

The Saturday News, November 16, 1991

Archbishop Hurley prepares to retire

THE impressive farewell service for the Most Rev Denis Hurley, Catholic Archbishop Hurley of Durban, next 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 this week: '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 a considerable amount of reluctance that, a year ago, he had offered his resignation to the Pope on reaching the stipulated age of 75 — but now he's looking forward to retirement.

Not that he wants to put his feet up.

He hopes to take on a part-time pastoral job in or around Durban, possibly assisting in a parish or promoting the Catholic Church's pastoral plan for South Africa, which emphasises the church community's role in serving society. But 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

Thousands of Catholics will assemble in Durban on Sunday, November 24, to bid a sad and loving farewell to Archbishop Denis Hurley (76). The archbishop, renowned for his brave crusade against apartheid during nearly 45 years in office, chatted to **TERRY MCELLIGOTT**.

in the last 60 years — and one wonders just what he will have to say about such people as the late Dr Hendrik Verwoerd, architect 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, shortly before the National Party came to power.

"In South Africa, we have seen the difficulty experienced by white Christians to be really concerned about the poverty of the blacks and the deprivation of their human rights," he said.

There was a time when Dr Hurley himself saw nothing wrong in segregation. 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 the gap between Christian faith and social practice in South Africa," he said.

"Gradually I moved into more and more specific and relevant reflections on this gap and on the need to pursue change in terms of the Christian Gospel."

That inevitably led to a head-on collision with the National Party.

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 secondly 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 both President F.W. de Klerk and African National Congress president Mr Nelson Mandela as "providential persons".

He said he regarded both men very highly, adding that he would hate it if it should ever emerge that

any involvement of security forces in fomenting violence could be laid at the door of the President in any way.

He said he was "cautiously optimistic" about the future of South Africa.

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 Mohammed Ali have played their part," he said. (The late 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.)

On the down side, he said the continuing violence was extremely distressing.

"We know that part of the cause is in the attitude of black people themselves, but there is a great fear that the violence is being fomented by whites — very specifically whites in

the security forces.

"The burning question here is: is this part of a plan to weaken the black political forces or is it just the result of local outbreaks? At what level does it start?"

The sooner negotiations got underway the better, he said.

"There should be no more point-scoring by the ANC against the National Party and by the National Party against the ANC. They should get on with the process.

"It's going to be extremely difficult because of the great difference between the two attitudes. It is hard to see what compromises will be made, but I think the white Government will be under tremendous pressure to make concessions because it knows there must be a new constitution in place before September 1994 (when the next General Election is due).

"I think the white population must bring itself to accept that there will be a majority black Government after September, 1994, if not before.

"The Conservative Party continues to live in the imaginary world in which Dr Verwoerd lived. He believed that total apartheid could be achieved. If anyone tries to go back now, that would be the end. It would not be possible to have another white election. The country would erupt."

UMongameli De Klerk uhlabe iCosatu

ETEL AVIV.-UMongameli F.W. de Klerk ngalelisonto uyihlabe kakhulu iCosatu ngokugqguzela i-stayaway seVat ngesonto elidlule, wathi yikhona lokhu okudale ukuba kubulawe abantu abangu 76 ePresident Steyn Mine eduzane kwaseWelkom.

Kusobala ukuthi ubeqondise kuCosatu, uMongameli de Klerk uthe ukuchitheka kwegazi ku-

dalwe wukuthi "inyunyana ethatha ngamawala nethathela izinto phezu-lu" imane yamemezela "ngokwayo" ukuthi kufanele kubekhona isiteleka esingahlangene nakanca-ne nobudlelwane obuphakathi kwezisebenzi nabaqashi bazo.

Uqhubeke wathi izite-leka sezinsuku ezimbili asizange sesekelwe yizi-sebenzi eziningi wathi futhi kukhona nobufakazi namahemuhemu okuthi abantu babesatshiswa.

Uthe unobufakazi bokuthi izisebenzi zabeSuthu zazifuna ukuya

emsebenzini kodwa inyunyana ethile eholwa ngamaXhosa yaphikelela nokuthi abantu bangayi emsebenzini. Uthe yikhona lokhu okudale ukuba kuchitheke igazi.

UMongameli de Klerk usho lokhu ngesikhathi ekhuluma kwa-Israel laphe emukelwe khona ngesasasa elikhulu. Ubuye wathi kuyadabukisa ukuthi sekufe abantu abanengi kangaka eWelkom.

Kuzwakala ukuthi abeSuthu bashaywa ngoba babengafuni ukuteleka ngomhla kaNovember

4-5 baqhubeka nokuya emsebenzini kodwa bavinjelwa ngabavukuzi ba-maXhosa.

Kuthiwa abeSuthu bebengafuni ukuyingena indaba yesiteleka ngoba bebazi ukuthi kunendlala nobuphofu emuva emakhaya. Bebekhala ngokuthi ngeke kubasize ngalutho ukuteleka. Izingqapheli zithi kubeSuthu isiteleka ebesigqguzelwe yiCosatu besingasho noluncu. Okwesibili kuthiwa izisebenzi zabeSuthu bezingayihho-yi eyokubanjelwa amaholo abo osuku.

Family^{Mercury} slain over funds for ANC rally

Mercury Reporter

AN UMLAZI man, his wife and their 15-year-old daughter, were brutally killed by a gang who entered the house and demanded a R500 donation for an ANC rally at Kings Park Stadium at the weekend, according to the KwaZulu police's latest unrest report.

In the report issued last night, Lt B O Maseko said Mr Pitani Elijah Sibisi, 34, managed to pay R60, but the group shot and stabbed him and his wife, Thandiwe, 33, killing them.

'His daughter, Thandi, 15, was first raped then stabbed to death,' Lt Maseko said, adding that two suspects had been arrested.

At 5 30 a m yesterday, a KwaZulu police van which was patrolling in Z Section, Umlazi, was shot at by a group of people, but nobody was injured. Three suspects, aged, 14, 15 and 17 were arrested and a home-made gun and ammunition found on them.

