

AUG 11 1989

THE WINDSOR STAR / FINAL
 THE WHIG-STANDARD / FIRST
 THE LONDON FREE PRESS / FIRST
 THE SAULT STAR
 THE HAMILTON SPECTATOR

120
 121
 122
 124
 125

Code 7,15
 Page 29

South African economy and that if appropriate new sanctions were applied they would not only hurt the ruling white minority, but also help to create jobs for the black majority.

The churches, in their letter to external affairs, urged the government to back the major recommendations of the report.

The ministers have also agreed to consider the report recommending further sanctions, but Mr. Clark has said that he does not see Canada implementing additional trade sanctions "in the near future."

The churches consider their role in the South African debate a crucial and justified one.

Mr. Kirkwood said that the apartheid issue is important to the church because it involves two different interpretations of the Bible.

"It is a major issue for the church because the Afrikaners are saying the Bible says we should be separate," said Mr. Kirkwood.

Frank Halligan, a teacher at Regopolis-Notre Dame High School and a member of the Catholic Organization for Development and Peace in the Kingston diocese, describes South Africa as a "justice issue." He said that the Development and Peace committee has mounted a campaign entitled: Southern Africa Under Siege in their fall action programs for the last two years.

He said that there are people in the Development and Peace committee for whom "It is a justice issue — the awareness is very strong that the churches should be involved and the government should be aware" of their position.

At the 1982 conference in Ottawa of World Alliance of Reform Churches, chaired by South African activist Rev. Allan Boesak, apartheid was declared a heresy. This declaration gave Canadian church-goers a theological point of view from which to understand the policies in South Africa, said Mr. Kirkwood.

In a similar move two years later, the United Church of Canada, labelled apartheid a heresy and said that the South African laws of racial segregation constituted a theological issue with political consequences, said Mr. Kirkwood.

THIS move created an interesting situation for the United Church. In the same year, the church increased its funding of the outlawed African National Congress, an anti-apartheid organization that has sanctioned violence as a means to combat the South African government. The pro-violence stand of the ANC did cause some problems within the church, said Mr. Kirkwood, but the Canadian body, describing South Africa as an "unusual and drastic situation," said that while it did not recommend violence, it understood the group's use of it in this case.

At the 1986 meeting of the General Council of the United Church, after a stormy debate the national body of the church decided to divest its assets from companies doing business in South Africa and this year has called for the government to implement full economic sanctions against the South African government, said Mr. Kirkwood.

He acknowledged that there has been some backlash from members against the church's stance, but he said that he believes that the United Church congregations almost exclusively support the General Council's stance and are united in their opposition to the South African regime.

He is uncertain of the effect of campaigns such as the one mounted in the late 1970s to move money out of any Canadian bank giving loans to South Africa, but said that apartheid is perhaps the best known social justice issue among those that the church is promoting.

"The church's campaign not only sought to educate the congregations but brought them into the advocacy movement as well by getting them to write letters to the government and to South African detainees and their families.

The importance of the detainees' letters, said Mr. Kirkwood, is "the sign of solidarity and support that it sends to the people who are struggling."

Mr. Kenny, of Coalition on Africa, said that he feels confident in saying that Canadians in the pews are aware of the issues involved in South Africa.

However, local evidence shows that there is perhaps less activity on the issue than is presumed at the national and coalition level.

While people such as Mr. Halligan have been involved in the Development and Peace action programs that sent more than 100,000 letters from across Canada to the federal government asking it to increase its pressure on South Africa, other church-goers are less aware and involved in the anti-apartheid campaign.

LINCOLN Bryant, minister at St. Andrew's Presbyterian Church at Princess and Clergy streets, said that he finds out most of his information about the national church's activities through the media.

"Within most congregations the individual people are not very much aware of what the [national] church is saying [on South Africa]," he said, adding that he sees the church's role as one of providing information to the members so that they may make their own decisions.

"Virtually everyone would have some degree of condemnation of apartheid," he said, adding that there would still be "a fair range of opinion on whether sanctions are the way to go."

The Presbyterian Church, which is a member of the Canadian Council of Churches, first denounced South African policies at its General Assembly in 1972. This year, the Presbyterian assembly called for a move to comprehensive economic sanctions.

Christopher Levan, a professor of ethics at Queen's University Theological College, said that while most United Church congregations support the stance of the national church, they usually do not follow it up with action.

2/A

162