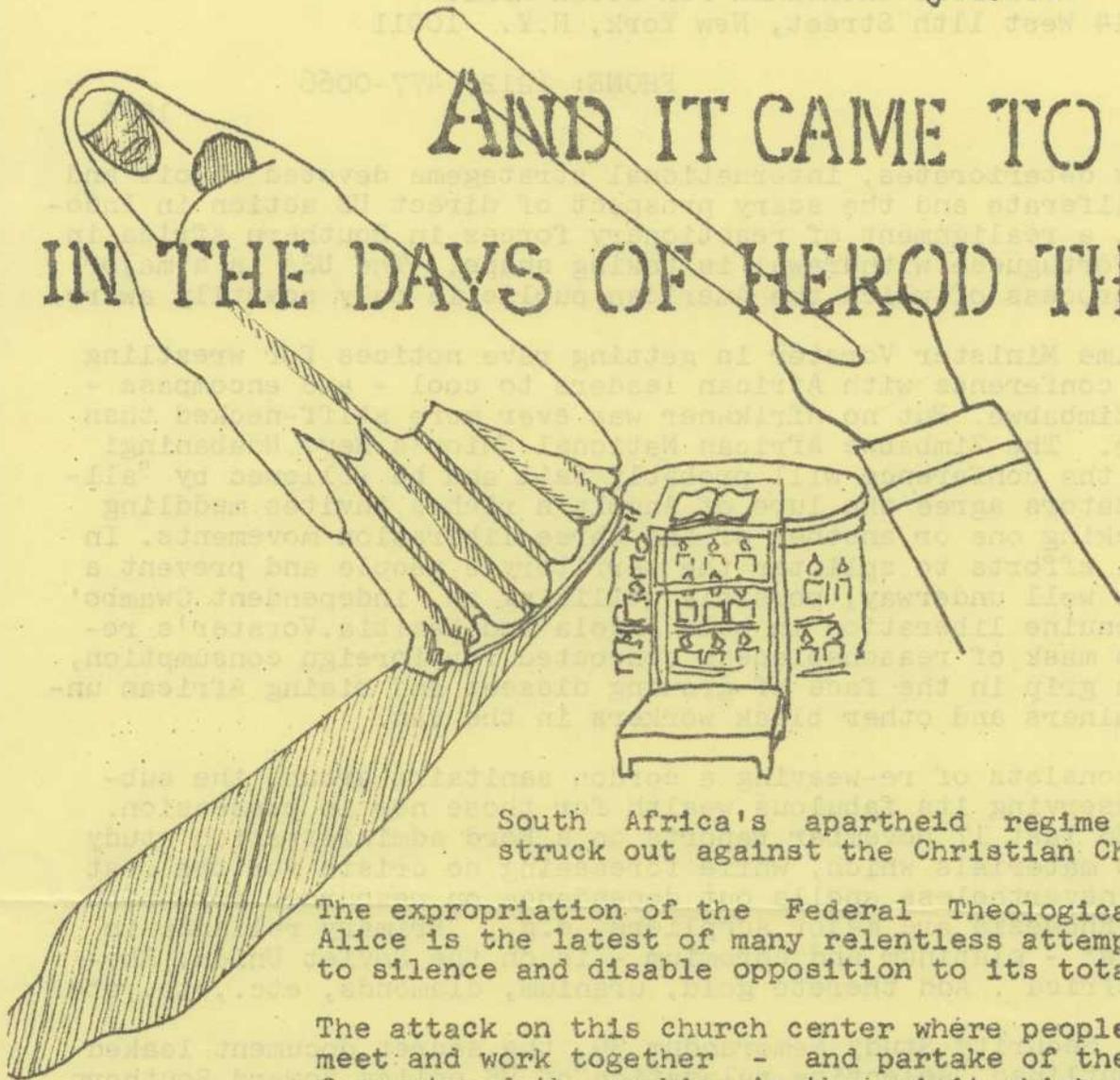


Jan 75

AND IT CAME TO PASS IN THE DAYS OF HEROD THE KING



South Africa's apartheid regime has once again struck out against the Christian Church.