In Kwa Mashu, Mr Louis Bhengu, 28, of Richmond Farm, was attacked by a group who stabbed him to death. His body was set alight after petrol was poured over it.

Police said Mr Bhengu had a motor accident in the township and was waiting for help when he was attacked and killed.

At KwaNxamelala, outside Pietermaritzburg, a group of ANC members allegedly opened fire with automatic rifles on a group of 150 Inkatha Freedom Party members.

Four people were admitted to Grey's Hospital with gun shot wounds.

14/1/11

December 20-21 is the new date for the All-Party Conference — but wrangling over convenors and venue for the talks could still prevent the talks being held this year.
By PHILLIP VAN NIEKERK

PAC, Inkatha may rain on the all-party parade

THE government and the African National Congress yesterday agreed on a tentative date of December 20 and 21 for the All-Party Conference (APC), but there is still disagreement between the ANC and the Inkatha Freedom Party (IFP) on who should convene and chair the talks.

And, while all sides reported this week that the talks were on track, disturbing trends have emerged that could yet prevent the conference getting off the mark before year-end.

NGK's Heyns is a surprise nominee

By PAT SIDLEY

PROFESSOR JOHAN HEYNS is as surprised as anyone at being named one of three possible co-convenors of the All-Party Conference.

His acceptability to all parties, particularly the African National Congress, contrasts with his position in the moderature of the Nederduitse Gereformeerde Kerk (NGK), the church of 90 percent of the cabinet and 70 percent of the MPs in the House of Assembly.

The NGK's decisions to condemn apartheid and open the church, taken in two synods (in 1986 and 1990), caused its own conservatives to flee the church in large numbers.

Heyns has had to choose between the views of the "left", represented by clergymen like Anglican Archbishop Desmond Tutu, and those of conservatives in his church. He has often chosen to reject the views of his own people.

During the state of emergency, the NGK issued a harsh statement condemning a march on parliament by Tutu and churchman Allan Boesak. Tutu called Heyns personally and said he would never speak to him again.

Heyns — then NGK moderator — took responsibility for the statement, said it had been wrong and in an effort to heal the wounds, wrote an open letter to the two men in *Kerkbode* (the NGK's organ) calling them his blood brothers. "I was severely criticised by my own people," he says. They asked him: "How can you say that a black man is a blood brother?"

The rift between the Anglican Church and the NGK was healed this year: That between Heyns and the NGK's right wing continues to fester, with Conservative Party leader Andries Treurnicht — a former NGK dominee — firing the current round of salvos.

The first is the role of the the IFP as spoilers, raising one obstacle after the other and prompting the delay that led to the conference being shifted back almost a month from November 29.

The second is the growing fear within ANC ranks that the National Party is using the IFP as a delaying mechanism to slow down the talks.

The third is the spectre of factionalism within the Pan Africanist

Congress and the movement's unrealistic insistence that the APC be held in a neighbouring state. This could yet see the conference proceed without the PAC, largely nullifying last month's Patriotic Front conference.

The main sticking point between the IFP and the ANC is over who should chair the conference. In earlier preparatory talks the government and the ANC agreed that Chief Justice M

Corbett be the convenor and that two church leaders — Nederduitse Gereformeerde Kerk assessor Dr Johan Heyns and Bishop Stanley Mogoba, head of the Methodist Church — chair the proceedings.

However, the IFP objected that the church leaders were hostile to Inkatha and insisted that Corbett alone chair the proceedings. The ANC had originally opposed Corbett as the chairman

Heyns sees his reconciliatory role as the ideal role of a Christian. The NGK attended the historic Rustenberg Conference of Churches last year, the first time churches from across the political spectrum had joined together for talks. He was drawn into the peace process and was involved in the state president's conference on violence and intimidation, which led to his role as a facilitator, with others, at the National Peace Accord signed on September 14.

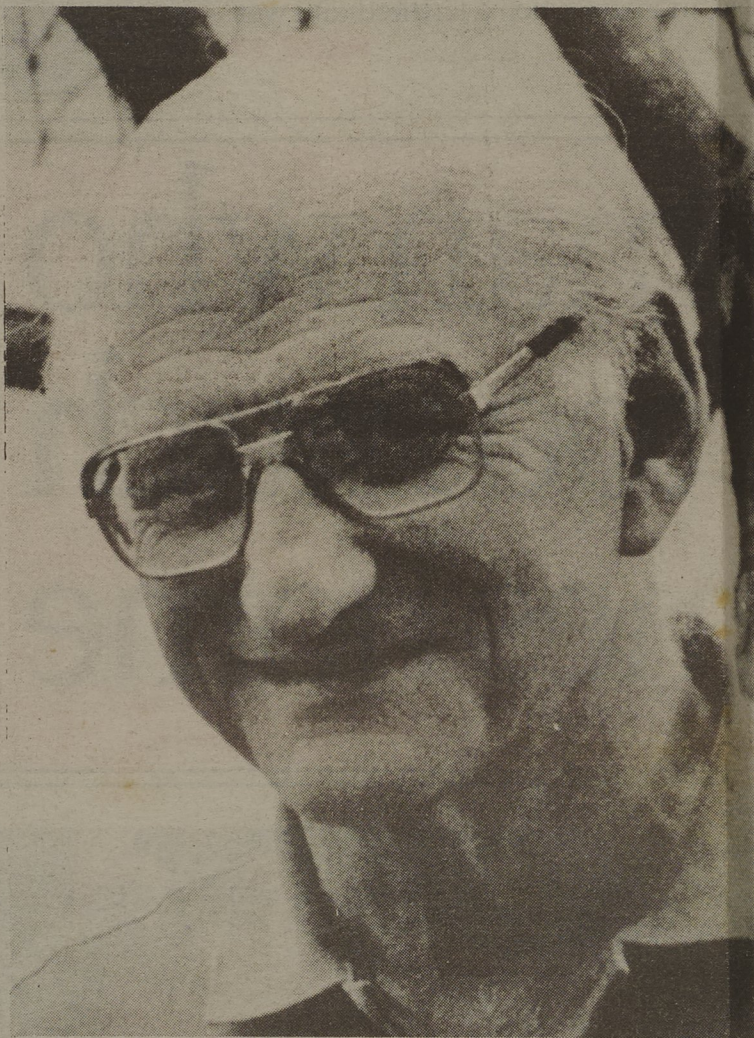
The NGK is finding some support in other unusual quarters. When the World Council of Churches was in South Africa recently, its general secretary suggested it was time to accept the NGK back into the ecumenical fold.

