

REMARKS OF APPRECIATION FOR THE COMMITMENT TO LOVE  
BY PASTOR STEPHENS AND "THE LIVING WAY MINISTRIES"  
- AT THE LUNCHEON

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Pastor Stephens, I welcome you and our other brothers in Christ who has come to Kwazulu with you. We equally welcome our brothers who have come with you, who include partners: Larry Scoggin, Albert Fuentes, Roger Mc Duff, who is no stranger to us, Dr Richard Nash, John Mc Duff, Jim Britt, Leland Burkett and Larry White.

Your association with us goes back a long way. I feel that you should know how important it has been for the King, and for me personally, and for my wife and family, and for my colleagues in the Cabinet in the Kwazulu Legislative Assembly, to have known you over the years, and to have developed such strong personal relationships with you, as a Christian who has laboured amongst our people for their benefit and at a cost to yourself. This morning I called for Gods blessing to us.

Dealing in the souls of people, and caring for them in their need to help lessen their pain, and to win them to Christ, is a great labour. It is like the great vineyard. You do this for Christs sake, but you have expanded your vineyard to include Kwazulu and Israel.

First there is the hard back breaking toil of breaking the ground and preparing people to receive the word. Then there is the nurturing, the watering of the young plants and the holding together of new converts and members of the church. Then follows the protection of the crops and the warding off of danger from the people you have converted. It is only then that you reap the crops and reap the rewards of having secured souls for our Lord.

It is a long labour full of love which you started quite some time ago amongst us. We have watched your dedication and commitment grow with your exposure to the needs of our people. We all praise you for your love and your constancy, and we honour you for who you are, Gods servant. What a privilege it is to be just His servant, to labour so much just for Him and His people.

For me it is far more than simple appreciation for what you, as a Christian worker, has done amongst our people. What you have done I really appreciate. For me however there is as I say more than that. There has been personal contact and sustaining fellowship over many years, between us. This personal contact and fellowship has existed also between you and His Majesty, our Monarch.



Being a leader of a government like the KwaZulu Government, and being the leader of a vast organisation like Inkatha Freedom Party, has thrust me into great deal of isolation. Every real leader knows great loneliness. In both the KwaZulu Government and in Inkatha I have sound and eminently worthwhile colleagues. I have not been thrust into a loneliness because I have not had decent people around me. Oddly enough I have been thrust into a loneliness partly because I have had such wonderful people around me.

I have always been a democrat in my leadership. I consult regularly with my colleagues on all crucial issues. I frequently gather KwaZulu leaders and Inkatha leaders together, and I spend many hours each month discussing, sharing and pondering with them. I do not think there is a single political leader who consults the people he serves, even at the lowest level as I do.

However democratic I am though, and however I share, I remain someone who has not shirked responsibility. After discussions, and consultations, and sharing, I have to stand back and make decisions. The buck has always stopped at my desk, and I have always led from up front.

In the final analysis, it is I who is held accountable for the decisions that have to be made. I am accountable even if I leave important decisions to others. I still have the responsibility of insuring that the Government I lead, and the party I lead, do not take the people into disaster.

During the whole of my life as a leader things of vital importance, and even matters of life and death, have been my constant companions. I just could not bring myself to develop immunity from pain and making decisions which resulted in casualties amongst my followers.

When the ANC declared the armed struggle I said no. I said no not only because as a Christian I rejected violence. I also said no as a tactician and strategist. I knew that the ANC could not win a bush war because there was just not enough bush in which to fight. Guerilla warfare is best waged in jungles, and the development of South Africa has eaten the jungles in the name of progress. I knew that the ANC would only be able to attack the South African Government where it was strong, and make it stronger where it was attacked the most.

I knew that the recruits who were drafted into uMkhonto weSizwe would never be victorious soldiers. I knew that they would suffer and be spent as cannon fodder to boost the ANC ego.

I also knew that the armed cadres which returned to South Africa from abroad could only use my people, and even children, in turn as cannon fodder for the glory of these cadres. I knew that there would be great suffering for little gain in the struggle for liberation.



