

**GOD
GUARD
GUIDE**



**BLESS AFRICA
HER CHILDREN
HER LEADERS**



**AND GIVE
IN JESUS**



**HER PEACE
CHRIST'S NAME
AMEN**



EPISCOPAL CHURCHMEN for SOUTH AFRICA

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An organization of Episcopal laypeople founded in 1956 to support the work and witness of the Anglican Church of the Province of South Africa, particularly as it faces the doctrine and practice of apartheid.

All Saints 1967

In this issue of the ECSA bulletin we present articles by three men deeply involved in Southern Africa. Dennis Brutus has suffered about all the indignities the apartheid system can deal out and he has emerged intact and with a gift of communication of South African racism.

Pierre Dil and Ronald Gestwicki are two priests the Anglican Communion has every reason to hail. Both went into Southern Africa by choice; both served a ministry without compromise. Their stories make for painful reading, but their witness, and that of their wives, are part of the little-known history of a Christian country under the shadow of totalitarianism.

We believe our readers must have the opportunity to know from authentic sources what it is like in Southern Africa and how we in the USA are affected thereby. We will in future issues publish other such testimonies.

On the occasion of Bishop Edward Crowther's deportation, an exchange appeared in the South African press between the Archbishop of Cape Town, the Most Rev. R. Selby Taylor, and Fr. T. F. Kime, a young priest in the Cape Town diocese. Here are excerpts from the Eastern Province Herald of Port Elizabeth and Johannesburg's Sunday Times:

Archbishop: "Every Anglican makes his or her contribution to the 'Church's attitude'. Some agree with the line taken by Fr. Kime while others sincerely support the policy of separate development. All are part of the 'Anglican attitude'. The implementation or failure of the Church's witness rests with its total membership."

Fr. Kime: "We are given to understand that the Church's attitude to apartheid includes, apparently on an equal footing, the advocates both of integration and of separate development. Separate development I take to be the practical implementation of apartheid. If this is really the Church's position, it seems that I am free to recommend job reservation and migratory labour as viable Christian solutions to this coun-

try's racial problems and my attitude will be as fully Anglican as that of the man who teaches that apartheid denies the Christian doctrine of the brotherhood of man."

The Archbishop called attention to 30 years of Anglican synods rejecting apartheid.

Fr. Kime: "But can the witness of the Church be confined to these pronouncements? Without the example of men like Bishop Crowther, the pronouncements of synod prove even more a measure of the Church's hypocrisy than they do at present. They comfort white consciences but have little influence on the daily life of the Church. It is perhaps more peaceful and perhaps financially more profitable for the Church's predominantly white congregations to say nothing. But there are more non-whites than whites in the Anglican Church and the non-white majority looks increasingly in vain for any meaningful difference between life and fellowship within the Church and life in the apartheid world outside."

Archbishop: "The Church has a pastoral responsibility to all its members. The Church's task is to reconcile and to lead to repentance rather than to repel and excommunicate."

Fr. Kime: "Can belief in the Christian brotherhood of man and apartheid be reconciled within the Church?"

The Rev. C. F. Beyers Naude, director of the Christian Institute of Southern Africa, and Professor Albert Geyser, chairman of the Department of Divinity at the University of the Witwatersrand, were granted a judgment in Rand Supreme Court, Johannesburg, in their suit against Professor Adrianus Pont. Professor Pont was found to be guilty of "serious libel" against the two Afrikaner religious leaders.

The case attracted world-wide attention because of the underlying issues of the Christian Church's attitude to apartheid, the Church's involvement with "the social gospel", and South African relations with the World Council of Churches.

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Arise And Shine For Thy Light Is Come

In a strife-torn world, teetering on the brink of complete destruction by man-made nuclear weapons, a free and independent Africa is in the making, in answer to the injunction and challenge of history: 'Arise and shine for thy light is come.'

—Albert J. Lutuli, in his acceptance speech upon receiving the 1960 Noble Peace Prize



Alutuli

Albert John Lutuli, once President of the banned South African National Congress and a Chief deposed by the South African government, was struck and killed by a train near his Zululand home on July 21. Chief Lutuli had been banned to his small farm since 1959, his words could not be published, and he could receive few visitors. In 1961, South Africa briefly relaxed its restrictions to allow the Chief to go to Norway to receive the Nobel Peace Prize for 1960. Thousands of South Africans of all races attended the Chief's last rites in the Groutville Congregational church. Here is part of Alan Paton's eulogy:

He did what other heroes have done. He stood up for the rights of his people, for the rights of all people, for the rights of the dispossessed, for the rights of the poor, for the rights of the voiceless. For this he had to choose between his chieftainship and his right as a man to fight for what he thought was good. He did not hesitate. He chose to fight for what he thought was good. He knew, though I am not allowed by some foolish law to repeat the memorable words that he used, that he might have to suffer for his choice, he was prepared even to die.