And two weeks ago, another old foe, Shun Govender, of a small anti-apartheid movement within the family of Dutch Reformed Churches, suggested it was time to forgive the NGK and to let it into the South African Council of Churches, which had rejected its application for observer membership this year.

"In Rustenberg the younger churches referred to a 'cheap confession'," Heyns says. "In spite of the fact that that hurt us very deeply, I would like to ask people to accept our integrity."

"We have acknowledged that we have supported apartheid, we have acknowledged that we have not only supported it but tried to give it a biblical-ethical justification. We have confessed that that was wrong. Now can't people accept our integrity as far as this conversion of ours is concerned?"

The greatest challenge in the country today, he says, is: "We whites have to accept a black not only as a labour unit, but as a man created in the image of God. And the converse also is true — that they should accept us whites not only as subjects of exploitation and



'Blood brother' ... Professor Johan Heyns

Photo: KEVIN CARTER

suppression but as their partners.

"For three centuries we've had a guardianship position in the relationship between whites and blacks. Now we've entered into a completely new phase, namely that of partnership."

Many within the NGK's black sister churches — Heyns still refers to them as the "younger churches" — would believe his movement too slow and incomplete.

But he is adamant that the NGK's position on apartheid is unequivocal and clear: "It was very, very important for us to define our concept ... and this (apartheid) we reject as sin before God."

South Africans, he says, have to cope with two myths: The myth of apartheid and, lately, the myth of anti-apartheid.

"The myth of apartheid was based on the expectation that only if we can divide everything and have separate development, then Utopia will dawn on us. That was wrong.

"But now a new myth has been born. The myth of anti-apartheid says if only we can eradicate apartheid completely, then our problems will be solved. That is not true. Things are too complicated for that sort of easy, superficial solution."

because, whatever his personal merits, as chief justice he was an appointee of the government and a representative of a state structure.

The ANC accepted that the religious leaders be not just Christian, but ecumenical, and include the chief rabbi and a Muslim cleric.

However, this was not acceptable to the IFP which said the religious leaders could say prayers at the beginning and the end of the proceedings, but that the conference itself had to be chaired by the chief justice.

The irony of the present positions is that the ANC and the South African Communist Party alliance are usually attacked as godless atheists while the IFP don the mantle of Christian democrats.

A meeting between the NP negotiators, who have been conveying the IFP's objections at the recent round of talks, and the ANC on Wednesday night failed to resolve this issue. Instead, it has been referred to the preparatory meeting to be held on November 29.

In identical statements yesterday, the government, the IFP and the ANC said that the preparatory meeting would be held on November 29 "with a view to discussing arrangements for an all-party congress envisaged for December 20 and 21.

"Parties are being consulted on their possible participation in such a preparatory meeting and certain further aspects still have to be clarified and agreed upon. No final decision on a venue for the preparatory meeting has been taken yet."

Last week, the government and the ANC had all but agreed that the APC be convened on November 29 and 30. However, they still had to run this by the IFP and other parties which were to meet last Friday.

However, this preparatory meeting could not be held because the IFP insisted that only three parties, itself, the ANC and the NP, be represented.

The IFP later agreed to allowing two more — the Democratic Party and the Pan Africanist Congress — in. Disagreement over this issue continued this week.

After agreement that 22 parties should be recognised and represented at the preparatory talks, both government and ANC sources were declaring that the talks were on track.

However, a further hitch emerged when the IFP objected to the religious leaders chairing the meeting.

A further potential hitch could be the threat by some PAC members to pull out of the talks unless they be held outside South Africa under an independent convenor such as the United Nations.

It is understood that a statement to this effect, including a condemnation of the ANC for allegedly violating the terms of the Patriotic Front, was made without the knowledge of other senior leaders of the PAC who were meeting ANC leaders at the time.

Ezasezinkanjini zikaKhongolose

Ukuguquka kwezimo

KWALANDELA uhide lwe-mihlangano, kwathi amasosha eMK ayomele ukuphuka e-mthojeni wentando yeningi u-mongameli we-ANC ayesenqu-me ukuba awunambithe, a-khwela azehlala egxeka isimo i-nhlangano yethu eyayikusona.

Yaphinde yezwakaliswa i-ndaba yesidingo sengungqu-thele. Phakathi kwemibuzo indaba yesidingo sengungqu-thele. Phakathi kwemibuzo njani uma umbutho wezempi waseNingizimu Afrika wawu-nquma ukuhlasela iMozambi-que. Sasikulungele nje ukufa sifele lokhu thina nabaseMozambi-que esasikulwela?

Lombuzo wathathwa kalula nje ngamasosha, ngoba wawu-ngathi shu ezinkqinane esabi-bhekene nazo kwi-ANC. Kodwa impendulo yawo yayilun-gile, okungukuthi amasosha agcizelela ukubaluleka koku-dlondlobaliswa kwamagalelo

Ukuvukelwa kwabaphathi eViana

Emuva kokutshelwa ezika-bhoqo ngababevukela abapha-thi behlomile eKangandala ngoJanuary 12, 1984, futhi e-sethulelwe uhla lwezikhala, u-Chris Hani waphuthuma emuva e-Caculama lapho azehlala khona lezindaba kuTambo neNEC yakhe.

Ngesikhathi ekhuluma ngale-yontambama enkanjini eCa-culama eyayigcwele kakhulu a-babesafika ukuzoqeqeshwa, u-Mengameli Tambo wabona kunesidingo sokuba ethule i-NEC yakhe kwababesabasha, agcizelele nezinto ezithile zepo-litiki.

