having some key weaknesses which had emerged over the past year, the Methodist Church's Bishop Peter Storey said at the weekend.

Storey said at a media briefing, after a church consultation on the accord, that the original committee of churchmen who initiated the pact a year ago, would reconvene shortly to re-evaluate it.

Among weaknesses Storey cited were:

- Peace committees in some regions lacked balance and were dominated by government or business;
- The SADF had not followed the example set by police and signed the accord's code of conduct;
- Peace accord structures were "helpless in exposing and identifying the perpetrators of covert action".

SA Council of Churches general secretary Frank Chikane said earlier he supported the defiance of laws which negated basic human rights.

Referring to the proposed march on Ulundi, he said the church would find itself in a "very serious contradiction" if it urged people not to protest non-violently.

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Blom 28/9/92

# Ecumenical group to monitor SA

JOHANNESBURG. — An ecumenical monitoring group will be deployed in South Africa in October following the five-day visit of the Ecumenical Eminent Persons Group.

The group said at a news conference here yesterday, before leaving for London, that the only solution to the vicious cycle of violence was the creation of an interim government.

The group's spokesman, Anglican observer at the United Nations Sir Paul Reeves, said the group had gained the impression during its visit that the application of the National Peace Accord focused on violations committed by the black community but did not hold for the government and its homeland structures. — Sapa

# Church group will keep eye on violence

STAR 28/9/92  
Staff Reporter ~~28~~ ~~2/11~~

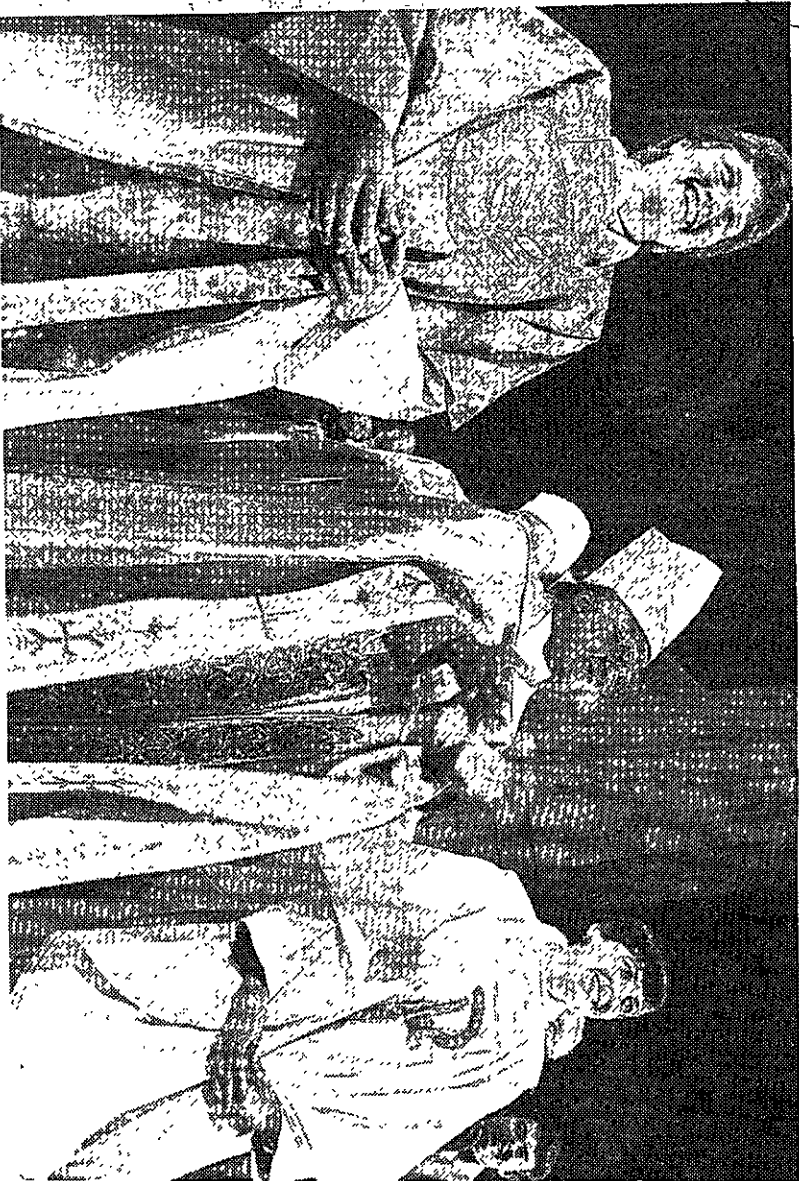
The Eminent Church Persons Group yesterday launched the Ecumenical Monitoring Programme to monitor violence on an ongoing basis.