The expropriation of the Federal Theological Seminary at Alice is the latest of many relentless attempts by Pretoria to silence and disable opposition to its totalitarian rule.

The attack on this church center where people of all races meet and work together - and partake of the intellectual ferment and the seeking in the spirit which we in America take for granted - constitutes an assault, by no means the final one, on Christendom by a regime which purports to be Christian but which in fact is another insecure, power-obsessed 20th century police state.

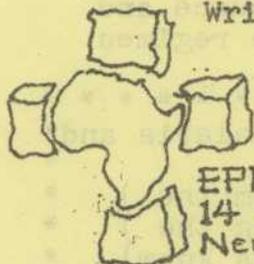
Our brethren in South Africa are appealing to us to join with them in fighting this take-over of the Federal Seminary. We must help them in every way possible.

Call upon your Senators and Representatives to raise this issue in the Congress and with the Department of State.

Organize phone, letter-writing and petition campaigns addressed to the South African ambassador. Details are on page 4.

Write messages of support for the students and staff at Alice.

Send these to ECSA and we will forward them.



EPISCOPAL CHURCHMEN FOR SOUTH AFRICA
14 West 11 Street
New York, NY 10011

EPIPHANY 1975

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PHONE: (212) 477-0066

EPIPHANY

1975

As the US economy deteriorates, international strategems devoted to oil and the Mid East proliferate and the scary prospect of direct US action in Indochina is revived, a realignment of reactionary forces in Southern Africa in the wake of the Portuguese withdrawal is taking shape. The USA is a major element in this process of which the American public is only scantily aware.

South African Prime Minister Vorster is getting rave notices for wresting Ian Smith into a conference with African leaders to cool - and encompass - the struggle in Zimbabwe. But no Afrikaner was ever more stiff-necked than a Rhodesian white. The Zimbabwe African National Union's Rev. Ndabaningi Sithole predicts the conference will probably fail and be followed by "all-out war". Commentators agree the lure of Angola's riches invites meddling by outsiders, backing one or another of the three liberation movements. In adjacent Namibia, efforts to splinter the territory's people and prevent a unitary state are well underway, possibly utilizing an 'independent Owambo' to destabilize genuine liberation in both Angola and Namibia. Vorster's regime, beneath its mask of reasonableness concocted for foreign consumption, tightens its iron grip in the face of growing dissent and rising African unrest, with gold miners and other black workers in the van.

The realignment consists of re-weaving a cordon sanitaire around the sub-continent and preserving its fabulous wealth for those now in possession. THE NEW YORK TIMES last 17 November reports on a Ford administration study of industrial raw materials which, while foreseeing no crisis for the rest of this century, nevertheless spells out dependence on resources for which South Africa and Rhodesia are major suppliers, e.g., "Primary reliance in 'two key materials' - platinum and chromium - is on the Soviet Union, Rhodesia and South Africa". Add thereto gold, uranium, diamonds, etc., etc., etc.

Remember National Security Study Memorandum 39, the secret document leaked last fall which outlined "selective relaxation" of US policy toward Southern Africa's white regimes, which spoke of that region's strategic importance? Recall the disclosure of NATO's contingency planning for defense of the Cape route? There is every indication that the US government - as one wise Church leader says - "is radically changing its attitude towards the South African government which is far more serious a matter than using the veto in the Security Council".

Our government intends to appoint Nathaniel P. Davis, ambassador to Chile when Salvador Allende's government was overthrown, to the post of Assistant Secretary of State for African Affairs. The Johannesburg STAR prominently features the choice of William Bowdler as new ambassador in Pretoria. Dean Hinton was installed as ambassador to Zaire, just north of Angola, last summer. All these men have Latin American and National Security Council backgrounds. Dr. Kissinger is moving his heavies into place. NSSM 39 is being restructured. The theory of strangulation applies equally at source and in transit. And we are being lined up with doomed and oppressive regimes once more.

