

27th January, 1981.

The Provincial Secretary,
P.O. Box 1932,
CAPE TOWN. 8000.

Dear Mr. Woolacot,

re: PEACE WORKSHOP

On Revd. Baldwin Moseki's advice I am sending you the account from the Thokozu Church Centre, for board and tuition fees. May I ask you to pay the account to the Centre please.

I am also enclosing a claim form for travelling expenses which is self-explanatory. I provided transport for another participant in this workshop. I hope this information is sufficient, if not please advise me accordingly.

Yours sincerely,

P.C. KERCHHOFF

P.S. Costs if journey were undertaken by S.A.R.

<u>S.A.R. Fare</u> Pietermaritzburg to Breyten & Return	64-10	First Class
(Duration of journey \pm 21 hours)	(42-35)	Second Class
<u>Bed</u>	2-40	
<u>Meals</u>	9-25	
<u>S.A.R. Bus</u> Breyten to Mbabane & return	10-65	



Center for Peaceful Change, Stopher Hall, Kent State University, Kent OH 44242 (216)-672-3143

YES! I want to join COPRED.
My check for dues is enclosed.

- | | | |
|---------------------------------------|-------------|------|
| | | 1981 |
| <input type="checkbox"/> Institutions | \$50.00* | \$65 |
| <input type="checkbox"/> Foundations | \$100.00* | |
| Individuals | | |
| <input type="checkbox"/> Low Income | \$7.50** | \$10 |
| <input type="checkbox"/> Basic | \$15.00** | \$20 |
| <input type="checkbox"/> Contributing | \$50.00** | |
| <input type="checkbox"/> Sustaining | \$100.00** | |
| <input type="checkbox"/> Sponsoring | \$1000.00** | |

Includes *\$8.00 or **\$3.00 for
Peace and Change subscription
(In 1981 will average \$7.50
per member overall.)

Please put me in touch with
Networks and Task Forces:

- Networks:
- Peace Action (PAN)
 - Primary/Secondary Peace Education (PEN)
 - Radical Perspectives (RPN)
 - Religion and Ethics (REN)
 - University Peace Studies (UPN)
 - Research Utilization (RUN)

- Task Forces:
- Arts for Peace
 - Media and Peace

Name _____

Institution _____

Office Address * _____

Phone () _____

Home Address * _____

Phone () _____

*Check preference for mailing.
PLEASE PRINT PLAINLY!

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Neil Katz, Syracuse University, Vice Chairperson
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RUN: Leonard Gambrell
Dept. of Political Science
University of Wisconsin/
Eau Claire
Eau Claire WI 54701

Arts for Peace: Kay Wendt
918 E. Fairchild
Iowa City IA 52240

Media and Peace: Valerie Restivo
Trumbull Rd.
Shaftsbury VT 05262

File - CO Feb 1981

On the reverse side of this letter is a poem which sums up the peacemaker's role ...
thank you, Esther Gourley.

Please write to Richard at his home address:

"Maranatha", P.O. Box 346, KEMPTON PARK
1620

12th February, 1981

"For ye shall go out with joy, and be led forth with peace" Isaiah 55:12

Dear friends,

FEBRUARY means an "open door" for Richard after a year of incarceration and we are writing this letter to draw you into our experience of joy and gratitude to God as we travel down to Tempe Military Detention Barracks shortly to meet Richard as he comes out of prison.

The year of detention has been "glory" as well as a deep valley experience for Richard and for all of us. "Be still and know that I am God": this word "know" means experience in every-day life and that is exactly what has happened. The theory of God's Word and His promises of His Presence, help in trouble, guidance and fulfillment have been translated into the reality of "knowing" through experiencing all these wonderful blessings.

Last month we wrote again to the military authorities to renew our plea that Richard be given some form of alternative service in order to render his period of National Service to the people of this country. We have received a letter in reply that there is no provision in the Law for such service...and the proposal "cannot be entertained". Legally this means even after all that has happened this year, that Richard can be called up again and this to recur until he is 65, with court martials, sentences and imprisonment. We believe with a deep and sure faith that the Spirit of God, the Spirit of Peace, is at work in the hearts and minds of those who have secular "government" over Richard and that eventually alternative service for genuine conscientious objectors will become fact and law. There will obviously have to be safeguards to ensure that only men of sincere conviction be granted this alternative opportunity. These safeguards are in use in other countries and by instituting a careful screening system in South Africa the fear of such a law "opening the floodgates" to men who want to opt out of national service would be allayed. The Prime Minister mentioned this problem to us in his letter last year. We will continue making presentations to the authorities to achieve this accommodation regarding alternative service and we are deeply grateful for your continued prayers and support.