Ekhomba emalungeni eNEC ayesendaweni ephakeme, wa-thi: "Yibo-ke laba abaholi be-ANC..." khona maduze ejike-la endodeni eyayiseduze kwa-khe wathi: "Lendoda yasungu-la lombutho wempi", esho e-embambatha ehloambe. Leyo-ndoda kwakunguJoe Modise, indoda abombutho ohlomile ngobuningi babo, ababethi mayehliswe esikhundleni.

Aziswa njengendoda ekhali-phile, indoda okwangenama-muntu owayenokumelana nayo ngendlela eyayiyihole ngayo i-ANC, uMengameli Tambo kwagalelohora wabo-na kunesidingo sokugxilisa

LOLU wudaba lokuvukelwa kwaba-phathi boMkhonto weSizwe e-Angola ngo-1984 okwaholela eku-gqunyweni emajele asezinkanjini kwamanye amasosha alombutho. Luxoxwa ngabahlanu abakhala ngolunya olwesabekayo abathi ba-phathwa ngalo bengenalo icala. BangoBandile Ketelo, Amos Maxo-ngo, Zamxolo Tshona, Ronnie Ma-ssango noLuvo Mbengo. Lendaba abayixoxa lapha injengoba bayize-kela ibhukwana okuthiwa yiSearch-light South Africa ngonyaka odlu-le. Lena yingxenyi yesibili. Eyesi-thathi ingelizayo.

abantu base-Angola abasengxa-kini", esho ekhuluma nabo-Mkhonto kulungiselela u-kuyokhuculula izizinda ze-Unita ngale komfula iKwanza.

Seziphelile izingxoxo, esethu-nyeliwe nakubaholi amaphepha ayevela ezinkanjini ezehlukene, uMasondo wahambela zonke i-zinkambu ezwakalisa ukudu-mala kukaMengameli Tambo ngamaphepha ayethunyelwe ngabasenkanjini ePango nase-Viana. Ethu ugcizelela imibono kaMengameli Tambo, wathi la-womaphepha "akafundeki", nanokuthi uTambo wayekade engalindele ukuthi lelithuba li-setshenziselwe ukukhwelwa ku-dilikwe kubaholi nasezikhulwi-ni zempi.

Ngo-April 1983, kwamnye-zelwa izinguquko ezithile ngesa-khiwo. iRevolutionary Council okwakuvunyelwane ngayo e-ngungquthelweni yaseMorogoro ngo 1969, yaqedwa yiNEC, kwakhiwa okusha okuthiwa yi-

Political Military Council (PMC). Kwamneyezelwa ukuthi ngobani ababezophatha i-Political Council neMilitary Council.

Ukuphathwa nje kwegama li-kaJoe Modise ukuthi usazoba ngumkhuzi wempi kwadikibalisa amasosha amaningi ayekade eling-nanisa ukuthi wayezoxosha kulesisikhundla emuva kwamahe-muhemu okuthi wayekade ebo-shwe eBotswana ngendaba yama-dayimane (amanye amasosha a-jeziswa kanzima ngokusakaza le-ndaba), kanti futhi wayesehlule-ke kakhulu kabi ukuholela umbu-tho wethu ekubambaneni oku-bhekile nombuso wobandlululo weNingizimu Afrika.

Zonke izinguquko ezazime-nyezelwe yiNEC zaba yinto e-ngenamqondo nengathi shu kwabombutho wezempi. Uku-ngabi namqondo kwayo kwa-kusukela ekuboneni kwamaso-sha ukuthi indaba ebalulekile kwakungekhona ukuguqulwa

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Ikhomishani yophenyo, nangemuva kwayo

Elindele ukuthi azohlangeba-zana nesandla sensimbi kuba-holi, amalunga okomiti abona kunesidingo sokuba athole ukuvikelwa ngabantu baseNingizi-mu Afrika nabomhlaba. Izi-ngawembe ezazifuna isixazulu-sepolitiki nezazifundeka ka-nje: "Cha ukuchitheka kwe-gazi, sidinga kuphela ingungqu-thele" zananyatheliswa ezind-ongeni zenkambu yaseViana.

Kwabizwa izintatheli, kodwa kazizange zinikezwe nelincane i-thuba ukuba zize zifinyelele ku-labo ababevukela abaphathi. Ababili, oDiliza Dumakude no-Zanempu Sihlangu, bobabili a-babesebenzela iRadio Propaga-nda Staff, bangakwa ngabezoku-phapha babulawa beya ezi-ndlini zomsakazo zeRadio Freedom.

Kwenzeka konke lokhu nje umbutho kamongameli oku-ngoweFapla (umbutho wempi wase-Angola) wawusulungela ukugasela eViana uhlomile. Isi-nqumo kwakungukuthi konke ukuvukelwa kwabaphathi ma-kunqunye phansi eqazini. I-ANC yayingenakuphoga nje ma-mashosha "eyikhombe ngesi-bhamu" ukuba iye ehholo le-ngungquthela.

Ebuxeni ngakusasa ababevu-kela abaphathi bavuswa ngu-msindo wamaloli empi nezingo-la ezithwele abahlomile ngesi-khathi umbutho weFapla wa-wukaka inkambu. Kwanuka u-msizi lapho abashokobezi be-phindisela ngezikhali zabo. Emuva kancane kwalokho kwe-zwakala ukumezeka kokuthi "phezani ukudubula" kuqha-muka kwenye indawo okwaku-dutshulwa kuyona, kwathi u-Callaghan Chama (Vusi Sha-ge), omunye wabakhuzi baba-shokobezi wawubuka emsele-ni ecela uxolo.

Oyedwa woMkhonto weSi-zwe, uBabsey Mlangeni (okwa-kuyigama ayephiwe lona), ne-sosha elilodwa leFAPLA base befille, kanti enye yezingola zase-Angola yayisibaleka ye-mbozwe ngamalanga.

