

Kaunda s

ZAMBIA will call on â\200\230â\200\230for-
eign countriesâ\200\235 for help if -
| South Africa intervenes

militarily in Rhodesia. -

This threat is given by Presi-
dent Kenneth Kaunda in an in-
| terview published this weekend
| in the German weekly maga-
| zine Der Spiegel. Fxik
| The Zambian President also

rejects Mr P W Bothaâ\200\231s con-
| cept of a constellation of states
â\200\230as â\200\234just another colonial ap-

proachâ\200\235 and says that, instead, .
Zambia will reduce its trade
with South Africa. ;

a

Political Correspondent |

U ey B e S =% B
In a scathing attack on South

Africaâ\200\231s new policy, Pres

- Kaunda says the â\200\234â\200\234forces of ex-
ploitationâ\200\235 wanted to make.

South Africa the kingpin for
operations in Zambia.
â\200\234They want to create Ban-
tustans around their place, pup-
pet governments :
forced to dance to South Afri-
caâ\200\231s tune. We are saying no to
this.â\200\235 IO
Interviewed by Der Spiegelâ\200\231s

that will â\200\230be

Yitash

e G

Africa (;on"esp,o;ndÃ©nt, Paul

â\200\230Schumacher, in Lusaka, the
Zambia President says that:

@ He will agree to a constel-

lation only when the racists
return power to the people if

everyone, black, brown and -

white would vote for Botha, we

- would be happy to join them.

@ He will have no choice but

to support Bishop Muzorewa if

the elections are genuine and
'he is satisfied that Bishop Mu-
zorewa is the choice of the

people of Rhodesia. .

@ His former

AR B |
,Unita, is the enemy of Zam-
bia's only par-

ty) and the MPLA are 'sister
parties. Only Unita keeps us

apart by destroying the Ben-
guela railway." ; 5 ;
@ South Africans are stupid
Africans because they are not
willing to accept Africans

from the same motherland's.

Asked about the effect of

Rhodesian independence on -

Zambia, he says that once
Zimbabwe is free, and I mean

. free, not in the hands of some
Angolan ally, »r

puppet, but in the hands of the

Questi
with South Africa
business between g

Swmhst CO I'

PRES-KENNETH KAUNDA
T New threat

patriots who fought for that

" country's independence's, Zam-

bia would have another opening
for its trade. It would also an-
ticipate South West Africa's in

dependence and the - encircle-
ment of the - racists by truly thinks you

_ non-racial states -

Spiegel: South Africa. has
threatened intervention in Rho-
desia if chaos occurs. What
would Zambia do in such a |

ase? diiGi e Y

_but we w

without acceptin

Kaunda: I s
well. We're n
cut off

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| expected to make an official
visit to Britain early next
year. ' _

Mrs Margaret Thatcher, effs â\200\230â\200\234â\200\230en-
couraging wordsâ\200\231â\200\231 on change in
South Africa in an address to the
Foreign Policy Association in
New
â\200\230toria as a sign that she is clearing
the path for a visit by Mr Botha.

There is now mounting speculation
in informed political circles that Mr
Botha might visit Britain for talks
| with the British Prime Minister as
early as the end of January and before
! the next parliamentary session.
| It is believed that a meeting be-

. tween Mr Botha and Mrs Thatcher Â¥

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PRIME Minister P W Botha is

By FLEUR DE VILLIERS

ork are interpreted in Pre-.

â\200\230was one of the issues raised when
~ South African Foreign Minister Mr

Pik Botha, met Mrs Thatcher in Lon-
don recently. A \

Political circles in Pretoria say that
both British Foreign Secretary Lord
Carrington and the British premier
were sympathetic to a British visit by
Mr Botha and to a proposed meeting
between the two leaders.