At a press conference at Khotso House in Johannesburg, before leaving after a six-day study of violence, the group said the first team of monitors would arrive next month.

According to the group, at every place they visited, including Soweto, Durban, Ulundi, Port Shepstone, East London, Bisho, Mdantsane and Fort Hare University, people affirmed the need for monitors.

The members of the group are the Rt Rev Sir Paul Reeves, Anglican observer at the United Nations; Christine Davis, president of the Council of Churches in Britain and Ireland; Bishop Melvin Talbert of the United Methodist Church; Jorjee Estrup, member of Parliament in Denmark; and Bishop Boniface Tshosa Setlalekgosi, the Catholic Bishop of Gaborone and member of the Southern African Catholic Bishops' Conference.

# 'Face of the church will never be same again'



**APPLAUSE:** Archbishop Desmond Tutu applauds the two newly-ordained women priests, the Rev Wilma Jakobsen, left, and the Rev Margaret Vertue, after completing formalities at St George's Cathedral last night.

Picture: ROY WIGLEY, The Argus.

## HENRIËTTE GELDENHUIS Staff Reporter

TWO WOMEN priests ordained by Archbishop Desmond Tutu at St George's Cathedral signified freedom from "patriarchal bondage", said preacher Dr Denise Ackermann.

Surrounded by about 80 priests, the Archbishop completed the second ordination of women priests in South Africa last night when he placed his hands on the heads of the kneeling women, the Rev Margaret Vertue and the Rev Wilma Jakobsen.

The country's first three women priests were ordained in Grahamstown on September 5.

In a packed cathedral, the full congregation rose and spontaneously applauded the women, who were radiant with joy over their new status.

Dr Ackermann, lecturer in practical theology at the University of the Western Cape, said the Anglican church had "compromised credibility for too long as discrimination against women has made suspect its voice".

The church had shown ability to change when it decided in August to ordain women priests.

"The face of the church will never be the same again. The church has freed itself of patriarchal bondage.

"Gender is no longer a barrier and priesthood can be truly representative," she said.

"A long tradition of male priest-

hood has resulted in a particular style of doing things. By affirming women, we can reach out to people who have been previously excluded, like battered women," she said.

Dr Ackermann expressed the hope that public language would soon reflect the new "inclusiveness".

"I hope never to sing: 'Rise up, oh men of God' again. Language should reflect social and cultural realities."

The Rev Jakobsen was educated at Westertford High, Cape Town, the University of Cape Town, where she obtained a BSc and Higher Diploma in Education, Fuller Theological Seminary in Pasadena, California, where she studied for a Master of Divinity degree, and a term at St Paul's College, Grahamstown.

In 1988 she returned to Cape Town and was ordained a deacon in June of that year.

The Rev Vertue was born in Kimberley.

A private secretary, she became a Sunday school superintendent and went on to become a parish councillor and lay minister.

After becoming director of Sunday school work in the Cape Town diocese in 1983, she gained a theology diploma at St Paul's in 1990.

As the top student in her second year, she was awarded a six-month scholarship to study at Wycliffe Hall, Oxford University, in 1990. She was ordained a deacon in February, 1991.



024 30/9/92  
Church group

## launched to help the needy

GRAHAMSTOWN. — An Institute for Pastoral Education has been launched here with the aim of identifying and addressing the problems facing needy communities in the eastern Cape.

The institute will be headed by the Rev Malusi Mpumlwana, of the Order of Ethiopia Church, Representatives of the South African Council of Churches, the Anglican Church, the Order of Ethiopia Church and St Pauls College will sit on its board.

Speaking after the launch, Mr Mpumlwana said the institute would strive "to walk along with people who want to make a qualitative difference in our society and endeavour to help people to meet their own needs".

To achieve this, the institute would encourage and enable "community-based development organisations to identify critical areas of intervention and facilitate people-centred development".

Mr Mpumlwana said a vital aspect of the institute's work would be to co-operate with parishes that were concerned with community development. — Eena.

## It's time to confess, FW

By PAT SIDLEY

A PROMINENT theologian from the Gereformeerde Kerk has called on President FW de Klerk to confess the sin of apartheid and apologise.

De Klerk, who is a member of that church, has consistently resisted these demands.

At a conference of the three white Afrikaans churches in Pretoria this week, to discuss South Africa's "moral crisis", Professor Amie van Wyk said: "There is little so liberating as a confession of guilt."