Okwalandela lapho kwaba ngukubonisa phakathi kwe-Chief of Staff kazwelonke ye-FAPLA, uColonel Ndalo ne-Committee of Ten. Kwafinye-lelwa esivumelwaneni emuva kwezingxoxo ezinde nabasho-kobezi, lapho abase-Angola ba-bezama ukuchaza ukuthi babe-ngekho okwakuzothi kamva bahlangane nezimbila zithutha ngalandaba.

Izikhali zanikezelwa kuba-khuzi bempi yeFAPLA, nabo bethembisa ukuvikelwa wonke u-muntu owayeseViana, nokuthi ngisho abezokuphepha be-ANC babezophucwa izikhali. Amalu-nga amabili e-OAU Liberation Committee afika ehambisana noChris Hani, owakhuluma ngegqabho egxeka yonke lenda-ba yokuvukelwa kwabaphathi nalokho okwakufunwa njenge-zinto ezazibhebezwe ngaba-bezinkonondo.

Kwabe sekulandela lokho ku-cikoza okokwepolitiki okwe-jwayekile, kuthiwa i-ANC iyih-langano yabantu baseNingizi-mu Afrika, nokuthi labo aba-bevukela abaphathi babengela-na ngisho iconi olwandle futhi i-ANC yayingaqhubeka nga-phandle kwabo.

Ukukhombisa lokhu, uHani wathi bonke labo abebesazimi-sele ngokuphepha basebenze njengamalunga e-ANC maba-phume ehholo. Kwasala kunge-kho muntu ehholo. Bonke aba-bevukela abaphathi babesazini-kele kokwakuphokophelelwe yi-ANC, besazinikele imigomo-mweni ye-ANC.

Noma kunjalo babekubona ukunhlahlatha kokuyinqubo yezwi lentando yeningi eyayi-menyezwelela ezidlangaleni. Kwakungukuthazeka ngalo-khu okwakubaphoqe ukuba ba-sebenzise izikhali esimweni la-pho ukusolwa kwabaphathi no-kukhethwa ngezwi leningi kwa-malunga eNEC ngamalunga nje anganazikhundla kwakutha-thwa njengokulwa nomzabalazo.

Ngesikhathi kwenzeka lokhu, naseCaculama kwakuvukelwa abaphathi, kuyo kanye leyo-inkambu lapho uMengameli Ta-mbo ayekehule khona ngoku-ngabi semthethweni kokuvuke-lwa kwabaphathi ngalesosikha-thi okwakusenzeka eKanganda-la.

Amanye amaqembu abasho-kobezi abaqeqeshiwe nezikhulu, kubona okwakukhona ne-Staff Unit Commissar uJacky Molefe (okuyigama elalisethse-nziswa nguBandile Ketelo), ba-phuma enkanjini, bagibela a-mabhasi nezitimela beyoseka a-babevukela abaphathi eViana.

Kwama nse ukugeqeshwa kwabashokobezi abafikayo, o-kwaba ngenye imibizane ku-baholi be-ANC ngoba basebe-thembe ukuthi bazobambelela kwiCaculama ukuba yona i-ngayingeni eyokuvukelwa kwa-

baphathi. Ngokwesekwa nayi-Caculama, ukuvukelwa kwaba-phathi kwasho ukuthi sekwe-se-kwa yiningi elingu 90% wawo wonke amasosha oMkhonto weSizwe ayeqeqeshiwe e-Angola, okuyizwe kuphela na-lesosikhathi lapho i-ANC yayi-nezinkambu zabashokobezi.

Izikhulu zikaHulumeni wase-Angola zenza ukungethembeki okukhulu kabi-ke emuva kwa-lokhu. Zibambisene nabezoku-phapha be-ANC, zaqala ukuci-ndezela lezizibhelu ezasesekwa kakhulu, zingasazihloniphi zo-nke izivumelwano ezazizene nabashokobezi. Abezokuphe-phe be-ANC bavunyelwa uku-ngena enkanjini behlomile, ka-nanti kwayona inkambu yayivuke-lwe ngabombutho wezempi wase-Angola ababehlomile.

Kamva uJoe Modise no-Andrew Masondo bafika beha-mbisana namadoda ayesuka komkhulu eLusaka. OJames Stuart, Sizakehe Sigxashe, To-ny Mongalo, Aziz Pahad no-Mbuyiselo Dywili bethulwa nje-ngekhomishana yophenyo eyayimiswe ngokuyaleza kuka-Oliver Tambo ukuba ihlole so-nke lesisigaba.

Ngakusasa, ngoFebruary 16, 1984, iqembu labashokobezi ci-she abangu 30, kulona okwaku-khona namalunga eCommittee of Ten, lahloloholwa ngemi-bhobho yezibhamu zabezoku-phapha be-ANC lafakwa emu-ntweni yezempi yeFAPLA. Uku-shuba komoya okwakulapho kwaze kwathi ukudamba lapho iqembu elaliselolini leli elaliva-lekile livuma ingoma ethi: "A-kekh" uMandela, usentlengwe-ni, Saze sawel' ikomand' inge-natyalu."

Amaloli ayenezinye izikhulu zezokuphepha ze-ANC aya e-nganaweni yejele eLuanda, i-Maximum State Security Pri-son, lapho abashokobezi bava-lwela khona. Bonke laba aba-nywe ababevukela abaphathi e-Viana bayiswa ezinkanjini ezi-mbili ze-ANC enyakatho ne-Luanda, eQuibaxe nasePango. Nakulokhu, izikhulu zase-Angola kazethembekanga kwa-babefuna uguquko ngaphaka-thi kwi-ANC, kunalokho zaba-mba elinye iqhaza ekucindeze-leni umbhildlangano wokubuyise-la i-ANC endleleni yombuso wentando yeningi.

Ababevukela abaphathi bafi-ka ejele eLuanda baphoswa e-zitokisini ezimnyama, ezino-mwakama nezazingena umoya

omncane. Izitokisi zazinemi-bhede elikhekheba likaseme-nde engenabo omatilasi nezi-ngubo zokulala, kanti izindlu zangaseze zazingasebenzi, indle ichichima.