- The meeting, however, could not

take place until after the Rhodesian
settlement had been signed and sealed

â\200\234and Mrs Thatcherâ\200\231s visit to the United

States this week. :

Speaking on the Rhodesian peace

settlement in New York she said there was now a real prospect that the

conflict on Southâ\200\231 Africaâ\200\231s borders

with Rhodesia and Namibia would be ended soon, 0 e ;

" â\200\230â\200\234This, combined with welcome ini-

tatives in South â\200\230Africaâ\200\231s domestic policies, offers a chance to defuse a

regional crisis and to make progress

" towards an ending of the isolation of

South Africa in world affairsâ\200\235. Mrs Thatcherâ\200\231s remarks â\200\224 the most explicit encouragement any

Western leader has given Mr Bothaâ\200\231s

reforms â\200\224 are believed to be in response to diplomatic complaints from Pretoria that the West has persistently turned a blind eye to domestic change in South Africa and yet expects it to be helpful on Rhodesia and Namibia. s ARG

South Africaâ\200\231s attitude to the Rhodesian settlement is perceived in

1A) :

some British circles as being vital to .

its success. : â\200\231

Mrs Thatcherâ\200\231s speech was immediately seized on by Mr P. W. Botha as â\200\234â\200\234encouragingâ\200\231â\200\231 and in sharp contrast with the recent spate of UN General

Assembly resolutions against South-Africa. ;

â\200\230The British Prime Minister had now repeated publicly what she had said to

â\200\230him two months ago in London, Mr

Botha said.

â\200\234She is not the only world leader with these opinions, but she has the courage to say it openly.â\200\235 Â°~

A clear indication that Mr P W

Botha could shortly follow it up with a . _visit to Britain is contained in the

Afrikaans newspaper, Beeld, which is

â\200\234closely in touch with the Prime Minis-

terâ\200\231s thinking. . >
" In an editorial this week, Beeld

oy

said:

â\200\230â\200\234There is now
low-up work to
opportunity oci
visit, for exampl
or Britain, he sho

â\200\234It will be a goll
push doors, whic

â\200\234crack, wide open.

- Political sources
tive British view
South Africa, folla
visit to Britain,
defuse isolationis!
ence of the milit:
obsession with th
against South Afris
Mr Botha was ri
Western view wh

â\200\230him that South A

isolated, they said

S Christians round
the world gather
to celebrate the
| birth of Jesus,
once again they recite
the story of a child born
of a virgin.. .

The details are familiar, yet
fabulous: harkening angels,
adoring shepherds, a mysteri-
ous star. But is the story true?

: To the literal-minded, the infan-
cy narratives of Matthew and
Luke are the opening chapters in
the official biography of Jesus.

To scholars of the New Testa-
ment, however, they are not his-
tory at all, but something infinite-
ly more important: symbol-laden
stories created to dramatise a
deeper mystery that the Jesus
who was born 2 000 years ago was
truly Christ the Lord.

Since the 18th century, scholars
have sought to isolate the his-
torical Jesus from the Christ of
faith proclaimed in the Gospels.
But today, most biblical scholars
no longer make such a facile dis-
tinction. ,

For one thing, there are no
firsthand written accounts of Je-
sus's life from which a verbal or
visual portrait could be fashioned.

For another, while there were
eyewitnesses
try, it is highly unlikely that any
of them can be identified with the
authors of the four Gospels, which
were written 40 to 60 years after
his death.

_In their quest for the real Je-
sus, scholars today emphasise th
_ the greater, eative role of the four evange
Bts.

Each of the four Gospels, they
say, presents a different portrait

Jesus fashioned to meet the
needs of the community for which
it was written and to rebut views

& Jesus with which they disagreed.

Y using the modern tools of historical criticism, linguistics and literary analysis, biblical scholars try to distinguish the layers of oral traditions embedded within each Gospel and to confront the essential mind-set if not the actual words of Jesus. Primarily, the Gospels tell us how each evangelist conceived of and presented Jesus to a Christian community in the last third of the first century, says Father Raymond Brown, a leading expert on the Gospel of John and a professor at New York's Union Theological Seminary. v Nevertheless, New Testament

scholars today know more about -

the Gospels themselves and the milieu in which they were formed

biblical researchers.