* * * * *
* Bishop Richard Wood is in hospital with a combined attack of malaria and*
* pneumonia. Keep him in your prayers. You can write him: *
* Bishop Richard Wood (If you get flack from the) *
* P. O. Box 57 (post office for using the) *
* Windhoek, NAMIBIA (word NAMIBIA, let ECSA know) *
* * * * *

EPISCOPAL CHURCHMEN for SOUTH AFRICA

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—For A Free Southern Africa—

The South African government has expropriated the Federal Theological Seminary at Alice in the Cape Province.

This ecumenical training college for African, Coloured and Indian clergy of the Methodist, Presbyterian, Anglican and United Congregational churches was served with the seizure order on 26 November 1974 - to become effective 26 December - Boxing Day.

The very fact of a multiracial center sponsored by four anti-apartheid and English-language churches is seen as a threat by the racist regime in Pretoria. The Church and Society Department of the United Congregational Church of South Africa comments that Alice "stands for a broad ecumenism which refuses to accept race, colour, culture or creed as insuperable barriers to unity, and it has demonstrated this is the 'way of life' which is practised at the Seminary, where Africans, Coloureds, Indians and Whites have taught and been taught together".

The Congregational statement says "Prior to the building of the Federal Theological Seminary at Alice, permission was obtained from the Minister of Bantu Administration in 1961 authorising the Seminary to build at Alice. In fact, at a meeting in Cape Town, the Minister in the presence of the Deputy Minister and the Secretary of the Department of Bantu Administration gave the added assurance that the Government would never expropriate the land, even if it had the power to do so."

The Ecumenical News Service of the South African Council of Churches reports "an assurance was given (by the Minister) about security of tenure in the following words 'That the authorities would not wish to expropriate the land, even if they had the right to do so'".

The four churches went ahead with establishing the seminary, pouring in more than a million Rand (\$1,500,000). Each church has its own college, grouped together, with common classes and administration. St. Peter's College is in charge of the Anglican monastic order, the Community of the Resurrection.

Government officials claimed that the adjacent University of Fort Hare - once South Africa's foremost educational institution for Black leadership and now reduced to a 'tribal college' - needs the land for expansion. But Fort Hare already owns a huge unused tract. Government sources also assert that the expropriation is in the best interest of the African people, a claim not made by local African leaders.

The governing council of the Federal Seminary is meeting with the Bantu Affairs Minister armed with a council decision to stand fast in demanding revocation of the expropriation order.

S. Africa Seizes Seminary For Training Colored Clergy

Religious News Service

ALICE, South Africa—The white minority government of South Africa has expropriated the property of Federal Theological Seminary, an ecumenical center here for the training of non-white clergy.

Effective Dec. 26, the seizure order was denounced by the South African Council of Churches, the World Council of Churches in Geneva and individual South African churchmen.

The protests were linked in some cases to criticism of the regime of Prime Minister John Vorster for withdrawing the passports of six leaders of the Christian Institute of Southern Africa, an organization opposed to apartheid (racial separation).

The official reason for the action against Federal Seminary is a need to expand nearby Fort Hare University. But the South African Council of Churches argues that "there is more than enough adjacent land for university expansion other than that owned by the seminary."

Federal Seminary is the only place in the apartheid society where Anglican, Congregational, Methodist and Presbyterian denomination jointly train African, Colored (mixed) and Indian clergy. It has about 150 students.

Dr. Alan Brash, acting general secretary of the World Council in Geneva, found irony in the fact that the seminary was closed at a time when Mr. Vorster "is making statements that internal and external reforms are planned for the next six to twelve months."