We felt surrounded by your love and prayers over Christmas time as letters and cards flooded in from all over the world, expressing support and concern for Richard and indeed, for our whole family. Only last week we received a package from Scotland with over 1 000 signatures to a letter of support for our representations to the Government and military authorities for the introduction of approved alternative service for genuine conscientious objectors. At this stage it may be valuable if you would write a letter to the address given below, from the basis of Christian concern, urging the Government to give serious consideration to this important matter of alternative service for men who cannot do their national service within the military system, yet who, as citizens of this country, wish to do national service under civilian direction. Your letters should be addressed to: The Minister of Defence, General Magnus Malan, House of Assembly, Cape Town, 8000, South Africa.

Christmas Day was special to us...strange to spend the day in prison! For this reason the sense of joy and fellowship and deep gratitude to God for sending Jesus Christ into this world to set people free, was given an extra dimension. For this one day Richard was allowed to receive visitors other than his immediate family and several dear folks managed to join us during the course of the day -- a representation of all you wonderful people who have become very dear to us through your love and concern during this year. Richard has made many friends among the lads at Tempe Detention Barracks and feels a heart's concern for his fellow conscientious objectors who are still completing long sentences. He plans to continue his Bachelor of Theology degree studies and visit his many friends around the country to say a personal "thank you" for the support in prayer and in letters and cards he has received this year.

With warm love: may God bless you from
DOJO (Dorothy and John Steele)

And it was the year 1980, and it was the beginning of a New Age,
and war clouds hung on the horizon of many countries.
Terrorism was the fashion, and oppression---imprisonment without
trial, torture, disappearance of loved ones from the face
of the Earth.

Wars and rumors of wars.

Refugees, hunger stalking them with slow, sure stealth.
Missiles faced missiles across artificial national borders.

The children of God were angry with each other.

Pride raged wildly among them to be the biggest, the best,
number one in Armaments and Global Respect.

And among the warriors and the supporting taxpayers
strode a lone figure called Peace.

She carried a basket of rose petals in her hand and
with movements of Grace she scattered the petals
along the path of the angry people.

But they saw her not and trampled the bruised petals
into the ground of Hate.

A finger wrote on the wall THOU SHALT NOT KILL
and it was written by the hand of God.

The authorities had a works crew scrub the face of the wall,
for graffiti was troublesome.

But the image would not fade.

It spoke out more strongly than before.

THOU SHALT NOT KILL.

And the son of God and of Man walked on the crests of the
waves of Fear and he stretched out his arms to embrace
the multitudes in Love.

But they shrank from his touch, for to follow Him demanded
much Courage.

And they chose instead to erect a nuclear altar on which
they worshiped a golden calf called Military Might.

And on the altar of War they slew their sacrificial lambs...
the son of God was first and then another and then
another, until in the people's frenzy all their young
men lay dead at the foot of the altar.

So they reached out to their fair young women and their
blood, too, mingled with His blood until the Earth was
flooded with Death.

And God walked on the face of the Earth and He knelt beside
His slain Sons and Daughters and gently He gathered them
to His breast and He wept.

And it was the year 1980, and it was the beginning of a New Age,
and Hope hung on the horizon of the World.

And a handful of the faithful disciples, raised their eyes to the
dawn while they praised the Living God with their songs.

And the songs they sang were of Love and Faith and Trust in God's
promise to be with them always, even to the End of the Age.

And they placed their arms around one another and with Love
they encircled the people who shivered in Fear.

It was the dawn of a New Age and it was glorious,
For Love walked the face of the Earth.

And the people trembled no more with Fear

For it had vanished before the Strength of Faithful Discipleship.

Esther Sawley

THOKOZA Church Centre

P.O. Box 329 342
Mbabane
Swaziland
Phone - 42805

15 May, 1981

Peacemaker Participants

Dear friends:

Greetings to all of you! I have thought of you many times since January, and especially as I prepared materials for posting.