In the past decade alone, translations of several ancient texts from the period 200 BC to 200 AD have vastly enriched the biblical trove.. and I Log

One is the Temple Scroll, longest of the Dead Sea Scrolls, which indicates that Jesus's strictures against divorce and other of his teachings were very similar to

those held by the ascetic Essene

. Sect at Qumran.

NOTHER is the recently translated Nag Hammadi codices, which contain gospels composed by second-century Gnostic rivals of orthodox Christians.

And in the new year, Duke University's Professor James Charlesworth will publish the most complete edition of the Pseudepigrapha, a collection of some 53 texts by Jewish and early Christian scribes, many of which were regarded as sacred books by the Jews of Jesus's time.,

Virtually all biblical scholars would vigorously deny that their work undercuts "the central message of the Christian faith; that God was incarnate in human form and that He died and rose again

from the dead to redeem mankind
from 'sin.

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By KENNETH L WOODWARD

To call into question some of
the historical assertions in the
four Gospels is not to dispute
their spiritual truth. ;
- What is known about the his-

torical Jesus is that he was born

in the last years of Herod the
Great and died during the reign of
Tiberius Caesar when Pontius Pi-
late was Procurator of Judea.

. He was an itinerant rabbi â\200\224 his
thinking was close to the liberal

: 3 0ol of Pharisees â\200\224 who ate
â\200\230than any previous. generation of .t with:sinners. and publicans, was

regarded by some as a prophet
and religious visionary, aroused
the antagonism of influential Jew-

ish leaders, violated at least some

Sabbath laws, entered Jerusalem
during the Passover celebration,
was interrogated by the Sanhe-
drin, tried before a Roman court
ah;i crucified as a common crimi-
nal.

Aside from this
not much is certair.

bare outline,

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individual sayings and stories
based on memories of Jesus's
earthly ministry, which were
transmitted and inevitably styl-
ised in the process by the oral
traditions of the various Christian
communities. - {

The four evangelists them-
selves are extremely mysterious
figures. .

' Although there have been many
guesses about their identities,
Matthew, Mark, Luke
are simply names attributed to
shadowy figures who may even
have been groups of people, not
individual authors.

Moreover, no one has yet pin-
pointed the Christian communi-
ties for which the Gospels were
written, though several locations
have been suggested.

The four Gospels contain

- I recognise him as

and John

It has been thought that Mark
wrote to a Roman audience, that
Matthew and Luke both addressed
themselves to people living at An-
tioch, in Syria, and that John's
community was based at Ephesus

in Asia Minor. 1

Here, in brief, are the

different ways the four Gos-
pels: o

MARK: In this, the earliest and
the shortest of the four, Jesus
emerges as the long-awaited Mes-
siah who redeems the world from
Satan's grip by his own Passion
and death.

Mark signals his theological in-
tent at the outset when John the
Baptist announces the coming
Messiah and is shortly delivered
up to his enemies.

This presages what will happen

to Jesus and what Mark himself

.believes all followers of Christ
must expect.

When Jesus begins his ministry,
Mark presents him as a stereo-
typical miracle worker, a stock

figure of Hellenic culture familiar
to his gentile readers.

His miracles win him little
faith. Mark's Gospel is the only
one in which those who should
best understand him his
family, the scribes and especially
his own disciples all fail to
the Messiah, or
- misunderstand his mission.

« In the same episode in which
Peter acknowledges Jesus as
Messiah, for example, his Master
repudiates him for failing to ac-
cept that the Son of Man has
not come to rule the world
through small power, but to
redeem it by his death. g
Mark's crucifixion scene is ex-
ceedingly lonely. None of the dis-

ciples is present. Jesus dies with,
a cry of ultimate abandonment:
My God, my God, why hast thou
forsaken me?

And it is left to a Roman centu-

rian a pagan who has watched

Jesus die to profess what the
disciples could not: Truly this
man was the Son of God.

In Mark's original conclusion,
the disciples are never informed
of the resurrection and thus are
never reconciled with Christ.

This conclusion has created a

major controversy among New

Testament scholars. Some point
out that verses later added to
Mark by another author or au-
thors do indicate a reconciliation
in Galilee between the disciples
and the risen Christ.