"Such a confession would have a greater effect and be more liberating if the state president would make it publicly."

However De Klerk's own opening speech showed no sign of contrition. He attacked the African National Congress and Inkatha Freedom Party for being responsible for all the violence in the country.

## Church hits out

THE Evangelical Lutheran Church of Southern Africa yesterday accused the Government of continuing apartheid programmes under the guise of federalism.

"With the kind of history that the National Party has of oppression, exploitation and racism, we are convinced that they are not competent to determine the destiny of our country," the church said.

It expressed concern at corruption within Government departments and the scattering of public resources "into the hands of the already economically powerful white people".

*Sowetan 9/10/92*

# Natal priests new targets of violence

ET 10/10/92  
Own Correspondent

28

DURBAN. — Priests and ministers have become the targets of unrest in Natal/KwaZulu, and their lives are in danger, church leaders were told here yesterday.

Church leaders also asked that urgent meetings be held with the ANC and the IFP leadership in the region.

The request was made by leaders of the Anglican, Methodist and Roman Catholic churches at a conference at the Ecumenical Centre here, held under the auspices of the World Council of Churches.

SA Council of Churches general secretary the Rev Frank Chikane said at the conference that more than 300 people had died in the Natal conflict in August and September and the political temperature was so high clergy had been dragged into the conflict.

"Even burying a member of their congregation who happens to have a flag draped over his coffin qualifies the minister to be attacked from the other side," he said.

The conference also discussed possible resolutions of the problems which had given rise to the ANC's proposal for a march to Ulundi.

● Four international violence monitors, functioning under the Ecumenical Monitoring Programme in South Africa, are due to arrive in Durban next week.

# Court freezes sale in Group Areas case

LINDA ENSOR

CAPE TOWN — A poor coloured family which lost its land under the Group Areas Act yesterday had a freeze placed on its resale in a court action which could act as a precedent preventing the hasty sale of state-owned land acquired under apartheid legislation.

The Legal Resources Centre, which assisted with the case, said it had important implications for the right of the state to sell land obtained as a result of the Group Areas Act. In Cape Town alone 3 241 properties are registered in the name of the Community Development Board and much has already been sold despite land reform measures introduced by government.

An agreement between John Hendricks and his grandmother Kassie, 81, and the chairmen of the development boards of the House of Representatives and Assembly, the purchaser P Basson and the Registrar of Deeds was made an order of the Cape Supreme Court.

In terms of the agreement the sale of the disputed land was frozen pending the Hendricks's application to the advisory commission on land allocation set up in terms of the Abolition of Racially Based Land Measures Act and to the Cape Administrator. *SDM 16/10/92*

Basson, a businessman and speculator, who has been provisionally sequestrated five times and finally sequestrated once, paid R23 000 in 1991 for the land which the Community Development Board bought for R39 900 from the Hendricks family in October 1984.

Certain clauses in the sales contract with the board were illegally deleted and the case has been referred to the Advocate General for investigation.

Basson sold the property in April 1992 to the New Apostolic Church (Cape) for R160 000. The Hendricks family accused the Development Board of selling the land to Basson at well below its value.

In 1982 the Hendricks's land was declared white and the board purchased it. While legally required to move most of the family continued to live there.

In July 1989 the land was reproclaimed coloured but the Hendricks family was not informed.

In December 1991 Basson informed them that he had bought the property and demanded R10 a month in rental. Some family members refused to pay and the water supply was cut off. Basson then informed them the land had been sold and that the family was to be evicted.

## Clerics planning protest march in Bophuthatswana

GAVIN DU VENAGE

THE SA Council of Churches (SACC) would soon hold a protest march in Bophuthatswana's capital Mmabatho to protest against the "heinous abuses and violations of human rights", Bishop Kevin Dowling said yesterday.

More than 35 organisations including human rights groups, community organisations and political groups such as the ANC, PAC, Azapo and Bophuthatswana's ruling People's Progressive Party attended a three-day conference in Bloemfontein this week on conditions in the homeland. *SDM 16/10/92*

Conference chairman Dowling said reports and personal testimonies detailing torture, harassment, unfair dismissals, detention without trial and dispossession through corrupt means had been heard at the conference.

A march of clerics and Christians would be held soon, on an as yet undecided date, to "bear witness" and publicly condemn the Bophuthatswana government.

The conference adopted resolutions calling on the Bophuthatswana government to repeal all "repressive" laws such as the Internal Security Act and the Prevention and Control of Mass Action Act.