Lapho okwakuvalelwe khona ababevukela abaphathi kwakuyi-ndawo okwakuvalelwa kuyona i-ziboshwa ze-Unita, futhi kwaku-gcinwa ngayo ezintweni ezile-thwa ejele, ngisho ukudla imba-la. Inkemane nokungabibikho kwamanzi kwakubhoke ngende-la yokuthi iziboshwa zaziwa zi-fa ngenxa yendala nokoma, ku-sinda kuphela lezo ezazivunye-lwe ukuhlanjela yimindeni ya-zo nezihlobo ezazize ziphathe-le ngisho amanzi imbala emakhaya.

Emuva kwezinsukwana i-ikhomishana yophenyo yafika ejele, ihlowa nguJames Stuart (owayekade esebenzela izinyu-nyana futhi ongomunye wezi-nkakha ze-ANC). Okwalandela lapho yizingxoxo nokuqo-shwa phansi kwezitimende. Kwakubuzwa imibuzo emihlano.

(i) Yini edale udlane?

(ii) Wena ubenagqaza lini e-kuvukelweni kwabaphathi?

(iii) Uyifunelani ingungqu-thele kazwelonke?

(iv) Ungathini ngeqhaza le-sitha kulokhu?

(v) Ucabanga ukuthi kunge-nzawani ukuze sibengcono isimo sezinto embuthweni wempi?

Ngesikhathi kuqhubeka lezi-zingxoxo labo ababesejele ba-joyinwa nguVuyisile Maseko owayelimala ekhanda ngesi-khathi ezabalaza ukuboshwa kwesinye sezikhungo ze-ANC eLuanda.

Wayekade eqhumise igrena-de phakathi emotweni yezempi ayechaniswa ngayo, kuyona o-kwakukhona noChris Hani noJoe Modise ababephezeleze iqembu labezokuphepha elali-yoqoqa labo ababephuluku-ndlele bangaboshwa eViana. UHani noModise kabazange balimala, kanti kulesosididi esasuka lapho, uHani wathu-mela abezokuphepha ukuba bamdubulele khona lapho u-Maseko, kodwa uMaseko wayengena, wathi "(uMaseko makahambe ayothwala kanzi-ma kugala".

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"Wayekade eqhumise ig

Ikorobela ayiwakhi umshado oqotho

Mhleli
KUKHONA into thina bantu esiphila la phansi komthunzi welanga esingayazi nengasaceli.

Yonke into esiyenzayo kumele siyisebenzele ngokunjalo futhi siyikhulekele ukuze ibe yimpumelelo. Isiboniso-nje: Ora Et Labora (work & pray)

Njengawo umshado lo azikho izindlela ezingamulelayo ezingasiyisa emshadweni weqiniso nonempumelelo.

Ikhambi linye nje kuphela, wukuthi umuntu ozimisele ngokushada makazithibe phambi kukaSomandla wakhe,

acele kuyena ukuba amkhethele umuntu ofanele nazokwazi ukubambisana naye ngeqiniso.

Kwazise phela ukuthi umshado wadalwa nguNkulunkulu ze ubekhona nje. Nokuthi sicele ukuba uSomandla asiphe uthando lweqiniso olusuka ngaphakathi ezinhliziyweni zethu. Hhayi uthando olusuka emqaleni.

Ivangeli

Azizho izindlela ezingamulelayo ezingasiyisa empumelelweni. Njengokuthi esikhathini esiphila kusona iningi likholelwa ekutheni umuthi (ikorobela)

iyona ndlela elula yokuthola umshado. * Izingane zakulomshado kaziqhuli ngendlela eqotho nenempumelelo.

* Ofakwe ikorobela ugula njalo aphephe ngokuya koyisemkhulu kungakabi yisikhathi sakhe.

* Nodlile kungaqondene naye uba senkingeni yokuthi agcine esebuka namchelo amane ekubeni azalwa enamchelo amabili. Okukanye aphenduke umhambuma noma acoshe amaphepha.

* Owesiliisa ofakwe ikorobela imizwa yakhe ayibe isasebenza ngendlela eyadalelwa ukuba isebenze ngayo. Lowomuntu

phelelwe wuthando lomunye. * Izingane zakulomshado kaziqhuli ngendlela eqotho nenempumelelo.

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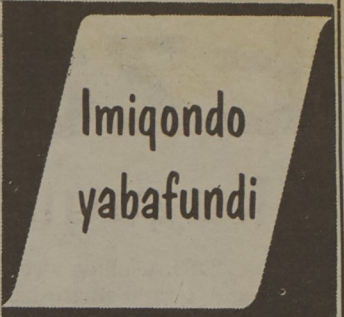
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wesilisa onjalo akahlukene nomuntu ofile ebe ephila. Ngakho-ke bantu abasha bhukulani nihlwanyele ivangeli leqiniso, ngani ngoba sekusele iminyaka eyisithiyagalombili kuphela kufike unyaka ka 2 000.

Umshado uyisibusiso esivela kuNkulunkulu nokumele uphethe ngentando kaNkulunkulu. Hhayi umncintiswano njengoba kwenzeka esikhathini sanamuhla.

Bantu abasha masithandaze ngokweqiniso sisebenze kanzima ukuze izikhalo zethu zifinyelele kuMdali wethu. Sikholwe yizindlela ezingamulelayo ngoba kuyoba nzima sesiphambi kuMdali wethu, sesichaza kabanzi ngezindlela ezingamulelayo esasizama ukuphila ngazo.

Away with Korobela
Yamashinga Nonhlanhla Blose Mariannhill



Uma ufuna ukuphefumula, bhalela: Umhleli Umafrika, P.O. Box 11002 3601 MARIANNHILL

Qaphela: Uma ubhalela: umhleli kufanele ubhale igama lakho eligcwele nekheli eliphelele. Umhleli uyokugodla lokhu uma enxuswa.