They took away his chieftainship, but he never ceased to be the Chief. They took away his temporal power, but he never ceased to have his spiritual power. They took away his freedom but he never ceased to be free. He was indeed more free than those who had bound him.

I do not think that on an occasion such as this, one should talk what is called politics. We should talk about a man. But one cannot talk about Albert Lutuli and not talk about the banned African National Congress. It was to be the head of the Congress that he gave up his chieftainship. He put all his power, his great power as a speaker, his great power to move men and women, his power as a leader, into the African National Congress. I have heard him speak on many occasions. He had a voice like a lion, and it was because he had a lion's voice that he had to be silenced. So was silenced a great and noble man. It is tragic that he is dead, but the real tragedy which is not only his tragedy but the tragedy of us all, is that those great gifts could not be used, that that great voice could not be heard in the service of our country, South Africa. And we shall never reach the solutions that we all so desire so long as we have to silence such men in order to do it. And History will say, and because history cannot be banned I can tell you what History will say, that a noble voice was silenced when it would have been better for us all if it had been heard.

There are some people who will think that his life was a failure. Some will think he went too far and some that he did not go far enough. But that is not the real story of his life. The real story of his life is the story of his fortitude. If you win in life, you are a successful man. If you lose, you are an unsuccessful man. But if you go on whether you win or lose, then you have something more than success or failure. You keep your own soul. In one way Lutuli lost the world but he kept his own soul. Although he was silenced, History will make his voice speak again, that powerful brave voice that spoke for those who could not speak.

On behalf of the Liberal Party of South Africa, many of whose members have paid the price of their beliefs even as he did, I bring sympathy for Mrs. Lutuli and her family, for the African people, and for the people of all South Africa. The sun rises and the sun sets, and tomorrow it rises again.

Nkosi sikelel' iAfrika. God bless Africa.



To Die

Pierre Dil, a Hollander who was a child during the Nazi occupation, went to South Africa after the war, married a Cape Town girl and was confirmed and ordained in the Anglican Church. Outspoken and an activist against apartheid, Father Dil was deported from South Africa after nine years there when he disclosed from the pulpit that a police spy had been planted in his confirmation class at St. Alban's Cathedral, Pretoria. In April, 1967, Episcopal Churchmen for South Africa sponsored a tour of the USA by Father Dil. Father Dil, his wife and two children are now in Zambia where he is at the Cathedral, Lusaka.

Whenever a Christian priest, a Christian minister, is deported from a country there is either something drastically wrong with that priest or with that country. It is a very strange experience indeed in this modern age when you get in trouble because of your Christianity.

And yet in South Africa, although we refer to our society as Christian, to be a true Christian will inevitably get you into trouble. It is a strange thing in the Christian Church that whenever Christians have to make a choice between their own welfare, their security, their financial gains, and on the other hand, Christ, that usually the Christians choose the side of self and fail to live up to their Christian profession.

As a Dutchman, a Hollander, we saw this happening in our neighboring country, Germany. When Hitler came into power the Christian people of Western Europe were very much aware of what was happening, and yet they did not take action until it was too late. It was amazing to see that a Christian country such as Germany could produce the sort of society we had during the 1940's. It was amazing to see the reaction and behaviour of the Dutch people, my own people. Wasn't it true that some of those good Dutch Christians used to report Jewish people to the authorities at one dollar a head?

And now 20 years later after that Second World War the same thing is happening again in South Africa and the Christian Church has not learned the lesson of the Second World War because once again in South Africa the Church is utterly and completely compromised. The Church refuses to make a stand beyond making declarations on paper. It is not enough to condemn a system, such as we have in apartheid, by word and leave it at that. You have got to go further. The Church has got to show that it is willing to die with Christ if it has to die for the truth.

The Church in South Africa is unprepared to do this. Whenever a Christian minister dares to discuss this from the pulpit in reference, especially, to the Church's compromise in the field of race relations and justice you will get people writing letters to you, people phoning you, people resigning from your congregation.

And all the time there is this tension within the Church, you know the moment you speak you are going to lose "white"

members. And when we lose white members we lose our financial support. And if we lose our financial support the Church might have to close down. And yet I believe our concern is not with preserving the Christian Church, our buildings, our bank balances, our fancy services. Our main concern is to be true to Christ whatever the cost.