Meanwhile, Bophuthatswana government spokesman Alwyn Viljoen said in a statement that the SACC allegations were "rejected in the strongest possible terms". He said Bophuthatswana was the first southern African country to have an ombudsman and a constitutionally enshrined Bill of Human Rights.

□ Sapa reports that a conference on violence in the Vaal triangle, in which community organisations are expected to take part, is being planned by the SACC for October 27.

## Churches warn on amnesty 28

WESTERN Cape church leaders have urged the State President not to proceed with the controversial amnesty legislation, warning that they might support future efforts to reverse such legislation if it did not comply with Christian teachings. *Sowetan* 28

"The Gospel of Jesus Christ commits Christians to a ministry of conversion, forgiveness, reconciliation and healing. The biblical prerequisite for a new beginning is confession, restitution and genuine repentance.

"There is no cheap grace," Western Cape church leaders said in a statement. *19/10/92*

2012 UNDER THE NEW REGIME AT A PRELIMINARY INVESTIGATION BY G. LOUW.

# Webster murder 'senseless'

610AM 19/10/92

SUSAN RUSSELL

THE murder of human rights campaigner David Webster was one of the most senseless ever committed in SA, Lt-Gen Jaap Joubert said during testimony in the Rand Supreme Court on Friday.

Joubert, who was a member of the police team which investigated Webster's assassination — he

has since retired — was testifying at the inquest on the murdered Wits University academic.

The general said the police investigation team, after excluding all the possibilities, had been certain the motive for the murder was political.

He told the inquest court he had contacted various intelligence and security force branches in an attempt to establish the motive for the murder.

During meetings with former military intelligence chief Gen Willem Badenhorst and CCB MD Joe Verster, he had raised the possibility of CCB involvement. Verster had denied the Webster incident was a CCB "project".

Joubert said he had been unable to find anything to substantiate suggestions

that CCB operative Ferdie Barnard was responsible.

The general testified also that the CCB's existence had come to light only after Webster's murder.

Prior to that, however, there had been whisperings in intelligence circles about the existence of a "privatised" defence force unit which carried out clandestine operations.

Badenhorst had told him the CCB's activities were so clandestine he had not known about it.

Joubert said that after listening to talk by five CCB operatives during his investigation into the Webster murder, he had found their activities so laughable that they reminded him of the "cowboys and crooks" games he had played as a youngster at school.

He will continue with his testimony before Judge M Stegmann today.

610AM 19/10/92

## Churches oppose amnesty

CAPE TOWN — Western Cape church leaders have urged President F W de Klerk not to proceed with controversial amnesty legislation, warning that they might support future efforts to reverse such legislation if it did not comply with Christian teachings.

A Western Province Council of Churches statement said: "Experience in other parts of the world shows that true reconciliation and healing do not take place as long as suspicion and doubt prevail, or the possibility persists for the perpetrators to continue their evil deeds from positions of influence and power.

"We are obliged to warn that there is no easy road to national healing." A complete and unequivocal acknowledgement and public turning away from past acts of evil was necessary. — Sapa.

610AM 19/10/92

● Comment: Page 6

Uyasa Inkatha march

## WCC plea to ANC

28 AUG 21 10 192

GENEVA — The World Council of Churches has urged Mr Nelson Mandela to act against perpetrators of abuses in the ANC, saying that as a leading liberation organisation it was under a tremendous obligation to lead the way in establishing values for the good of the emergent nation. — Sapa-AP.



# 'Act like statesmen'

■ Tutu tells politicians to end violence and stop grandstanding and one-upmanship:

**Sowetan Africa  
News Service**

*Sowetan*  
28/10/92

**HARARE** - Archbishop Desmond Tutu has warned the South African Government, the ANC, PAC and Inkatha: "End violence now or have next to nothing to pick up when a post-apartheid society has been created."

Speaking at a news conference in Harare on Monday on the first day of the general assembly of the All Africa Conference of Churches of which he is president, Tutu said: "We should be saying to the political leadership of South Africa that we are going to end up with no one

enjoying the freedom for which so many sacrificed.

"Please stop your grandstanding, your brinkmanship, your one-upmanship and become statespersons, statesmen." Tutu said he would like to address South Africa's three main black political parties.

"So far, we have made calls to the South African Government to deal more effectively with the violence but we also have to address the ANC, the PAC and Inkatha and say to them: "For goodness sake, discipline your followers. Let them learn to tolerate differences." he said.

28

*[Handwritten initials]*

# 'Church must give a clear yes or no'

South 7/11 - 11/11/92

**A**TEMPTS to solve South Africa's constitutional and human rights problems must be wider than legal solutions which are not supported by people's personal values.