Selokhu kwashiya ikhansela sesihlupheka kabi kulendawo

Mhleli
NGIVUMELE ukuba ngizwakalise ukukhathazeka kwami mayelana nenhlalo yethu mphakathi wakwa C eNanda Newtown.

Lendawo iyilokishi kodwa sihleli kabi ngexxa yokuthi sisebenzisa amathoyilethi angashaywa, ayanuka kukhona nezimpukane eziluhlaza, ngizwa inhliziyi yami ikhathazeka kabi ngalento engiyibonayo, asisakwazi ngisho ukupholisa ukudla nganxa yalezimpukane.

Kumele umuntu akudle kuhshisa ukuze zingalitholi ithuba lokuhlala ekudleni. Empeleli ayikho kahle impilo kulendawo.

Naku-ke okungiphethe kabi, kunabantu abazibiza ngokuthi bangabahloli bomphakathi wakwa C kodwa kasiboni lutho abalwenzayo.

Baqala ngokuxosha ikhansela uVC Gumede bathi uyagwazisa, bashisa umuzi wakhe, base bethatha isikhundla

sakhe. Emva kwalokho basithela ukuthi asikhoke imali engu R40 umuzi nomuzi bathi bazosithe ngela izibhamu, kuze kube namhlanje asinazo izibhamu.

Mhleli impela iyasicasula lento, lababantu balibala amaJuba, bahlala ejoyintini. Bacabanga ukuthi bahlakaniphe bodwa abakhohliwe nje beluse umhlambi wezimbongolo edlelweni.

Ngiphatheke kabi ngoba selokhu kwahamba ikhansela akuphindanga kwaghubeka lutho kulendawo.

Lababantu abazibiza ngokuthi bayicommittee of 10, abenzi lutho, ngikhuluma nje ompompi baphuke bonke, akkho umkhulumeli wophakathi. Kuningeni nje okonakele, negesi osemgwaqweni awukhanyu wonke.

Ngisho nentela yamanzi ikhuphukile akkho osithelayo ukuthi ikhushulwe yini.

Basixoshela ikhansela lethu uVC Gumede, sihleli asazi uku-

thi kwenzekani endaweni esakhe kuyo. Ngesikhathi kushaphethe uVC ogesi babengacishile, babekhanya ngasosonke isikhathi, nonpompi babesebenza bonke kusekhona yena.

Nohlelo lwamathoyilethi wayeselwenzile, bamxosha, namhlanje kubolile lapha eNanda Newtown C. Ngiyamangala ukuthi babenzani uma bethatha imali (R40.00) ngoba bathi ikhansela liyagwazisa.

Yayingekho lento kusekhona uVC ikhansela. Wasilungisela izikole neclinic nePolice Station kanye neHigh School, nomgwaqo awuphindanga wafakwa itiyela nabelungu basehho-visi bazenzela abakuthandayo.

Siyafuna uVC Gumede Roy Nomeni Nzuza — Inanda

...KUNABANTU ABABHAKA NGISHO NAMA BHUNU AZE AMMELE EMIZINI YAWO.

Intshumayelo

si enkulu ehlome eyizingovolo esho ukucoboshisa konke okungalungile, esesho ethi namuhla kunamuhla, abalungile ngala, ababi ngala.

Emva kokufa uyovukela intokozo yaphakade noma uyovukela ukuhlupheka kwaphakade? Ukhohlo olungenamisebenzi emihle lufile, kwazisholo uJakobe. Wena njengoba wabhabhadiswa yikuphi-ke okuhle okwenzile ngegunya lokubhabhadiswa kwakho? Umedlula ngani umuntu ongabhabhadisiwe? Imikhuba yakho kayimibi nje ngaphezu kweyomuntu ongazange abhabhadiswe nakanye?

Kwabona abalungileyo, kabalungile ngokulinganayo, futhi kabalihluphekelanga izulu ngokulinganayo. Yinkgabo bengeke bacwazimule ngokulinganayo. Njengoba sibona izinkanyezi zikhanya, ukukhanya kwazo kakulingani, nokwethu ukukhanya ngeke kulingane ngoba imisebenzi yethu emihle kayilngani.

Okwakobani ukuhlushwa ingunaphakade? Inganti kubuhlungu nje umuntu ekujoja ngenaliti umzuzwana nje, uhlinisa okomuntu ephuza ugologo! Ukuhlupheka into yaphakade-ke kusho ukuthini kweyakho imizwa?

Abukho ubuhlungu obungalinganiswa nobuhlungu bokungamboni uNkulunkulu. Kubuhlungu ukungamboni umzali wakho, pho uMdali wakho-ke? Lokhu kuyivuso lokuthi masikhuthale njengamanje sisebenzele ukungalahlwane nezikhohlakali zeqalekiswa, kodwa sibalwe naba-cwebileyo bakaNkulunkulu simdumise ungunaphakade. Amen.

Izinxuso zamakhohla Nkulunkulu, Simakade,

Ukulunga okupheleleyo kwabo bonke labo abacweshiswa nguKristo.

SIKHUMBULA namhla isigcino sesikhathi sokuphila. Yilelo naleloMisa liqhuba umsebenzi kaKristo wokusindisa umhlaba, lisondenze edlini lasezulwini; ngaleso sikhathi lomsebenzi wokucwebisa woba usuphelele.

MHLAWUMBE kwelizayo siyophinde sibonane balandeli benkolo. Yini ngithi mhlawumbe? Kungoba ekugcineni kuyoba nokuhlukaniswa kwezimbuzi ezimvini. Ababi bayohlala bodwa ehlazweni laphakade, kanti abalungileyo bayohlala bodwa nabo entokozweni yaphakade.

Izinkomba zokubhubha komhlaba ziphawuliwe, ziyahlasimulisa, kumane kuphele ukudla esikudlile esiswini, umuntu ungenwa yidumbe e-ngesilo ikhehla, ngoba akusiyo into encane ukufiphala kwelanga, ukucima kokukhanya kwenyanga nokuwela phansi kwezinkanyezi. Kwawona amandla ezulu ayozanyazanyisa umuntu atatazele okungathi wosa ithumbu, kuyohlambuluka isisu endodeni ibe beyiphile saka.