Deputy to the vacationing Dr. Philip Potter, the WCC general secretary Dr. Brash also protested the lifting of the six passports and the incommunicado holding of 34 black South Africans in Durban.

Expropriation of the seminary "will produce in many a sense of outrage because once again black people are being pushed around by white people who have power," said Anglican Archbishop B.B. Burnett of Capetown. "It will be seen in terms of white violence."

The seizure was also protested by the heads of five other seminaries in South Africa, the British Council of Churches, the World Alliance of Reformed Churches in Geneva and the Council of the

Evangelical Church in Germany.

Among the passports withdrawn was that of Dr. C.F. Beyers Naude, director of the Christian Institute, who had only had his travel documents back for a few months following and earlier seizure.

Dr. Beyers Naude was allowed to travel to Europe and then to the U.S. in November to receive the Reinhold Niebuhr Award.

In a related development, Christians, Moslems, Hindus and atheists have joined in a common endeavor at St. George's Anglican Cathedral in Capetown—a fast on behalf of South African political prisoners.

Each day of the fast and vigil, special prayers are said for one prisoner. (Episcopal Churchmen for South Africa, a New York-based agency, has listed more than 250 South African political prisoners currently under detention.)

At one stage of the vigil, Cardinal Owen McCann led 14

priests in a special concelebrated mass for detainees and prisoners at St. Mary's Cathedral here. In a pastoral letter to all Catholic priests in the Capetown archdiocese, Cardinal McCann denounced "the evil of detention without trial" and called on the authorities to apply normal democratic procedures to detainees.

The first Dutch Reformed minister to take part in the fast and vigil is the Rev. J. Adonis, a clergyman of the Nederduitse Gereformeerde Sending Kerk at Phillippi, the "coloured" (mixed race) "daughter church" of the country's largest Dutch Reformed denomination, the Nederduitse Gereformeerde Kerk.

Speaking at St. George's Cathedral, where the vigil has been in progress since Dec. 9, Mr. Adonis declared, "I feel I want to associate myself fully with the vigil and identify myself with the detainees. I feel as a Christian one cannot just read about these things and do nothing."

The Washington Post RELIGION

D 10

FRIDAY, JANUARY 3, 1975

South African church leaders are asking their friends overseas to bring maximum direct pressure upon the South African government to revoke the expropriation order.

PROTEST TO:

URGE YOUR CHURCH REPRESENTATIVES TO DO SO:

Ambassador J. S. F. Botna
South African Embassy
3051 Massachusetts Avenue, N.W.
Washington, D.C. 20008

PHONE: (202) 232-4400

NAMIBIA

The United Nations Security Council on 17 December 1974 unanimously passed a resolution which inches the UN and South Africa closer to a showdown over the latter's illegal occupation of Namibia. After days of behind-the-scenes jousting, the document was approved, setting a 30 May 1975 deadline "for the purpose of reviewing South Africa's compliance". Economic sanctions, which send shudders through the South African and Western delegations, were not mentioned. But the phrase "appropriate measures" hangs in the air.

White politicians inside Namibia are indulging in an orgy of luncheons and cocktail parties honoring prominent Africans and Coloureds, trying to set up a presentable - and malleable - black and brown leadership and striving to undercut the chief Namibian political movement, the South West Africa People's Organization. Windhoek's English-language daily, THE ADVERTISER, is replete with stories and photographs of this survival courtship. The white intent is to split Namibians apart, isolating the northern regions where the Ovambo people are concentrated and which are administratively carved up into bantustans. The whites play on old tribal tensions and on the conservative and naïve, nervous about militant youth and SWAPO.

The SWAPO representative in Windhoek, at a press conference on 23 December, spoke to national unity and the threat of disunity, clarifying that SWAPO had not withdrawn from the nine-organization National Convention (as the press had played up) and criticizing other members for fighting SWAPO rather than the South African occupation. A retort from Convention vice chairman and Herero chief Clemens Kapuuo accusing SWAPO of trying to dominate Namibia and telling Ovambos to stay in the north was immediately seconded by the local National Party (white) boss Dirk Mudge.