. Others believe that

Mark's negative assessment of
the disciples was intended to shift
the focus of Christianity away
from the church in Jerusalem,
which was identified with the dis.

ciples, after that city was destroyed by Roman forces in, 70 AD. 3

But the most radical conclusion is that of Professor. Werner Kelber, of Rice University, who believes' Mark's disciples were the chief opponents of Jesus, repudiated by him and so not saved.

Mark's point, says Kelber, is that readers of his Gospel were to look to the Cross for salvation and not rely solely on Jesus' miracles and message.

Jesuit scholar John Donahue, of

A

* Vanderbilt University, does not go

that far, but he concedes Mark is suggesting that knowledge of the historical Jesus is inadequate for salvation without faith in the crucified Christ. :

MATTHEW: " Here, Jesus is presented as a royal Messiah, the last King of Israel and the Son of God, sent to teach his people as well as to die for them. He is also a remarkably humble king, as Matthew's story of the Nativity makes clear.

- Though descended from the royal line of David, Jesus is born not in Jerusalem, but in Bethlehem, where foreign wise men come to worship him. * 3

This kingly image rivals that of Jesus as rabbi, which other scholars of Matthew emphasise.

In Matthew, Jesus' followers call him Lord and other royal titles, says New Testament specialist Jack Kingsbury, of Union Theological Seminary in Virginia. Only the Pharisees call him teacher and Judas alone calls him Rabbi. 4 S

Matthew's Jesus is particularly antagonistic toward the Jewish establishment: he calls the scribes and Pharisees a brood of Vipers! : e L

In part, these passages seem to reflect Matthew's efforts to distinguish Christianity from rabbinical Judaism, which the Pharisees were developing in response to the catastrophic destruction of

~ Jerusalem.

Matthewâ\200\231s Jesus is presented as a new Moses when he delivers his Sermon on the Mount. one of five teaching discourses in the Gospel. - '

Âç -

. UT â\200\230in Matthewâ\200\231s portrait, Jesus is not just an interpreter of the law, he is the lawgiver and personal fulfilment of Jewish prophecy. s

Christianity, Matthew wants to make clear, is a natural, long-expected development of Judaism.

Time and again, the author follows an episode in Jesusâ\200\231 life with an Old Testament quotation introduced by a formula phrase such as, â\200\234This was done to fulfil what the Lord had spoken through the prophet.â\200\235â\200\231 :

' Matthewâ\200\231s miracle stories, for example, are presented as demonstrations of Jesusâ\200\231 mercy and compassion,, rather than as illustrations of his power. 3

- Where Markâ\200\231s Jesus rebukes â\200\230the disciples for failing to understand his power to walk on water,

" AND A SPECIAL MESSAGE FOR SOUTH AFRICA mâ\200\224â\200\224

â\200\224â\200\224â\200\224]s thereâ\200\224
 trace.his genealogy all the way . Â¥ 3 8 D
 back to Adam. R a Gospel -
 cates the words and deeds of ; ' "

Jesus: within a 'scheme of â\200\230â\200\230salva- tâ\200\231r th ? A S
 â\200\230tion historyâ\200\231â\200\231, which describes y . /
 continue to do â\200\224 for. man. : :â\200\230 g :

Despite this' universal frame- Ch'r'ls tmas
 work, Lukeâ\200\231s Jesus is very much o X
 tians how- they should spend their s Y
 lives from moment to moment. . neaâ\200\235rsâ\200\231 an :

For example, Luke amends the :
 says â\200\230â\200\230thisâ\200\231â\200\231) day our, daily
 breadâ\200\235. Elsewhere, his Jesus re- -
 minds Christians that they must Of the "

: chux:cli history, but also goes on to - "
 In this way, the evangelist' lo-
 what God is doingâ\200\230â\200\224 and will
 concerned with teaching Chris-
 e examination
 bear their burdens â\200\230â\200\230dailyâ\200\231â\200\231. |