Banenhlanhla abayobe sebazifela kudala. Okwakobani nje ukubona uMichael ingelo-

IVANGELI Mk. 13:24-32
Iyakubutha abakhethiweyo bayo bevela emimoyeni yomine.

Kuleyonkathi uJesu wathi kubafundi bakhe: "Emva kwezinsizi ezinkulu ilanga liyakufiphala, nenyanga ingavezi ukukhanya kwayo, nezinkanyezi ziwe ezulwini namandla ezulu azanyazanyiswe; lapho-ke bayakubona iNdodana yomuntu iza ngamafu, inamandla amakhulu nobukhosi. Iyakuthuma izingilosi zayo, bevela abakhethiweyo bayo bevela emimoyeni yomine, kusukela emikhawulweni yomhlaba kuze kube semikhawulweni yezulu.

Fundani isilinganiso ngomkhiwane. Uma igatsha lawo selithambile, namaqabunga esehlumile, niye nazi ukuthi ihlobo seliseduze. Kanjalo nani, akothi uma nibona ukuthi sekuyenzeka lokhu, niqonde ukuthi kuseduze, kusemnyango.

Nginyaqinisa ngithi kini, lesisizukulwane asiyikudlula kuze kwenzek konke lokhu. Kuyakudlula izulu nomhlaba, kodwa amazwi ami awasoze adlula.

Kodwa usuku lolo nesikhathi akakho okwaziyo, ngisho nezingilosi zasezulwini, neNdodana, nguBaba kuphela."



ABAFUNDI abaziqhenyayo ngephephandaba UMAFRIKA kade baliindela ithuba lokugqoka amaT-SHIRT aleliphephandaba. Ngenxa yokuzinikela ekweneliseni abafundi sesinama T-SHIRT aphuzi, kodwa angu-Small kuphela okwamanje, abanye osayizi bamhlophe abhalwe njengoba ubona esithombeni. Ukuze unga-phuthelwa zi-odele ngokushesha i-T-Shirt yakho isabiza inani eliphansi lokukhangisa. Iyinye ibiza R11.50 sekuhlangene neposi. Sinosayizi kusukela ku-S, M, L. Gcwalisa ifomu yoku-oda ngezansi:

Ngithumele ngokushesha (isibalo)(usayizi)
Ngifake isheke/postal order ka R
Igama
Ikheli
Inombolo yocingo:

AMATRACK SUITS OMAFRIKA ASEFIKILE PHUTHUMA KUSENETHUBA
ABIZA R53.30 (IYINYE SEKUHLANGENE NEPOSI) KANTI MAHLE NGENDLELA EMANGALISAYO OSAYIZI (Medium noLarge)

Ungazifikela mathupha noma u-Ode ngeposi kulelikheli:
Track Suits, UMAFRIKA,
P.O. Box 11002,
3601 MARIANNHILL,
Amasheke namaPostal Order abhalwe UMAFRIKA
Igama Ikhodi
Ikheli (Usayizi)
Ucingo (uma lukhona)

WINA ITOYOTA 16 SEATER

Lona ngumncintiswano ogqugquzelwe abakwa-Olympic Toyota behlangene nabebandla laseMgungundlovu le-CKC nokuhloswe ngawo ukuqoka izimali zokulekelela ngezakhiwo ezifuze izikole, amasonto, izinkulisa nokunye komphakathi.

Ukungenela kwakho lomncintiswano akubeki nje ethubeni lokuzuza lekhumbi entsha sha neyi-16 Seater kepha awuhlukene nophonse itshe futhi esivivaneni, wabalwa namaqhawe ase-Afrika. Ngakho-ke ungenele lomncintiswano ngangendlela oyithandayo hleze ubenenhlanhla kwazibani.

QAPHELA: Umnganelo ngamunye kulomncintiswano mawuhambisane namanzi angamashumi amabili kuphela (R20). Phendula umbuzo bese uthumela impendulo kulelikheli:

CKC THE ORGANISERS, 16 SEATER COMPETITION, P.O. BOX 3467, PIETERMARITZBURG 3200.

Umbuzo uthi: Imuphi umklomelo ongawinwa kulomncintiswano?
Impendulo:
Umbuzo uthi: Ukuze ubesethubeni lokuwina kulomncintiswano uma bekubhekile abakini kufanele umnganelo wakho uhambisane namalini?

IMITHETHO YALOMNCINTISWANO:

1. Noma ubani uvunyelwe ukungqongilela lomncintiswano ngaphandle kwabagququzeli nabasunguli balomncintiswano, abasebenza kwaCity Press, kUMAFRIKA nabemindeni yabo.
2. Ilowo nayilowo mnganelo mawuhambisane nemali engu-R20 noma ipostal order ka-R20, ngale kwalokho ngeke ubesethubeni kungenela lomncintiswano.
3. Usuku lokuvula umhlaka Disemba zingama-31.
4. Imiphumela iyoshicilelwa ephaphandabeni iCity Press ngomhlaka 5 Januwari kanti kUMAFRIKA ngomhlaka 7 Januwari 1992.
5. Amapostal order kufanele adwetshwe abaseposini futhi abhekiswe ku CKC.
6. Isinqumo samajaji singuquguqu futhi akuvunyelwe ukuxhumana ngasese nawo.
7. Amajaji analo ilungelo lokuhbezela usuku lokuvula.

Igama nesibongo:
Ikheli eligcwele:
Ucingo uma lukhona:
Ikhodi
Ikhodi



Bakwethu imigomo nemithetho yalomncintiswano ithi ilowo nayilowo mnganelo mawuhambisane nemali engu-R20 noma isheke noma iposi-oda (postal order) ukuze wamukelwe ube sethubeni lokuwungenela lomncintiswano, hleze ubenenhlanhla uWine lekhumbi eyi-16 Seater.