Theologians should also define how they will become involved in human rights debates, speakers urged at a panel discussion recently.

The discussion was organised by the Research Institute on Christianity to coincide with a book titled "A Theology of Reconstruction — Nation Building and Human Rights" by Professor Charles Villavicencio of UCT's department of religious studies.

Professor John de Gruchy, of the department of religious studies said theology in South Africa today had a double agenda. On the one hand it said "no" to injustice and oppression and on the other "yes" to constructive engagement with society.

"The situation in the country determines whether the yes is louder than the no," De Gruchy said. "In the past theologians examined the situation and found it necessary for prophetic Christians to speak the no louder than the yes."

"In 1968 we gave a categorical no to apartheid as a false faith which was taking us in the totally wrong direction. On the basis of the rejection of apartheid was a strong affir-

What role will the church play in the reconstruction of South Africa? **REHANA ROSSOUW** reports on a recent panel discussion which examined the issue:



Frank Chikane

mation of what a genuinely just society should look like."

"Theologians should be assisting those who are involved in law-making, constitutional planning, discussing the economy, involved in shaping the future of South Africa," De Gruchy said.

"There is a great deal of bargaining and compromise at the moment and although we cannot prevent the outcome of those discussions, we are in a position to raise questions about those compromises. We cannot lose sight of the fact that the present is never adequate, that a utopia calls us beyond present solutions to something even greater."

"To lose sight of that utopian solution is to give up on hope."

or not they could heal the wounds of the past, how they will redress injustices committed against their people and how they will ensure people reconciled with each other.

"We can definitely not do this by granting a general amnesty and hiding the crimes of the past," he said.

"There is no way in which you can equate the crimes of those fighting against apartheid with the crimes people committed in defence of a criminal system.

"Theologians have to grapple with these issues. How can we make sure there is justice and still have reconciliation and forgiveness?"

"How can we get people to confess their heinous crimes and pardon them without punishing them?"

Chikane said there was no way to ensure people forgave and reconciled unless they knew the truth. Justice required that people be brought to book, that evils were known and people were punished.

Chikane said forgiveness was not enough — reparation had to be linked to it as well.

"Who will pay for my torture? If it is the state, whose money will they use for it?" he asked.

"Our tax money cannot be used to pay for the sins of the people who victimised us. This will mean the victims will be paying for their victimisation."

Chikane said the ANC took a step in the right direction when they

revealed the findings of the commission of inquiry into human rights abuses in their camps.

"Now we have to punish the ANC people who were responsible and remove them from their positions," he said.

Chikane said human rights could be at risk in the future South Africa if people were not vigilant. He said experience in Africa showed that the very people who fought for liberation could violate human rights.

"It is vital that the church ensures there is respect for human rights as a fundamental element of the Christian faith," he said.

"The Church will be tested in terms of how it takes a stand in the future society."

ANC constitutional expert Professor Kader Asmal said theologians had a responsibility to right past wrongs and abuses.

"The church can explain to people the basis of human rights and in this way, protect all citizens, not only the poor," Asmal said.

"Human rights cannot be negotiated and agreed to by the elite. A fundamental issue to be examined when drafting a Bill of Rights is that it must state who it is for."

"People who are affected must be involved in drawing up the Bill of Rights."

"The structures and institutions we negotiate must have a palpable and direct effect on peoples' lives."

# Chikane calls for urgent conference

Chikane 8/11/92

28 30/11/92

By THEMBA KHUMALO

THE high level of violence has prompted SACC head Rev Frank Chikane to write open letters to the country's political leaders asking them to hasten the convening of a multi-party conference which would culminate in a constitution-making body.

Chikane, an outspoken apartheid critic, appealed to leaders, among them State President FW de Klerk, ANC leader Nelson Mandela and the PAC's Clarence Makwetu, to act boldly by convening the much-awaited conference as a possible solution to end violence.

He said: "The situation in our hands at this juncture is most disturbing. The current wave of violence in Natal, with an added potential of a civil

war, as well as the lack of public vision regarding the direction of negotiations on a new constitution, combine to create a scenario which calls for urgent action by all the leaders in the country."

## Differed

He said while the politicians differed on complicated details on the nature of the promised post-apartheid settlement, ordinary people who did not fully understand these complications were paying with their lives.

"We ask that you work for the speedy convening of a multi-party conference, which should conclude with the announcement of a date for a constitution-making body.

"The conference must be held before the end of December this year, and

the date for the election should be fixed no later than the end of 1993," Chikane said.