I knew all this, and I saw that I was right as casualties mounted and the hundreds of wounded and dead turned into thousands, and the thousands turned into many more thousands.

I saw children being mislead into abandoning their education, and I saw families go hungry, and I even saw children die in the causes that some Black leaders evolved around slogans such as "liberation now education later" and "every patriot a combatant and every combatant a patriot".

I saw the decisions of revolutionary leaders result in death as the world was persuaded that sanctions had to be directed against South Africa which would cost the people tens upon tens of thousands of jobs. I watched families disintegrate and children starve as wages dried up, and people suffered.

I saw this and a lot more, and I knew that I was right not to have made those decisions that led to the suffering. But then a new thing started happening. My people started dying because I was right and revolutionaries wanted to prove me wrong. My people were attacked, and maimed, and assassinated, because they would not join the armed struggle, and would not be drawn into the politics of confrontation which led to death.

Nobody will ever know how much I hurt because the people for whom I labour have suffered as a result of the decisions I have made. I have hurt, and I have hurt alone.

Sir George Bernard Shaw once commented to the effect that mankind was at least blessed that each person suffered his or her own pain, and that the pain of the people was never suffered as the accumulated pain for one person.

I do not know how right he was. My pain accumulated, and accumulated, and accumulated, each time another IFP member or KwaZulu citizen suffered and died for me, or because of me.

How could I ever think of shedding that pain on to my colleagues? I suffered it alone.

And as my aloneness deepened my need for fellowship, which did not share the pain, but which sought comfort, increased.

I am quite sure that the pain would have been just too much for me, and I would have been crushed by it, had I not developed personal relationships resting on Christian fellowship with people like you, Pastor Stephens.

Wherever you were what you left behind in terms of the evidence of your loving care amongst my people, spoke of you to me. Who you were and what you did for my people kept my faith alive. I got through many a dark day and many a lonely hour at night, by remembering those who, like you Pastor Stephens, laboured for others just because they were human beings in trouble.



Sangster, it was I think, said that a person who did not go to church and did not have fellowship was like a coal that had been taken out of a fire and laid aside to become cold, and black, and lifeless.

Pastor Stephens, not only did you come to love us as your brothers and sisters but you are now building places amongst us where the fires of love could keep us glowing together.

This community centre which is rising out of nothing, because of your love Pastor Stephens, and the love of your co-workers, will bring forth a newness amongst our people. It will sustain them in their dark hours. It will bring them together and make them understand that human beings were not self-sufficient animals of the fields and the forests, but people who were created to live and work together to love and to survive.

For me the things of deepest value come from the people around each of us. People are made to be together. It is together that we love, it is together that we find the strength to continue through adversity, and it is together that we find the kind of security of person and being which enables us to develop to our fullest capacity.

It is the central nature of social mankind which for me places such a high premium on the kind of life-work to which you devote yourself Pastor Stephens. Evil always attacks the most essential and most worthwhile aspects of human life. Poverty from racist government has led to conflict, and fear, and hopelessness, and in the end poverty has led to the disintegration of family and community life.

This community centre which will stand as testimony to your love for my people, Pastor Stephens, is desperately needed amongst my people. My people need rallying points. They need places where they can find strength in each other and learn to survive by being strong in the face of adversity.

Community development, and education, and health care all hang together as essential elements in the total good of my people. The ravages of wrong decisions by revolutionaries and others, and the ravages of hundreds of years of racism and decades of apartheid have wreaked havoc amongst my people who should be carefree and innocent. It is my prayer that this community centre will yet emerge as a culminating success which justifies everything you have done for my people, Pastor Stephens.

I thank you, Sir, for what you have done for the King and I thank you for what you have done for me as a person. I thank you even more for what you have done for our people. What you have done for the King, for me and my people will accrue benefits, not only for the King and for me and for them, but for democracy and for South Africa itself. Any victory over poverty, ignorance and disease is a victory for God and for South Africa.



For me it is inconceivable that there can be a right in politics that is wrong for God. God is God. It is also inconceivable for me that wrong in politics is good for my people. What is right for God is right for my people, and what is right for my people is right for God.

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