I never ceased to be amazed to see the reaction of our Christian people when I mentioned from the pulpit what our fellow Christians were enduring because of white selfishness in South Africa; when I used to say from the pulpit "but surely this is our concern" - to know that an African person has no rights whatsoever in his own country - that he can be moved any time from his home to any area without being consulted - that he gets a salary that is so appallingly low that 60% of our African people live below the bread line. Whenever I had to bury a non-white child I sort of mentally recorded "yet another one because of our greed".

I wonder if any of you know really what it feels like to be hungry, to feel the pain of hunger. I remember it very well from the time of the Nazi occupation of my country, Holland. My brother died of hunger. I remember my mother kneeling by his bed praying that this little boy should not die, and I don't believe that to this day my mother has ever forgiven God. And I remember how I found that by making a certain motion of my mouth I could make saliva to swallow to give my stomach a full feeling. Hunger was a real and constant pain.

I remember one day in South Africa having to go and visit an African family. The woman's child - it was her fourth child - was dying of hunger. I was asked to baptize it before it died. And so I baptized the child, and shortly after it died.

And now as a Christian minister I had the duty to go down on my knees and pray with the family in their hour of mourning. I knelt in the mud of that hut. And suddenly I said to myself: "I can't come here and pray about the love of God. This is sheer hypocrisy."

So I stood up and said, "I'm sorry, Mother, I cannot pray with you." This was perhaps immature on my part, and emotional, but I just couldn't. I said to the African mother, "This is what we are doing to you. We are responsible for this. We as the

With Christ

third richest nation in the world can prevent your children from starving to death." What she said to me in reply I will never forget.

She said, "Father, we African people have long ago learned to distinguish between Christ and the Christian. We no longer judge Christ by white Christians."

I say to our white congregations from the pulpit, "look what is going on around you". An African wife is not allowed to live with her husband under our migratory laws. If she wants to visit her husband she has to apply for a permit which is valid for only 72 hours. If she wants to conceive a child and wants for that purpose to be longer with her husband, she must apply for an extended permit, stating the reasons why she wants to stay beyond 72 hours.

Can you imagine what it does to a person to be brought before a Race Classification Board, to be studied by "experts" who look at his teeth, who analyze the texture of his hair? I have seen people suddenly grown old because of this experience, a woman turn overnight into an old woman. I have seen a boy twelve years of age turned into an old man. "They ran a pencil through my hair," he said.

We have about 60 or 70 racial laws in South Africa, the one law still worse than the other. And yet when you mention these things from the pulpit our white Christians have the cheek to say, "Father, we do not want to hear politics. Stick to Christianity."

In our own congregation we had Christians who would go up to the Communion rail, kneel down and find a non-white person kneeling next to them. The non-white person was cheeky - he should have waited his turn. The white Christians would get up, before receiving, because they were not going to receive the Sacrament next to a "kaffir".

Is it Christianity when I find white parents bringing their baby for baptism and they find that a Coloured or African baby is going to be baptized at the same time, and then ask, "Please, Father, would you put on a special service for my child? I am not going to have my child baptized together with a non-white child"?

Yet we accept all this in our Church. Instead of saying to those people, "Make up your minds. Either you are going to accept your fellow man as your Christian brother or you must go home and cease to be a Christian."

Towards the end of my ministry in South Africa things became more and more unpleasant. I think they were made all the more unpleasant because of the behaviour of Christians. I want to read two letters which my wife and I received. The first letter was circulated in Nylstroom, a

parish the bishop offered to me. I had in fact turned down this offer. This is the letter:

To all Anglicans in Nylstroom. Without your knowledge and without your consent you will probably in the very near future be forced to meet Father P. Dil of the Church of the Province of South Africa, Pretoria. This man has been selected by the church to lead Anglicans of your diocese in holy worship. What you perhaps have not been told or are unaware of is that this man is an integrationist, a negrophile, and on account of his liberalistic and pro-communist leanings has become so unpopular amongst true worshippers in Pretoria that the church has been forced to find other pastures for him.

Unacceptable

The other letter, which we received a little later, read:

We hope by the time you receive this letter that all your belongings are packed and that you are on your way to your own defence and aid country, Holland. We, members of your Church, cannot any longer endure and listen to a filthy communist, a rattener and an underminer of our beloved Republic. If you do not leave this country soon, we will help you to do so. And believe us, that help would most probably be of such a nature that you would not reach your country alive.

Now of course these are exceptional things. But there is mention in the letter of "we members of your church". 94% of our ruling class - the whites - in South Africa are committed Christians. They sit in their church every Sunday. Yet this is the sort of society we have produced in South Africa.

We have a daily prison population of 70,000 people. That means that in South Africa one out of every 232 people is in jail. We have some 8,000 political prisoners, people who will be in prison, to use the words of the Minister of Justice himself, "for this side of eternity", because of their opposition to apartheid.