SWAPO President Sam Nujoma announced that South Africa had sent "strong reinforcements to the Namibia-Angola border since the April coup in Lisbon". Other SWAPO reports tell of increasing military activity and new South African bases in the north, including one near the giant partially-completed hydroelectric project at Ruacana. SWAPO has offered South Africa a choice of renewed warfare or negotiations based on a number of pre-conditions.

Officials boast of victory in South African government-sponsored elections in the Ovamboland area. They claim 76% of qualified voters in the north - where strict emergency regulations obtain - cast their ballots. In the south, only 5% of Ovambo contract laborers are said to have voted. SWAPO was forbidden to campaign for a boycott of the elections and its rallies broken up. Anglican Bishop Richard Wood on 12 January publicly supported a boycott. Two days later Lutheran Bishop Leonard Auala stated he had heard reports of contract workers being turned back at the Ovamboland checkpoints unless they showed evidence of having voted. Other information is of patients being refused treatment at a government hospital for not having voted. The South Africans deny all and promise investigations.

U.S. OIL BIGGIES WITHDRAW FROM NAMIBIA

Phillips, Getty and Texaco - under pressure from the Interfaith Center on Corporate Responsibility, an American Church association, have announced they will discontinue their explorations in and offshore Namibia. They have too an eye on last September's Council for Namibia decree warning of forfeiture for exploitation of Namibia's resources without the Council's okay.

LUTHERAN CHURCH LEADERS IN AMERICA SEND OPEN LETTER TO THE PRESIDENT.

The Executive Committee - Lutheran Council in the U.S.A. - in an Open Letter to President Gerald R. Ford, Secretary of State Henry Kissinger and Ambassador to the United Nations John Scali, on 20 November 1974:

- noted its "special concern for the Namibian people inasmuch as over half the people of that land are Lutherans and their leaders have called upon us to support them in their peaceful quest for freedom".
- recorded a favorable impression "by the just and humane principles which have influenced" the U.S. government's: "acceptance of the 1971 opinion of the International Court of Justice which declared 'the continued presence of South Africa in Namibia is illegal,' and that 'South Africa is under obligation to withdraw its administration immediately'; "concurrence with" the UN Security Council's resolution "which registered identical judgments"; "official discouragement" of US investment in Namibia after May, 1970; "strong representation by the State Department in behalf of the victims of barbaric practices such as floggings, and of repressive measures such as mass arrests of people who participated in peaceful political gatherings"; scholarship aid for Namibians; a gift to the UN Fund for Namibia of \$50,000.
- noted the flight of Namibians from oppression in their homeland.
- stated "It is our judgment that strong affirmative action by the United States is required if Namibia's freedom is to be assured peacefully".
- expressed disappointment that "the statement of the United States before the Fourth Committee of the United Nations Organization on 7 November 1974 did not move substantially forward from its previous position. We had hoped that the veto on expulsion (of South Africa from the UN) would be accompanied by new and dramatic actions which would support the very ways the United Nations is attempting to put 'pressure upon South Africa'."

The Lutheran Committee urged on the United States:

- "Early positive consideration and a generous funding commitment for the Namibia Institute which will provide Namibians with education and training so as to strengthen their efforts to acquire freedom and will equip them for participation in government and other service on various levels....."
- Concurrence with the principles of the Decree passed on 27 September 1974 by the UN Council for Namibia to protect the natural wealth and resources of that country and denial of USA protection to those who violate its provisions...."
- Early positive consideration for joining the UN Council for Namibia to assist the council in implementing as much of its mandate as is practical and possible....."
- Strong support for congressional legislation governing American corporations that operate in Namibia. This legislation should seek to bring about a more just economic order in Namibia and overcome racial discrimination which affects black workers adversely in employment practices, wage scales and working conditions...."