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In part, this concern with time

reflects the fact that by 85 AD or l e
 thereabouts, when Luke wrote his ateS t AR
 Gospel, the Christians were be- Y N
 (g:inning to lrl'tealiste bthe Second : e
 oming might not be imminent h l : l
 and thÃ©refore were more con- . t eo ngcaâ\200\231 ~
 cerned with the here and now. : Fpce
 . Moreover, says Father Joseph r:
 itzmyer, an international expert h :
 on Lukeâ\200\231s writings; â\200\230â\200\234â\200\230Luke is the esearc es
 only evangelist who stresses that A
 Christians have to live ordinary - gl
 lives, and he has played the Chris- " suffering on his knees in Geth-
 tian message to fit this fact.â\200\235â\200\235 . semane.
 ; Instead, the Roman soldiers
 fall to their knees when they ar-
 â\200\230rive to arrest him.
 . ; Â© And o'r:) the cx:los:. Jï¬\201sus tl; llucig
 2 o enough ive John, his â\200\230â\200\230belove
 3 UT the "dominant theme disci%)leâ\200\234,gto Mary, a gesture

in Luke's verbal portrait is Jesus's symbolizing that he is leaving behind ready forgiveness of sinners. I give him a church. They love him and he loves them - yet convinced that his work is and other social outcasts. done, he announces: "It is finished." When Jesus works a miracle, it is finished.

the typical response from the = 'at the very least. then, biblical

crowd in Luke's Gospel is joy, scholarship

R :) p has shown that the

rather than Mark's wonder at his Gospel writers all shaded the sto-

power or Matthew's show of faith. ries of Jesus's ministry according Luke's Jesus is perhaps best ; b .

understood in his crucifixion (to the church: the crucifixion is the \s/(i:::s)n ::Legr:s ttl:)e pl:-l::c?:; ;? Today, the search for Jesus is executioners: the Father, forgive guided by the tentative il : ! tion that scriptural analysis can

:gema for they know not what yield more about him than earlier

?(,)H(l) : There is no need for a sacrifice; gag;?gi. lengthy

assris n T Gospels: many - So to the miracle stories of

p; the Word - of the literary i nventions, Profes-

0 Thus T: the Gospel begins So. Carl Holladay, of the Yale

where the others leave the off with Divinity: School, Vhas) ignored

the Shogtification of - Jesus. -us. the that Jesus was indeed a miracle

'So: of each & ' dtin. the distinct worker and that the miracle sto-

immediately know who Jesus is. The Aramaic;

John's Gospel differs from the

three Synoptic Gospels in other

ways as. well. His Jesus works

only seven miracles none of

the exorcisms. , preaches no

ethical exhortations and-issues no

apocalyptic warnings about the

engn,oi;htg; the kingdom of his, and a national conference is

God has already arrived in the being planned in which scholars

person of John's Jesus, who Will try to reach a consensus of

comes from above and 'there- Which passages qualify.

the fore speaks with God's authority. Among the likeliest candidate s

The implications of this some- are Luke's version of the Lord's %

i : i ; _ Prayer, several proclamations The

limes conclude his Antoprage. that the Kingdom of God is at |

hand, certain aphorisms of re- *

versal such as Mark's the first The first The

shall be last, the last first, and !

Jesus's familiar Aramaic word for #

ICODEMUS, a secret ad- God the Abba or Father the

rhiner, does not understand that Which many analysts believe cap- =

disciples, too, must be begotten tures the essence of Jesus _con-

from above the a reference to | Sciousness of his relationship to

" Divine election that modern Evan- Go : b i

*gelists still sometimes interpret, who was Jesus? 9

instead, as requiring the born Mark's Jesus dies alone, feel the

again the experiences. forsaken but true to his Father's

Jesus's ultimate conflict with Will. This Jesus will appeal to

the Jews in the fourth Gospel Christians who embrace life

reflects antipathies which were tragedies with confidence. E

aroused when members of John's Matthew's Jesus dies only

community were expelled from return and promise his guidance

F \$ to those who follow him. Thi