He said he believed the announcement of an election date would mark a significant watershed in the negotiations process.

He said the SACC was extremely concerned with the direction the situation was taking.

## Initiative

"The SACC will meet on Tuesday and Wednesday to assess the situation and consider what role the church could play to ensure that the pain inflicted on South Africans was ended," he said.

His initiative follows that taken by the Anglican head Archbishop Desmond Tutu, who met KwaZulu Chief Minister and Inkatha president Chief Mangosuthu Buthe on Thursday.

Political comment and newsbills by K Sibya, headlines and sub-editing by B Keswa, both of 2 Herb St, New Doornfontein, Johannesburg.

# Churches plan nationwide rallies to end bloodshed

## Church leaders announced yesterday they would hold peace rallies around the country in an effort to end violence.

SACC general secretary Rev Frank Chikane told a news conference in Johannesburg yesterday that church leaders from various denominations around the country had decided this week that the first of the rallies would be held in Natal on a date still to be set.

Various groups had called for peace rallies in the past, he said, but none had come to fruition.

The rallies would give people the opportunity to say "enough is enough" and to call on politicians to place the interests of the nation above party political interests.

Archbishop Wilfrid Napier said: "The politicians are playing with people's lives. We are called upon to bury the dead and comfort the bereaved too often. Something must be done to halt this dreadful carnage and move on to peace."

The meeting also called for a multiparty conference by year-end, and for an election date to be fixed by end-1993.

Bishop Peter Storey said the policy of not holding elections until violence had been dealt with only gave certain

groups the opportunity to stall elections by fueling violence.

The leaders also called for the establishment of a joint peace-keeping unit which would be independent of all political "power play".

Storey said church leaders were angered by SA Institute of Race Relations director John Kaere-Berman's "painful suggestions" that the church bore responsibility for the violence. A meeting with Kaere-Berman would be held to discuss the allegations.

Sapa reports church leaders expressed abhorrence at the way in which the Further Indemnity Act was pushed through Parliament.

"If true reconciliation is to come to our land there must be an awareness of the specific attitudes and actions which give rise to repenance, reparation and forgiveness," said Napier. "You cannot commit a crime and forgive yourself."

LLOYD COURTIS reports the national peace committee meeting scheduled for November 24 will not be attended by the leaders of the NP, ANC and Inkatha. Instead, prominent delegates like the ANC's Thabo Mbeki, Inkatha's Frank Mdlalose and the NP's Sam de Beer will probably

participate in laying the groundwork for resolving violence at the committee's full meeting.

The decision to hold the November 24 meeting came after the committee's executive committee members were informed of talks between committee chairman John Hall and ANC leader Nelson Mandela, Inkatha president Mangosuthu Buthelezi and President F W de Klerk on an individual basis.

It is hoped the meeting will lead to a meeting of the signatories to the national peace accord. This in turn could lead to bilateral talks between Mandela and Buthelezi, a three-way meeting including De Klerk, or full multiparty negotiations on violence.

A man was shot dead at Kwamakutha near Amanzimtoti on Natal's South Coast yesterday. The township is in the Umhumbulu district which was declared an unrest area last week. But killings continue on an almost daily basis, Sapa reports.

In KwaZulu, police said eight people had been arrested, but subsequently released, last weekend in connection with the Folvani massacre of 22 people in Mpuhsini south of Durban last month. The men were released because "they were not physically involved in the killings".

12/11/92  
KATHRYN STRACHAN

## Bid to halt executions



Bishop Peter Storey, SA Council of Churches general secretary Rev Frank Chikane and Archbishop Wilfrid Napier announce church leaders' plans to hold peace rallies around the country to end the violence. Picture: BRIAN HENDLER

## Mangeni inquest told of illegal cash export

FORMER army intelligence operative Leon Flores illegally took money out of SA while on a mission to spy on renegade policeman Dirk Coetzee in London, a colleague yesterday told the inquest into ANP

SUSAN RUSSELL

the ANC's military wing and the IRA. Flores, a member of a police counter-intelligence unit based at V.P.

IRA!



## news in brief

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### Chikane assures whites

SOUTH African Council of Churches general secretary the Reverend Frank Chikane yesterday assured white South Africans they would not be victimised by the majority in a new democratic constitution. *Soweto 9/12/92*

Speaking in Durban at a breakfast conference organised by Diakonia's Socio-political Development Programme, Chikane said: "We will go to prison again, we will die again if any person gets victimised because of colour or for any reason that contradicts our commitment to justice."

Churches would take the same stand they took in the fight against apartheid if victimisation by a future government came to the fore.