The Lutheran statement was signed by nine leaders of the Lutheran Council, the American Lutheran Church, the Lutheran Church in America and the Lutheran Church-Missouri Synod.



UNITED NATIONS
SECURITY
COUNCIL



Distr.
GENERAL

S/RES/366 (1974)
17 December 1974

RESOLUTION 366 (1974)

Adopted by the Security Council at its 1811th meeting
on 17 December 1974

The Security Council,

Recalling General Assembly resolution 2145 (XXI) of 27 October 1966, which terminated South Africa's mandate over the Territory of Namibia, and resolution 2248 (S-V) of 1967, which established a United Nations Council for Namibia, as well as all other subsequent resolutions on Namibia, in particular resolution 3295 (XXIX) of 13 December 1974,

Recalling Security Council resolutions 245 (1968) of 25 January and 246 (1968) of 14 March 1968, 264 (1969) of 20 March and 269 (1969) of 12 August 1969, 276 (1970) of 30 January, 282 (1970) of 23 July, 283 (1970) and 284 (1970) of 29 July 1970, 300 (1971) of 12 October and 301 (1971) of 20 October 1971 and 310 (1972) of 4 February 1972, which confirmed General Assembly decisions,

Recalling the advisory opinion of the International Court of Justice of 21 June 1971 that South Africa is under obligation to withdraw its presence from the Territory,

Concerned about South Africa's continued illegal occupation of Namibia and its persistent refusal to comply with resolutions and decisions of the General Assembly and the Security Council, as well as the advisory opinion of the International Court of Justice of 21 June 1971,

Gravely concerned at South Africa's brutal repression of the Namibian people and its persistent violation of their human rights, as well as its efforts to destroy the national unity and territorial integrity of Namibia,

1. Condemns the continued illegal occupation of the Territory of Namibia by South Africa;
2. Condemns the illegal and arbitrary application by South Africa of racially discriminatory and repressive laws and practices in Namibia;
3. Demands that South Africa make a solemn declaration that it will comply with the resolutions and decisions of the United Nations and the advisory opinion

of the International Court of Justice of 21 June 1971 in regard to Namibia and that it recognizes the territorial integrity and unity of Namibia as a nation, such declaration to be addressed to the Security Council of the United Nations;

4. Demands that South Africa take the necessary steps to effect the withdrawal, in accordance with resolutions 264 (1969) and 269 (1969), of its illegal administration maintained in Namibia and to transfer power to the people of Namibia with the assistance of the United Nations;

5. Demands further that South Africa, pending the transfer of powers provided for in the preceding paragraph:

(a) Comply fully in spirit and in practice with the provisions of the Universal Declaration of Human Rights;

(b) Release all Namibian political prisoners, including those imprisoned or detained in connexion with offences under so-called internal security laws, whether such Namibians have been charged or tried or are held without charge and whether held in Namibia or South Africa;

(c) Abolish the application in Namibia of all racially discriminatory and politically repressive laws and practices, particularly bantustans and homelands;

(d) Accord unconditionally to all Namibians currently in exile for political reasons full facilities for return to their country without risk of arrest, detention, intimidation or imprisonment;

6. Decides to remain seized of the matter and to meet on or before 30 May 1975 for the purpose of reviewing South Africa's compliance with the terms of this resolution and, in the event of non-compliance by South Africa, for the purpose of considering the appropriate measures to be taken under the Charter.

BLACK RENAISSANCE CONVENTION

Three hundred African, Coloured and Indian South Africans met at the Black Renaissance Convention at St. Peter's Roman Catholic Seminary in Hammanskraal in the Transvaal from 13 to 16 December 1974.

This first meeting of its kind declared, according to a report of the Ecumenical News Service of the South African Council of Churches, that legalized racism in South Africa was a threat to world peace and called upon all the countries of the world to withdraw all military, economic, manpower, educational and cultural support from the country.