This is the sort of thing that is part of our Christian society in South Africa.

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A PRISONER ON

I came out of South Africa last year at the beginning of August under what was known as an exit permit - a one-way ticket. You sign a document promising that if you return to your own country you will go to prison. Before that I had been under house arrest for a year. I had been placed under house arrest in fact until 1970, so that if I had remained there I would be under that now.

And what does house arrest mean? It means among other things that between sunset and dawn you may not leave your house at all, and that on the weekend from Friday evening until Monday you may not leave the house, not even to go to church. And if the milk were delivered outside your door and you fetched it in you would go to prison for that. Or if someone delivered the newspaper outside the door and you went outside to collect it you would go to prison.

Prior to that I had been on Robben Island, the most notorious prison of all the prisons in South Africa. At the time I was there, there were 1300 prisoners. Of them 1100 were political prisoners, men who had opposed apartheid. The other 200 men were men who had murdered, sometimes more than once, some who were sexual perverts with a number of offenses. Some of the men had been declared habitual criminals and given indeterminate sentences. And these 200 were in charge of us political prisoners. They took care of us. They made sure that we behaved ourselves. They made sure we worked hard. And if you didn't work hard they made sure you could be punished.

There were warders, of course, about 200 white warders, who lived on the Island in comfortable little cottages, who had a school for their children and swimming bath, a gymnasium, a movie house, but they would leave most of the dirty work to their 200 criminal prisoners.

And this is where I spent my time breaking stones with a hammer. You would be given a wheelbarrow load of stones each day which you had to reduce to gravel. But this is light work which is given only to the weak prisoners. For the strong prisoners they provided the lime pits, and you were required to dig chalk out of the earth all day.

And while Nelson Mandela and Walter Sisulu and others were with me for a while breaking stones, they were later transferred because this work was too easy for them. I was left to continue breaking stones because I was regarded as a weakling. I had been shot by the secret police in the course of my arrest, and then in prison, because I hadn't worked hard enough, I had been beaten by two warders.

In addition they had instructed one of the criminal prisoners to assault me as well. He had kicked me in the stomach where I had had an operation and so I suffered fresh injury.

On Robben Island at night the prisoners sleep on the floor, on the concrete, on a strip of matting and with two blankets, in a room with windows from which the glass had been removed. They sleep there and tomorrow they will go out and they may break stones or they may dig for lime in the bowels of the earth. This is their life. It is the life to which many of them have been condemned - for life. It is the life which they must endure until they die. They have been told by the warders: you will leave the Island when you go out in a coffin. There is no other way to leave.

But if you saw these prisoners, I think you would be impressed by their good spirits, their morale, their optimism, even their good humor. And these young men work often in bitter cold or blazing heat. But their spirit is not broken and they continue to be optimistic. They continue to refuse to submit to the crushing weight of racial oppression.

And they do this because they believe that there are sufficient men and women in the world who care about justice and who will not allow them to rot in prison. They may be daft but this is their belief.

They trust in concern of governments which have declared their opposition to apartheid. They trust in organs such as the Special Committee on Apartheid of the United Nations. They trust in men in trade unions and men in churches. But above all they trust in ordinary decent human beings who care about human dignity and who won't allow this state of affairs to continue.

Are they mistaken in this trust? Sometimes I think so. For it is my friends who dismay me more than my enemies. It is those who extend so much sympathy to us and do nothing about our anguish. And these friends who caution us and who advise us to be prudent and to be patient and not to rock the boat and not to ask embarrassing questions.

It is my friends who trouble me - those who are so fearful and so timid in their own expression of opposition to racial oppression that I fear they will never get around to tackling the real monster in my country. They cannot face it in their own.

Suppose if I tell you that in prison the warders all say: "We will be here in the year 2000 because Britain and America

ROBBEN ISLAND

was educated and raised in South Africa. He received his B.A. in English and psychology in 1947 and taught in high schools for 14 years until he was banned from this profession. He had been active in the Coloured Peoples' Congress and several sports' organizations, and was President of the South African Non-Racial Olympic Committee.. In 1962 he was banned from publishing his writings, from sports organizing and from attending gatherings. He was arrested in 1963 for being at a meeting of the South African Olympic Association. Released on bail, he fled the country only to be arrested by secret police in Portuguese-controlled Mozambique and handed over to South African authorities. He was shot in the streets of Johannesburg while trying to make his escape. He was sentenced to 18 months hard labor on Robben Island, the notorious prison colony lying seven miles offshore from Cape Town. Upon his release in 1965, Dennis Brutus was placed under fresh bans and house arrest. He left South Africa on an exit permit, being unable to support his family or to continue his fight against apartheid there. Mr. Brutus now lives with his wife and seven children in London. Mr. Brutus, a poet, a Roman Catholic, is director of the World Campaign for the Release of South African Political Prisoners, attached to the International Defence and Aid Fund. In the spring of 1967, Dennis Brutus toured the USA under the auspices of the American Committee on Africa. Following is his address given at a meeting in New York City marking the 7th anniversary of the Sharpeville Massacre.



will see to it that we stay in power.