EMOTIONAL . . . A women at the open prayer meeting which called on leaders to meet.

■ Pic: TLADI KHUULE

## Women pray for meeting

By MARTIN  
NISOLENQO

A HIGHLY emotional prayer meeting held at the Standard Bank Arena in Johannesburg heard that Nelson Mandela and Mangosuthu Buthelezi must meet to prevent the country being turned into a wasteland. *CP/MS*

Speaker after speaker at the open women's prayer meeting stressed the need for the two leaders to meet, and said that was the only way to stop the carnage in Natal and the Transvaal. *13/12/92.*

Many women broke down and wept uncontrollably when a leading Soweto church woman, Christianah Chitja, told the huge gathering that there must be a change of heart between Buthelezi and Mandela. *CP/MS*

One of the main speakers, P Makhene, said: "Yesterday we were worried about our leaders languishing in jail. But today when we are supposed to celebrate, violence has become our daily torment. Many families have been left homeless and have no hope of ever rebuilding their houses."

# Politicians told: Get on with peace talks

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ARL 14/12/92

## The Argus Correspondent

DURBAN. — Top churchmen and thousands of church members at a mass peace rally sent a clear message to the country's political leaders — stop the political point-scoring and get down to serious peace-making.

The Rev Frank Chikane, addressing the ecumenical gathering at Westridge Tennis Stadium yesterday, made an impassioned call on the political leaders to honour commitments they had made to help achieve peace and also called on the government to "do something drastic to stop the violence".

Dr Chikane, general secretary of the South African Council of Churches, urged the gathering to "pray that God touches all our leaders and gives them no peace of mind until they have made peace".

The threat of rain probably kept many people away from the rally, but it was nevertheless

well attended.

Dr Chikane emphasised the importance of peace rallies and paid tribute to Natal church leaders for their efforts to achieve peace in the region.

"We have come together to say, enough is enough. The savagery and indiscriminate murder of our people must stop."

In Natal alone 6 000 or more people have died in the violence since 1987.

There have been more deaths in the country since negotiations started than before they got underway.

The way people were being slaughtered indicated a moral decay in South African society.

Church leaders had met the State President on four occasions since 1990 on the issue of violence.

"We have talked to him about the violence and the involvement of the security forces in this vio-

lence. We have also proposed solutions.

"But even during these discussions and after them the violence continued and increased.

"We need to say today that those who are in government have an ultimate responsibility for our lives and something drastic must be done to stop this violence."

In the Codesa process and the national peace accord process, there was an agreement that peace rallies would be called around the country so that the political leaders could tell the people the violence must end. But those rallies had not yet happened.

There had also been calls for the signatories to the peace accord to come together and re-commit themselves to the peace process. That meeting, too, had not taken place and there was no hope of it happening this year.



# Chikane in call for peace in SA

er 14/12/92 (28)  
Own Correspondent

**DURBAN.** — Politicians should have no peace of mind until there was real peace in South Africa, the general secretary of the South African Council of Churches, the Rev Frank Chikane, said at a peace rally here yesterday.

Addressing a multi-racial congregation of about 6 000 at West Ridge stadium, Mr Chikane said there was still security force involvement in the violence which was racking the country. Those directly implicated had not been brought to justice, nor even suspended, he said.

Mr Chikane said President F W de Klerk had to do something radical about the security forces.

S.M.C. 15/12/92 (28)

## Churches have a role to play, says Mandela

POTCHEFSTROOM — ANC president Nelson Mandela appealed to South African churches yesterday to help identify the root causes of political violence in the country.

In a speech delivered to the Free Ethiopian Church of Southern Africa in Potchefstroom, Mandela said the Church in South Africa could not "afford a retreat to the coziness of the sanctuary — tempting as it may be — in these confusing and

challenging times".

He appealed to churches to put a great deal of energy into fighting endemic violence in South Africa "so that this scourge can be eradicated totally".

"I am convinced that unless we as a society make full use of the potential our churches have, the democratisation of our society is going to be slow and distorted in some instances," he said. — Sapa.



# Even Jesus did not have a perfect world

BY the Most Reverend **DESMOND TUTU**, left, Anglican Archbishop of Cape Town, and 1984 Nobel Peace Prize laureate

**M**ANY of us think that Jesus came into an ideal world. Nothing could be further from the truth.

The Holy Land was ruled by what many Jews considered to be an oppressive occupying force, aided and abetted by conniving and unpatriotic collaborating Jews, and the despised and hated tax collectors.