The Convention's aims were: a) Black Solidarity for total liberation; b) to articulate Black People's aspirations; c) to acknowledge existing Black organizations and give moral support for the liberation of Black People; d) outline an action program for Black liberation.

The Convention's opening Declaration said: "We dedicate ourselves toward striving for a totally united and democratic South Africa free from all forms of oppression and exploitation. A society in which all people participate fully in the Government of the country through the medium of one man, one vote. A society in which there is an equitable distribution of wealth and an anti-racist society."

The Declaration called upon "our people and all their organisations to organise their efforts towards securing the release of all political prisoners, detainees and the banned people".

A resolution stated: "We express our shock and dismay at the expropriation of the Federal Theological Seminary in Alice and call upon the Black community to fight for the continued survival of this institution."

The Convention noted:

- " - that the great majority of Black people are workers.
- that besides being discriminated against, the workers also suffer the most blatant forms of exploitation.
- that the wages that workers receive are far below the breadline and they are therefore frustrated in the attempt to use their bargaining power, therefore resolve that:
 - the Government immediately recognise African Trade Unions;
 - the need for workers to organise themselves into trade unions free from Government interference."

Episcopal Churchmen for South Africa sent the following message to the Black Renaissance Convention:

"We send our love and greetings to you and to all assembled for the Black Renaissance Convention 13th to 16th December. This historic event is of major importance in the course of the ceaseless struggle by mankind to achieve peace, justice and freedom. Your gathering means very much for you all, and it does for us far across the world: no one of us is free until all are free."

NAMIBIA INTERNATIONAL PEACE CENTRE

Colin O'Brien Winter, Bishop of Damaraland-in-Exile, on 19 December 1974, saw the fruition of a concept he has nurtured even before he was expelled from Namibia in March, 1972, the Namibia International Peace Centre.

The centre is sited in a real medieval abbey which has not been put to similar use since Henry VIII dissolved the monasteries four centuries ago. The rambling structure in the village of Sutton Courtenay in the neighborhood of Oxford, will be a place where Namibian students, themselves in exile, can prepare for the day their country is free.

Bishop Winter spoke at the formal opening ceremony. "Looking to future, a free Namibia is going to need all the skilled doctors, nurses, and teachers and technicians that it can obtain from its many friends throughout the world. We have a massive task ahead of us in nation-building, but as Namibians, we are not daunted; we face the future with great confidence. Africa has vision; Namibia possesses talent in her emerging people. It has political leadership and sagacity to build a free society in which all Namibians can develop their talents, work together for the common good and live together in peace, in trust and in mutual respect. The task of building this just society in Namibia cannot be put off indefinitely....."

"In Namibia today, the one factor that inhibits meaningful contact among the races is that of fear.... Unless there is contact, unless there is discussion, unless there is immediate action to remove the yoke of oppression from the backs of black people, then another racial war is inevitable. I know from my dealings with them that black leaders wish to avoid this if it is at all possible, but they are prepared to die to attain the freedom of their country. They want to see removed the massive sufferings and indignities which assault the greater part of our people. They have spent many long years in exile working and striving for a Namibia where there is no oppression or exploitation. Nothing less than this, total liberty, will suffice them. These courageous men and women whether in exile or held prisoners in South African gaols or suffering torture in Namibian prisons are not racists. They have seen and suffered from racism in all its ugly forms and they reject it totally. They are men and women inspired by a vision of a free Namibia and as such I admire and trust them. Further, I have not the slightest fear of returning to a liberated Namibia to be governed by black majority rule, as most surely, one day, I will return. My family, my staff and I look forward to that day with great yearning....."