This is the real question: Will America and Britain withhold support for apartheid? This is the real reason that our racists and our trigger happy cowboys are there with an arrogance and a confidence that derives from the knowledge that General Motors and Ford and Firestone and Shell are happy to keep them up. If you are going to do something for the men who died and the men who now are dying, for the men who will give their lives on Robben Island and the men who gave their lives in the streets of Sharpeville and other towns, if you would help them you must recognize that it is not a platitude that freedom is indivisible. You must do here in your own country all that expresses opposition to racism or support for racism.

My friends, there is much that you can do that will directly affect the situation in my country. When you protest against Chase Manhattan Bank or First National City Bank, when you protest against the consortium of banks in New York and Chicago which supports the South African government with \$40 million in revolving



credit, to buy more arms, to buy whatever they need to keep us in subjection, when you protest and when you demand justice in your own country, you are in fact assisting us in a way which is measureless. I am asking unions and other organizations in your own country to fight against American involvement in anything which is related to racism and aggression.

There are men who say: When are we going to rise? When are we going to fight? But we cannot fight with stones and broomsticks. We cannot fight against the most powerful military force on the continent of Africa today and the force which is backed by Britain and America. There is no hope for us under these circumstances.

I have come to the United States and I have spoken from New York to San Francisco, from Washington, D.C. to Seattle in the state of Washington. Wherever I have gone I have found a great deal of sympathy and friendliness, but my friends, that is not enough. It will never be enough to offer your sympathy. We need much more than that. Freedom must be purchased at the price of blood, and we will give it. But we want to know that we can rely on you. We want to know that America is not going to come into my country and say: we must stop communism. We must guard against the possibility that U.S. Marines will land in my country and fight us when we rise for civil rights, and we abhor communism.

If the United States comes to Africa and fights on the side of apartheid it will be our tragedy, but it will be yours too. For your country to be involved in a war on the wrong side and in defense of something as evil as apartheid, that tragedy is

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In a recent Peanuts cartoon, Charlie Brown, when told that he will never be good at anything, replies, "I don't care - just so I'm above average".

Charlie's reply is his means of defending himself against the harsh world. He feels secure as long as he maintains that he is "above average". But we easily see that he is holding a false image of himself, an image that prevents him from any real encounter with the world, harsh as it may be.

So too in regard to the Church in South West Africa. Faced with the harsh South African government, the Church has built up an image of itself as "above average" in its work against the government apartheid practices and for the emergence of the African peoples of South West Africa. After two years there I believe that this is a false image, and in reality the Church is failing in the social revolution in South West Africa.



White Spots of Security

The failure begins as soon as the missionary arrives in South West Africa. He comes looking forward to his church building and services and the work of conversion to Christ among the Africans. But he almost always arrives with no orientation in the African social struggle, an orientation which should include the history of the struggle; past and present leaders; economic, social and political movements and their relationship to religion; and theory of the Church's role in revolutionary situations. Most important, the missionary arrives with no burning sense of the injustices of the apartheid system and means available to work against that system.

Immediately upon arrival he is sent either to the large center in Ovamboland in the north of the country, where the work is exclusively with Africans. Or he may be assigned to a small town in the Police Zone (almost everything south of Ovamboland). Here his work will be divided between a small white congregation and one or more congregations of Ovambo Africans from Ovamboland working on one year contracts. It is in the Police Zone where the entire white population lives, where apartheid separation practices are easily observable, where the Church directly faces the question of how it will operate.

What usually happens is that the missionary, having little sense of the African social struggle, not knowing the African languages or the majority Police Zone language of Afrikaans, is content to establish himself in his white house and white church building with his white English-speaking congregation, with only more or less official visits to African areas for services. It is only natural that what results is a white spot of security, the missionary never becoming at home among the Africans

Still Praying:

and not sharing their hopes for revolution in the Church and in the country.

