

The Star

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Church body challenges Tutu

Pretoria Correspondent

An influential group of lay members of the Church of the Province of South Africa (CPSA) — Anglicans Concerned for Truth and Spirituality (ACTS) — has disassociated itself from renewed calls by Archbishop of Desmond Tutu for punitive economic sanctions against the Government, according to a statement released yesterday.

"The CPSA has long preached through its bishops and synods that the political realm cannot be separated from the spiritual," said the statement.

It goes on to challenge CPSA bishops to "express their minds on the vital topic" and say whether or not they agree with Bishop Tutu.

"Anglican lay people remain confused by the silence of their bishops and their seeming reluctance to enter the political realm on this vital issue, when they have rightly been condemnatory about the injustices of apartheid for many years.

"For its part, ACTS has no doubt where the true morality of the issue lies. Is it moral that a breadwinner's right to work and earn a living be jeopardised by the pursuit of policies of a dubious morality which are intended to result in mass unemployment and so create a situation of instability?

"The identification of the CPSA with such cynical expediency, through the pronouncements of Bishop Tutu, can only bring it into disrepute," the statement concludes.

Dr No still won't say 'yes' ②

Journalists (and others) to blame for NGK's anti-apartheid stand

By John MacLennan

THE Conservative Party has been plunged into a crisis of conscience over the Nederduitse Gereformeerde Kerk's conditional condemnation of apartheid.

It means that the traditionally "official" church has eliminated the fundamental plank in the platform of a party which uses the Bible as a political route map.

A querulous Dr Treurnicht went to the heart of this week's confusing statement by the synod when he addressed about 300 supporters who attended the opening of the party's national congress in an echoing Durban City Hall. The organisers cancelled scheduled community singing, possibly because of what they regarded as a poor turnout.

Dr Treurnicht said he could not "believe", did not "think", and could not "credit" that the synod had taken an anti-apartheid stand.

He blamed journalists and other opinion-formers for attempting to hijack the church in the confusion surrounding the synod's apartheid debate.

The CP is now waiting for the publication of the church's new policy document, *Church and Society*, for written guidance on exactly what the NGK has to say about the controversial policy which it has always sought to justify in Scripture.

Dr T's best hope is that his party will be able to interpret the NGK's new stand as also justifying hard-line CP policy.

This is where the new moderator of the NGK, Professor Johan Heyns, is seen to have scored a coup by fashioning a compromise which will satisfy both verligte and

the church — thereby avoiding a schism.

Dr Treurnicht told the meeting: "The Bible may not support apartheid but it does not specifically forbid it."

And he added at the congress later: "Humanity is unity. That is good. But there is a diversity (of peoples) and there are suitable divisions."

He pointed to inherent contradictions in the synod's stand. It approved a multiracial church but condemned a multiracial suburb.

He also warned that open membership could lead to the NGK's acquiring its very own (Archbishop Desmond) Tutu as moderator.

He doubted that the synod had condemned apartheid out of hand, but the CP now faced the problem that people were accusing it of espousing a sinful policy.

Dr Treurnicht gave the faithful the straight, hard, right-wing line and made President Botha look like a Prog by comparison.

For example, Dr Treurnicht will not flinch at sanctions, nor will he "be intimidated by sticks and matches and necklaces". "We don't sing Mr Louis Liedjie Nel's silly song ...", "we don't join Pik in singing the praises of a communist black leader (Machel)" and, he said, he would not be

blackmailed by international bankers.

He was scathing of the Indaba. "If you share power you surrender control." He said Zulus outnumbered whites 12 to one and they would never agree to a minority veto.

He declared the Indaba would lead to what he termed "political disarmament ... it's a sell-out". Behind him a CP poster read: "Natal is not for sale."

He made the point that whites now had 166 seats and that black members would have to be given another 540 seats to satisfy the voter ratio, thereby completely overwhelming whites.

The audience loved it. Dr Treurnicht also offered lots of political lollipops, the type you can receive only from a party which has not yet achieved power.