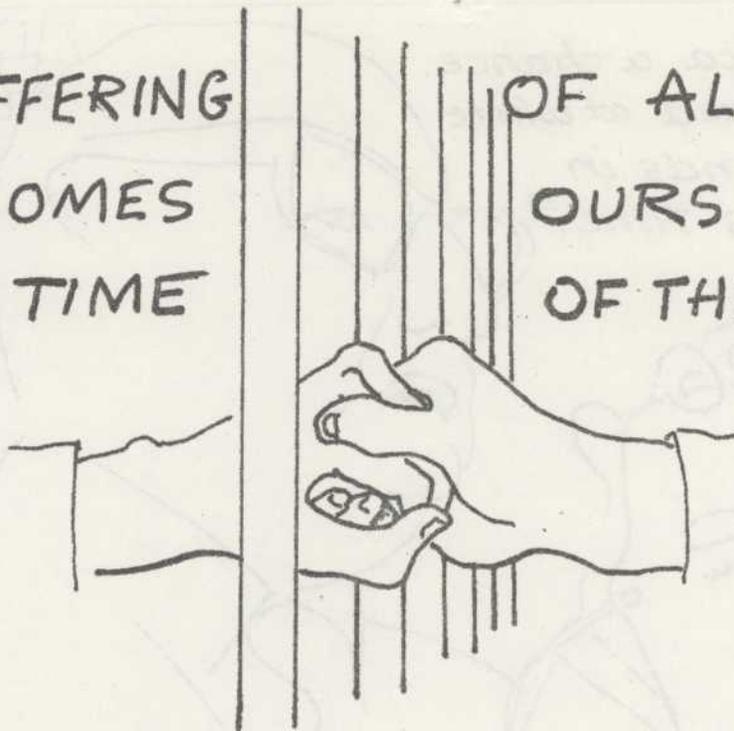
CANON MICHAEL SCOTT

The Rev. Michael Scott, the Anglican priest who for 30 years has spoken and witnessed for Namibian independence, was created an honorary canon of St. George's Cathedral, Windhoek, by the exiled Bishop of Damaraland, Colin O'Brien Winter, at the Christmas Eve midnight mass at St. Mary's Church in Oxford.

Father Scott's tireless work for Namibian freedom goes back to the beginning of the United Nations, and his total identification with the poor and oppressed led to his rejection by some of the Anglican Church's hierarchy. Father Scott has for over two decades been prohibited from entering South Africa and Namibia.

THE SUFFERING
BECOMES
AS THE TIME

OF ALL
OURS
OF THE CRUCIFIXION
NEARS



LENT 1975

The hundreds of Namibians, Zimbabweans and South Africans imprisoned or detained by the Vorster and Smith regimes are the focus of a renewed world-wide campaign calling for their release.

Amid all the talk of 'detente' in Southern Africa, Smith has set free only a score of African leaders - Vorster none. The roster of political prisoners includes ordinary men and women as well as distinguished citizens any country would be proud to accept as leaders.

Nelson Mandela of the African National Congress serves a life sentence on Robben Island; Ms Winnie Mandela is doubly separated from her husband: she is under a banning order. Ahmed Kathrada, former president of the Indian Youth Congress, is similarly working out a lifetime on Robben Island. Ms Dorothy Nyembe sits through a 15-year term in the Barberton Womens Prison. Abram Fischer, 67-year-old former head of the South African Communist Party, who was sentenced to life in 1966, is dying of cancer - under guard in a Pretoria hospital; an effort in South Africa to have Fischer's sentence commuted (even Dr. Christiaan Barnard supported the move) brought these words from Vorster: "Not while I'm alive".

These are but a few of those suffering solely because of their dedicated opposition to apartheid and the Southern African police states.

We invite you to join this campaign by communicating with a prisoner or with her or his family, or by drawing public attention to their plight and attempting to secure their release. Such contact and any efforts may be difficult. This flows from dealing with totalitarianism.

Write ECOSA for the name and a short biography of a prisoner, with information how to proceed:

EPISCOPAL CHURCHMEN FOR SOUTH AFRICA
14 West 11th Street, New York, N.Y. 10011

PHONE: (212) 477-0066

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