One weekend I visited a neighboring small town parish in order to meet several African church and political leaders (the two are still often combined). The parish minister and I arranged a late evening meeting in the African location. When we arrived at the small cement home we were shown into one of two small rooms, dimly lit by a kerosene lantern. Seated around the room were neatly dressed Africans to whom I introduced myself and the parish minister. The Africans in turn introduced themselves to me - and then to the parish minister. "O, yes, I know Father, I fill your gas tank at the station." "You remember me, Father, I sometimes carry your groceries at the supermarket." "We have seen Father many times here in the location and have wondered why he has not come to visit us."

After several years' work in this small town the minister had never met the leaders of one of the major tribes. After the embarrassment of the introductions we sat down to discuss several church matters and then how their life was in the town and how the political movements were going. Slowly the African faces came alive as they saw we were friends, ready to discuss the subjects closest to their hearts. Slowly in that closed, lantern-lit room my friend and I began to experience what it meant for men to be afraid and oppressed and what it meant to hope for freedom and equality. We both came away with a new vision of what our ministries might include. Unless the missionary is properly oriented to the social revolution taking place in South West Africa he will most likely miss any deep experience of the African struggle.

He's Not Ready

And unless the missionary is properly oriented and exposed to the African struggle, he will most likely tend to side with the white paternalistic view that the African is "not ready" for a life other than his present subservience. Sometimes this attitude is subtly expressed in the Church by those who believe they profess an "above average" view.

Preparations were underway for a special service in one of the major white churches. It was suggested and agreed upon that one of the parts of the service be given to an African minister. At the rehearsal, when the African's turn to read came, he stumbled through the first words. "What is the matter?" asked the minister in charge. The African replied that the light was perhaps a little dim and that the English of this special part was new to him. He tried again but the result was no better. The minister in charge whispered to his assistant, "He's not ready, we'll have to try an African some other time. The first one

The Failure of the Church in the Social Revolution in South West Africa

By the Rev. Ronald Gestwicki

must be perfect or there will be complaints." The assistant suggested that he rehearse the African a bit more. The minister in charge stomped out.

Next morning the service began. The church was overflowing with visitors and Church dignitaries. The time in the service came for the part assigned to the African and throughout the church were heard the words of praise in the strong, cultured English voice of the African minister. It turned out that the light had been bad, that the words had been difficult, but that the African was ready.

Missionary Approach

A wrong vision and understanding of the African's readiness for revolutionary change inevitably leads to a wrong missionary approach. Rather than any mission into the unknown of the revolutionary atmosphere the tendency is to dream of bigger church buildings and more services.

One day a young white girl who regularly attended Evening Prayer told her minister that on certain days she would not be able to come because she had volunteered to help with a Girl Scout troupe in the African area. "What!" exclaimed the minister. "Surely you will not want to miss regular prayer no matter how important the work to be done." The girl took the volunteer work and stopped attending Vespers.

Faced with a revolutionary situation in which there is separation, oppression and hatred between races, the Church is content to rely upon prayer as its offer of help in the situation. In the many months I was there, never was there a consultation of any size to ask what God wants done in this place in addition to prayer services - no attempt to mission with God into the unknown.

In the Church in South West Africa there is no one in touch, really in touch, with the moderate or radical African political leaders and consequently there is a failure to see the true revolutionary atmosphere and to offer any religious dimension into this revolution.

Instead, the Church's reply to much of the African's desperate plight is an atmosphere of pacificism. But it is only a negative pacificism since it fails to complement its no to violence with any yes to non-violent social action. Today one of the great symbolic protests in South West Africa is centered in Windhoek's Old African Location. Here many thousands of Africans have for years refused to move to the new apartheid location. Difficult living conditions and continual government pressure (soon it will be illegal to employ Africans living in the Old Location) have failed to move the determined Africans. What has been the Church's attitude towards this pacifist protest? Not a single

Father Gestwicki is one of the small band of young Americans recently returned from service with the Church in Southern Africa. He and his wife, a nurse and teacher, spent two years in South West Africa, where their son, Timothy, was born. Father and Mrs. Gestwicki are now graduate students at Drew University in New Jersey.

word of comfort or involvement. Instead, the Africans are quoted to from the Bible, "Resist not evil" - in other words, move. Or they are preached at that Jesus never joined a political party and since such protests are political the Church will not involve herself in them. Of course, the Africans listen to these words from the big white missionary homes and churches and politely smile. The Church sits and passively prays - the Africans suffer and wonder about the relation of this Church to God.

And It Is Too Late

Since the Church in South West Africa is still largely staffed and supported by foreign missionaries and money it might be well to look at the responsibility of the churches in these other countries for the failing in Africa. What is the responsibility for failure when American parishes accept the attitude that a missionary is someone with slides asking for money? What about the seminaries who prepare men for middle class parish administration rather than for Twentieth Century ministry in revolution? What about the national officials who when confronted by someone with a burning vocation to work against injustice in Africa can only reply, "Well, have you thought about how you would finance your health and life insurance if we send you over there?" The home church with a wrong vision and image of itself as "above average" is equally responsible for the failure of her foreign missionaries.