Rome's surrogate rulers could be cruel and vindictive, as when a Herod thought nothing of dispatching several infants and children just to perpetuate his vassal rule. As a subject people the Jews had to submit to a census, the precursor of taxation.

They were a rigidly stratified and divided society – a house deeply divided against itself.

There were many who were sick, the lame, the blind, lepers and demon possessed – hardly an ideal set-up.

It was into such a world that Jesus came, born in a stable to parents who

carried little cloth – they could not persuade the innkeeper to give them a room even though Mary was about to give birth.

This Jesus came as Emmanuel, God with us, to declare that even in the darkest, most unprepossessing situations, we are not alone. God is with us, to comfort, to strengthen, to assure us of His love and concern.

He is the God who does not give good advice from a distance, but enters our situation to redeem it, as he entered the fiery furnace to save His three faithful servants.

He is with those who face violence and death in the townships; he is with those who live in poverty and degradation in informal settlements or migrant workers' hostels. God is Emmanuel, God with us, God with you.

He came to a new beginning for us and so a new SA of love, peace, justice, reconciliation, of sharing and compassion and caring will happen.

In this certainty Leah and I wish the readers of City Press a joyous and blessed Christmas and a prosperous New Year for democracy and peace.

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(28)



# SA's need for peace is greater than ever

*CPM 20/12/92*  
A special Christmas message for City Press readers by Rev Dr Mmutlan-yane Stanley Mogoba, left, Presiding Bishop of the Methodist Church of Southern Africa and vice-chairman of the National Peace Accord.

**W**HILE 1992 was a year which began with great hopes for peace, we saw the violence escalating.

Clearly we are still a long way off from achieving that great ideal.

Sadly, the horrendously high fatality rate continues.

The SA Institute of Race Relations said political deaths increased by 18 percent this year.

As we approach the celebration of the birth of the Prince of Peace, our need for peace is more than ever.

I was appalled by the recent attacks committed by Apla, the armed wing of the PAC, on innocent people in the eastern Cape, and by its so-called declaration of war on white South Africans.

The killing of any person, whatever the colour of their skin, is an offence to God. The leadership of the PAC

must publicly condemn Apla's actions. *28*

At the same time, I add my equally strong condemnation of the call by the CP for its supporters to report for duty to counter Apla's terror campaign. War talk only pushes us closer to the brink of civil war.

Sadly, virtually all of our leaders have at some stage or another been guilty of public slanging matches against one another.

Such posturing is immature and only obstructs the peace process. South Africans of all races are tired of the dilly-dallying of our leaders.

The idea of a Joint Peacekeeping Unit (JPU) may be our best chance of achieving peace. The root cause of violence is fear and a deep insecurity.

No armed group, however strong, can remove this fear and insecurity.

Members of the JPU should be drawn from the all the armed groups in SA.

Finally, let us work hard to ensure that Christmas becomes a season for all seasons and that peace and joy can break out for everyone throughout the coming year.

# The Rhema Church plays its part in a changing SA



A book just published that takes a look at the Rhema Church's involvement in socio-political events of recent times in South Africa, could make a suitable Christmas gift. It is titled "Faith that Fights for a Nation", and is written by former journalist Ron Steele.

In the vanguard of that initiative, of course, has been the church's often controversial pastor, the Rev Ray McCauley, and the book examines the role he and his church are trying to play in the changing South Africa.

Because of the general non-political stance of the Pentecostal churches in the past in this country, Rev McCauley's emergence into the socio-political arena has been accompanied by lively debate.

There has been, for example, McCauley's run-in with the ANC's allies in the SA Communist Party, notably Joe Slovo. This in turn led the

church leader to challenge Nelson Mandela publicly to make his stand on Christianity.

There are chapters dealing with McCauley's wrestle with himself whether a pastor should involve himself in politics.

Another traces his personal life, the path it took from schoolboy to body builder and club bouncer.

But mainly it deals with his involvement with national leaders such as FW de Klerk, Mandela, Chief Mangosuthu Buthelezi and others.

## Experiences

It gives some intriguing insights into the 1990 National Church conference in Rustenburg, and the subsequent so-called "Rustenburg Committee" in its meeting the following year with Mandela, and the ANC leader's recounting of his experiences on Robben Island, particularly his close association with a DRC minister.

Former sportswriter and reporter with a number of leading newspapers, Steele is himself a member of Rhema.

Overseas reviews of the book are glowing. The magazine, *Redemption*, says: "Here is his



Ray McCauley . . . stepped into the ring.

tory in the making. Courageous people risking all to restore dignity to a nation that almost died of shame . . ."