

"AN EXTRA DAY OF APARTHEID IS AN EXTRA DAY TOO LONG"

Dear Brothers/Sisters,

It is a matter of great honour and happiness to our people to inform you that on the 27th - 29th March, 1987 the African National Congress of South Africa together with foci of peace, freedom and social progress all over the world has established the inter-faith chaplaincy whose first and foremost task is to minister to the spiritual needs of the ANC religious community in exile.

The inter-faith Chaplaincy will work with, and co-operate with all South African religious organisations, denominations and institutions towards a fruitful and divine religious witness in South Africa, as the "Evangelical Witness" and the "KAIROS DOCUMENT" have already set the pace.

"The present crisis challenges the whole Church to move beyond a mere 'ambulance ministry' to a ministry of involvement and participation".

We express our profound gratitude to your church, to the christian and religious communities in your country for identifying with the genuine aspirations of our people. The various activities mounted by religious people all over the world for the total isolation of the racist regime of South Africa are a source of courage and strength to our people.

It is the part of the proven history of the ANC that among

its founding fathers and early leaders are to be found such true Christians as Rev. John Dube, first president of the ANC, Minister of the Congregational Church, S.M. Makgatho, second president of the ANC Methodist leader and lay preacher; Rev. Z.R. Mahabane, third president of the ANC, Minister of the Methodist Church Rev. W.B. Rubusana, one of the four vice-Chairman of the Congregational Union of South Africa, and Rev. J.T. Gumede the fourth president of the ANC.

These great sons of our people and those who followed in their footsteps, saw clearly that their own efforts to secure human fulfilment and salvation lay also in their active involvement in the struggle for national liberation.

True Christians and religious people in our country today are realising that as long as apartheid exist in our unhappy land, meaningful change is totally impossible. Thus ministers of religion, Church leaders, religious activists are identifying themselves with the cause of the oppressed and are challenging the racist Pretorian regime and its oppressive machinery of terror. They rally in their thousands to the call of the ANC to join with other patriots to mobilise the masses of the people, including millions of believers, to engage in the struggle for a democratic South Africa based on the noble ideals enshrined in the Freedom Charter.

Our people are suffering

massive violations of their fundamental human rights. The racist regime is committing genocide against our people. Jesus Christ is being crucified in the streets of the White Great Babylon. Millions are forced to endure conditions of poverty and degradation so that a tiny minority can engage in unlimited personal and financial speculation.

We are however more determined to make the sacrifices that the situation demands of us and we believe that peace and brotherhood in our country can only be realised after the total destruction of the racist Pretoria regime.

We wish to invite your Church and the whole Christian and Religious communities in your countries to join our struggling masses and be political partners in this just and holy political war of ours. We further kindly request your Church or religious formations to render us the necessary humanitarian support to enable us to successfully our intended programme of action.

We are confident that Christians and Religious people all over the world will engage in further activities in support of the just cause of our people now and beyond victory.

The Lord of Hosts, through His humble servant, has spoken.

In His Service,
Yours In Christ,
Rev. Gqiba F. Fumie
(ANC CHAPLAIN)

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"These God-given human freedoms we will fight for, side by side, throughout our lives, until we have once and for all, destroyed what is not of God - Racism."

Let all those who have ears hear. The ball is in your court. Thus says the Lord.

CLARION CALL TO WORLD CHRISTIAN COMMUNITY

THE masses of our people and their vanguard Organisation, A.N.C. will both stand stronger if the rest of the world community stands with us and is actively engaged in

striving to accomplish the following programme:

increase moral and material support to the African National Congress and other patriotic forces of our country, for the trans-

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"I WAS BAPTISED AND BROUGHT UP AS A CHRISTIAN, EDUCATED IN CHRISTIAN SCHOOLS AND, I DEVELOPED A STRONG ATTACHMENT TO THE CHRISTIAN FAITH."

220/82: Nelson Mandela.

Dear Sheikh Gabier,

As a member of the Methodist Church of South Africa, I was baptised and brought up as a Christian, educated in christian schools and, at an early age, I developed a strong attachment to the christian faith.

During my long term of imprisonment, I and my fellow prisoners received tremendous support and encouragement from the Christian churches. The new trend that the church, as opposed to the isolated actions of individual clergymen, should be in the forefront of the struggle for self-expression and justice, and the elevation of Blacks (i.e. Africans, Coloureds and Indians) to positions of authority in the Church have, in terms of our unique situation turned christianity into a militant doctrine, and the institution itself into a powerful force and natural ally of all those who are involved in that struggle. These developments have made the Church more aware of the evils of lack of opportunity, poverty, malnutrition and, as a result more acceptable to the masses of our people.

Until I was 23 years of age I lived, like most of us in those days, in a homogeneous social environment. Although I knew vaguely of the existence of other religions, I never even seriously thought about them. Then in the early forties I found myself working closely with members of other population groups, and discovered that these religions were as great as and, in some cases even older than Christianity, with equally magnificent achievements in the field of human rights, education and

welfare.

I found that men like Mauloi Cachalia, Nana Sita and a host of others were fine and forceful personalities as eminent for virtue as any Christian. I must add that it was Mauloi Cachalia who first outlined to me the basic tenets of Islam and the history and achievements of the University of Ibadan.

Later I became an admirer of Dr Abdurahman, the far-sighted pioneer who raised the question of Black unity with unrivalled dedication as far back as the Twenties. I never met Imam Haroun but heard many good things about him. Imam Bassier visited us regularly on Robben Island and, at the time of my transfer to this place, his services were enjoying ever-growing support. Having listened to him there, I consider it regrettable that there should be no Moslem priest visiting us in this prison. The support we got as prisoners from the Christian churches was not greater than the support and encouragement we were given by our Moslem and Hindu communities.

I should have indicated that my 1962 African Tour opened my eyes even wide and I gained a deeper insight into the principals and influence of Islam on our continent. Although I have no authentic statistics on the matter, my three months tour of the Arab States in North Africa from Egypt to Morocco, and my visits to Mali, Guinea and Nigeria gave me the impression that on this continent there were more Moslems than Christians.

But I must return to the domestic scene and inform you that on the Island I

literally harassed the Commanding Officer for permission to visit Sheikh Mautiva's Kramat. Permission was granted only in 1977. That is the day which I will not easily forget. Symbols and monuments especially those which represent great movements or national heroes can move one beyond words. My fellow prisoners and I spent more than an hour in the shrine and we came out feeling proud and happy that we were able to pay our respect to so great a fighter as Sheikh Mautiva.

Unfortunately, there was nobody among us who was well-versed in Islam to explain to us the significance of the Arheles, signs and symbols inside and outside the Kramat. Our knowledge would have been considerably enriched.

In conclusion, I want to point out that there are two evils which have confronted society right down the centuries. These are wars, on the one hand, and lack of opportunity and disparities in wealth, on the other. Those whose primary concern is the elimination of these evils tend to judge all ideas, spiritual and otherwise, and all social institutions on the extent to which they contribute towards the removal of these evils. In my current situation I cannot express myself fully and frankly except to let you know that I consider the Moslem Judicial Council to be fully committed to the elimination of these evils. This is the reason why the MJC is an inspiration to us all.

Fondest regards to you, Sheikh Mohammed to all the members of the MJC.

Yours Sincerely,
N.R.D. MANDELA.