What Is To Be Done?

Several times during my work in South West Africa I encountered difficulties with government officials or the police because I wasn't wearing my clerical collar which would have gained me a more polite treatment. Each time I retold the incidents the reply was, "If you had been dressed in the proper way you would not have had the



(continued on page 10)

TO DIE WITH CHRIST *(continued from page 5)*

Now I know it is very far away and perhaps of little concern to you, but let Christians here in America be warned. If it happened in Germany to the Christian Church, if it happens in South Africa in a Christian society, isn't it perhaps high time to take stock of our Christianity, and to ask ourselves what is wrong with Christianity that we produce this sort of society whenever we have the "opportunity" to do so?

Would you as Christians react in the same way if you were faced with a situation of that sort? The answer is probably "yes". It is my belief that today the Christian Church provokes a brand of Christianity which is utterly pathetic. The sort of Christians we produce are part-time Christians, people who belong to a Sunday club and who have never yet faced up to the fact that being a Christian means primarily taking up your cross and following Christ wherever He might take you. My prayer for you is - as I hope you in turn will pray for Christians in South Africa - that we may learn to live up to our calling, to take up our cross and to serve our Lord faithfully whatever the cost.

A PRISONER ON ROBBER ISLAND *(continued from page 7)*

not merely ours, but it is your tragedy as well. You should know, you should be warned, that when the propaganda machines of G.M. and Ford and Mobil and Shell, when these machines go into action and brand us as communists, then you have no excuse and you must not be deceived.

We will fight and there are men all over Africa who will fight alongside us. There are states in Africa which will back us to the hilt and if needs be will die with us. We will not be lacking in courage, we will not be lacking in fighting material. And there are men, no doubt, who will say: but must this violence be? Is it necessary that you should resort to violence? In all honesty I say that I cannot answer for America. But I can answer for my own country.

If I tell you that if a man wrote in the paper and said that the laws ought to be revised or amended, such a man would go to prison. If a man said, let us form a trade union at General Motors or Ford, he would go to prison if he was black. If a black man was to go on strike they could, under the General Laws Amendment Act, find him guilty of sabotage and hang him. In my country, you see, constitutional change by peaceful means is not possible.

If we resort to violence it is because no option remains. We cannot explore all the options open - there are none. Our Prime Minister, Mr. Vorster, who had to spend the war years in prison for espousing the cause of Nazi Germany, has made it clear. He said the world must understand "that we will fight until the blood comes up to the horses' bits, but we will never surrender apartheid". When a man says that what else is left? If he won't listen, if he won't talk, what else is left but to beat him over the head? So you see it is not because we desire to see blood that we speak of violence and force. It is because we have no choice. And if you think I exaggerate the extent of American involvement in the apartheid system, let me tell you.

When I was shot by the police in the streets of Johannesburg, the people walked by too frightened to inquire, and I lay in the street in a pool of blood and I looked up - with two wounds in my body - at the great towering skyscraper, as splendid as some of your American skyscrapers. It is called the Anglo-American Corporation. It is the largest mining corporation in my country - Englishmen and Americans who take my country's gold, who take my country's sweat, who take my country's blood, and out of it grow fat and rich.

This is why I would like to see you good people here and others in this country say you are opposed to this ruthless exploitation in the name of race by which four-fifths of those in my country must remain slaves, hopeless, penniless in their own land. There is much you can do. I hope that you will remember those who died as you commemorate this Sharpeville Day. But I hope that you will remember also the living and the dying and those who must die. And that you will take part with those in America who challenge apartheid in my country.

STILL PRAYING *(continued from page 9)*

difficult time." But it was in these difficult times that I gained a clearer perception of the apartheid system. If I had gone in a "proper" way I would have missed something.

If the Church is to open herself to the depths of African existence in the apartheid world, if her white missionaries are to experience their common humanity and equality with black Africans, if there is to be a sound orientation to the social revolution and a rethinking of what is primary for the Church's work now, perhaps the answer to what is to be done in South West Africa is a consideration of "improper" ways of ministry. It may be as improper as a white female missionary shaking hands with a black African man (suggests contravening the South African Immorality Act?), it may mean a priest working in an African grocery store in order to know and learn how to serve the people, it may mean days and nights of just being in African homes to get to know them, or it may mean direct political association with the Africans (contravenes government and Church policy on allowing missionaries into the country) to show them where white Christians stand in the revolution.