The CP, he said, planned to slash personal income tax by as much as 80 percent, provide cheap home loans, keep the farmers on the land through incentive schemes, offer a better deal for pensioners, and stop capital flight.

Much of the money to finance this would be derived from taxes on the gold mines. He said one goldmine had not paid tax for the past five years even though it had shown profits of R88 million over the same period.

26/8/86

WINNIE ATTENDS OPENING

Soweto gets its first mosque

By Sy
Makwinge

HUNDREDS of Muslims came from all corners of the Reef to attend the official opening of the first mosque in Soweto at the weekend.

The colourful event, which attracted the attention of the residents of Diamond Township, was also attended by a number of prominent people, including Mrs Winnie Mandela, wife of the imprisoned leader of the banned African-National Congress, Nelson Mandela.

The mosque, which cost between R300 000 and R400 000 to build, is the fourth to be built in a black township by the black Muslim Society.

The other three are in Tembisa, Mabopane and Enadademi in Natal.

The double-storey building consists of, among other things, prayer halls, administrative offices and an ablu-



WORSHIPPERS outside the new mosque in Diamond Township, Soweto, at the weekend.

tion block. The upper portion will be used by women worshippers.

Opening the mosque, Professor Moulana I A Razack, a lecturer in linguistics, said the Qu'ran, an Islamic bible, was the answer to all tribalistic, racialistic, political and social problems in modern times.

He said the Qu'ran also created a balance between all types of ex-

tremes in revolutionary and evolutionary thinking.

"It is the answer to all legitimate questions of modern times. In South Africa, the oppressed don't only need freedom, but also a moral, physiological and academic frame of mind," he said.

Sayeed Ali Zange, chairman of the Muslim Society in Soweto, said

in an interview that there was a need to build a mosque in Soweto after the local Muslim population grew from 3 000 in 1983 to about 5 000 this year.

"The Islamic religion is not a new thing among black people in this continent. It started centuries ago. In Soweto the Muslim population is growing very fast," Zange said.

Members of the religion say they do not recognise Jesus Christ as the Son of God, but as one of His prophets. They say that if Jesus is regarded as the Son of God it would imply that other people are not being recognised by God.

The Qu'ran has already been translated into different languages, including Afrikaans and Zulu.



WINNIE Mandela (left) and Mrs Maleshoane Mokoena, wife of Aubrey Mokoena of the Release Mandela Campaign, at the opening of the mosque.

26/08/86

Citizen 26.8.86

Church group hits at Tutu call

Citizen Reporter

A growing body of traditionalist Anglican Church members — strongly anti-social gospel, anti liberation theology and anti Bishop Desmond Tutu — yesterday formally dissociated itself from the Bishop's renewed calls for punitive sanctions against South Africa.

A spokesman for Anglicans Concerned for Truth and Spirituality, said the body called on the church's Bishops to state where they stood on the issue of politics from the pulpit.

Anglican grassroots members were "confused" by the silence of their bishops, he said.

He said that Acts agreed with the view expressed by Zulu leader Chief Mangosutho Buthelezi that the higher a person's office, the more entitled people were to regard utterances by that person as official statements of the organisation he represented.

"The church has long preached through its bishops and synods that the political realm cannot be separated from the spiritual in the church's ministry of the Gospel.

"This being so, is it not time that more of the bishops express their minds on this vital topic and say whether or not they agreed with their senior bishop?" he said.

Anglican lay people remain confused by the bishop's silence, and their seeming reluctance to enter the political realm on a vital issue "when they have rightly been condemnatory about the injustices of apartheid for many years."

For its part, Acts had no doubt where the true morality of the issue lay.

"Can it ever be moral for a breadwinner's right to work and earn a living

for the support of his family to be jeopardised through the pursuit of policies with a dubious morality, which is intended to result in mass unemployment of Black and White," and so create a situation of social instability?" he asked.

The identification of the church with such "cynical expediency" through the pronouncements of Bishop Tutu, could only bring it into disrepute, and smacked more of the ideas of secular humanism than the Sermon on the Mount.