It may mean many things but it is certainly more than proper prayer if the present very proper Church is not to be properly eliminated by the social revolution in South West Africa.

A RESOLUTION OF GENERAL CONVENTION, 1967:

RESOLVED, the House of Deputies concurring, that this General Convention call upon the officials of this Church at all levels to review the Church's economic involvement in banks and corporations which do business in the following countries: The Republic of South Africa, Rhodesia, Mozambique, Angola and South West Africa; and urge the above mentioned officials and the Executive Council of the Episcopal Church to exercise responsible stewardship over the funds entrusted to their care.

THE METHODIST CHURCH acts:

The Methodist Board of Missions in New York has voted to remove its \$10 million investments from First National City Bank if the bank renews its credit arrangements with the South African government. Ten American banks belong to a consortium which has for years extended a \$40 million revolving credit to South Africa, a credit due for reconsideration in October.

The ten banks are: First National City, Chase Manhattan, Manufacturers Hanover Trust, Chemical Bank New York Trust, Morgan Guaranty Trust, Bankers Trust, and Irving Trust - all of New York; Continental Illinois National Bank and Trust and First National Bank, of Chicago; and the Bank of America, San Francisco.

"NO MERCY"

On October 27, 1966, the General Assembly of the United Nations, by a near-unanimous decision, terminated South Africa's half-century mandate over the territory of South West Africa, and directed that South West Africa come under the direct responsibility of the UN itself. The UN has also ordered that the long-disputed territory be granted independence by June, 1968, and has created an 11-nation council to administer South West until that time.

But South Africa refuses to relinquish South West Africa. The Vorster government has defied the UN and threatened to fight for the huge wealthy land. As if to flaunt its control, the South African government has brought to trial 37 South West African leaders and charged them under South Africa's new Terrorism Act. The 37 were detained until the Act had been passed by Parliament in Cape Town. These men face a possible death penalty. Thus South Africa pursues its relentless campaign against expressions of liberation by South West Africans, bringing these men to trial under a foreign law in a foreign country. Premier Vorster of South Africa has warned guerillas who enter South West Africa there will be "no mercy" for them.

We urge you to ask the United States government - which voted to terminate the mandate - to protest vigorously to the South African government. Please write: The Honorable Arthur J. Goldberg, United States Mission to the United Nations, 799 U.N. Plaza, New York, N.Y. 10017.

It is reported that of the 37 men, one-third are Anglican communicants and residents of Ovamboland. The 37 are being defended by a team of lawyers at the Supreme Court in Pretoria. Expenses are high. The families of these men are bereft of a breadwinner and they too must be supported.

Episcopal Churchmen for South Africa is dedicated to supporting those who witness for justice and human rights in Southern Africa. ECSA depends - as it has for over 11 years - on the help and participation of Americans concerned about Southern Africa. Your support is earnestly requested.

I enclose \$ _____ for the work of Episcopal Churchmen for South Africa
(Contributions to ECSA are deductible for Federal Income Tax purposes)

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BISHOP CROWTHER DEPORTED

Bishop C. Edward Crowther was deported from South Africa on June 30. The 38-year-old English-born bishop, now an American citizen, had spoken at the Pacem In Terris II Conference in Geneva in May, and had been advised by the South African Embassy in Berne that he could return to Kimberley to settle personal matters before having to leave the country "in the public interest".

Since his arrival in South Africa in 1964 as Dean-elect of Kimberley cathedral, Bishop Crowther had been an outspoken critic of the apartheid system. He was elected bishop of the diocese and consecrated in November, 1965. His concern for hundreds of African people forced out of their homes by apartheid regulations and dumped on the barren veldt near Mamuthla first brought down the full wrath of the Vorster government. The bishop was banned from going to Mamuthla and later he was forbidden to visit Ovamboland in South West Africa.

On June 30, the bishop was seen off at the Kimberley airport by his wife and three children, his staff, and 500 supporters, mostly African and Coloured people. Upon his arrival at Jan Smuts airport in Johannesburg, Bishop Crowther was detained by members of the Security Police until his flight for London left. No Churchmen or newsmen could see him, but an official of the American Embassy was allowed to visit him.

Bishop Crowther resigned the See of Kimberley & Kuruman on October 31, 1967. He and his family have settled in California, where the bishop has been appointed to the Center for the Study of Democratic Institutions at Santa Barbara.



Archdeacon Joseph P. Thekiso (carrying briefcase) accompanies Bishop C. Edward Crowther at Kimberley airport, guarded by South African police.

EPISCOPAL CHURCHMEN for SOUTH AFRICA

c/o All Saints Church
229 East 59th Street
New York, N. Y. 10022

RETURN REQUESTED