In a separate package you are to receive four papers by Dr. Goba and Dr. Keeney's book, Lordship as Servanthood. These were scheduled to be in your hands during the seminar but cholera and slow mail from the U.S. kept that from happening. Dr. Goba continues to send his regrets for not being able to share with us in person. Also included is a sermon by Dr. Martin Luther King. Soon after the seminar someone read this in our church. I decided it was so fitting that you would want to hear it too. Hopefully as you read these things they will continue to equip you in peacemaking efforts. (The packages were posted this morning. Please tell us if you do not receive yours in a reasonable length of time.)

Following strong encouragement from you, we have scheduled a second Peacemaker Seminar for 28 December, 1981 through 7 January, 1982. This will again be held at Thokoza. We will send advance information to the persons you suggested on the evaluation forms. If you have other persons to recommend, send us their names and addresses or have them contact us.

Our family just returned from a trip to Zimbabwe. We had chance to be with Bishop Ndlovu, Kirk Moyo, and Kath Fisher. Four nights we stayed next to the Bishop's house. Anne was in Durban before that and visited Thembi Dlamini and Jeremy Routledge. Peacemaker has enlarged our family!

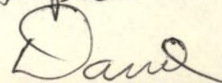
Shalom,


Darrel Hostetler

Peter —

Received the PACSA materials yesterday.
Thank you very much. Hope you enjoy
the materials and the pictures. Only the
two Peters had individual shots. Maybe the
Name helps.

May God continue to strengthen you
in the cause of peace.



Dear Friends,

It is marvellous to be home, to be in a warm, accepting environment once again. Thank you all for your concern and faithful support for me and my family while I was in Detention Barracks. Hardly a day would go by without there being some card or letter for me in the post -- all in all I received over 1 400 pieces of mail during my twelve month stay. Besides the enrichment your letters and cards (I liked them especially because of the pictures) brought me, I am sure they were also a great witness for peace to those military authorities who read them all first.

Some reflections of and learnings from my year behind bars and barbed wire:

* For all the heartache of being physically separated from the everyday love of my friends and family; the frustration of not being able to do "normal" things like listen to music, eat yogurt, walk through town, chat with new people; the pain of being constantly surrounded by the harshness of the military Machine...this was a growth year for me. I am greatly enriched through what I learned in that experience about myself, about God, about my relation to Him, to my fellow beings and to creation as a whole.

* I was deeply touched by the sense of brotherhood I felt with my fellow prisoners, a solidarity in shared oppression which eclipsed personal differences. Through being open to one another, we kept burning the flame of love and caring even though prison ugliness sought to stamp it out.

* Gardening full-time (7.00am - 4.00pm weekdays) was a very positive experience for me. Through it I developed new skills, but appreciated it most for its therapeutic value.

Gardening allowed me to express myself in a creative manner and was a practical involvement for me in life-giving activities (in contrast with the destructive process of military training going on around me). Being intimately involved in the processes of nature was particularly meaningful to me because of my respect for all forms of life arising from my vegetarian-pacifist principles. Mostly I worked on my own which allowed me plenty of time each day for reflection and meditation as I worked. I came to treasure the spaciousness of free-flowing thoughts this allowed me.

* "It is exciting to now experience the actuality of what before was largely theoretical for me -- to be concretising theory and refining it. It is a joy to actually be obedient to Christ in His way of love and gentleness. It feels very good indeed to say 'I love my neighbour' and to do it by refusing to participate in war or training for war. My vegetarianism, too, is a way in which each day I live out the principle of Reverence For Life which I so firmly believe in. Thus, even in the midst of the psychological, emotional and physical pressures and tensions I do experience in this situation, I am deeply at peace within myself and with those around me because of the congruence between my beliefs and actions in this instance, and the knowledge that by my non-cooperation with war structures, I am lowering the general level of violence in our world even if only by an infinitesimal degree." (Written in a letter home, November 1980)

* I have learned that it is not enough to merely verbally espouse a position or point of view (even though it may, in fact, be a good one) and expect it to be listened to and accepted at face value. For it to be credible and influential, the point of view must be personally embodied, i.e. given practical, lifestyle support. It is the day-to-day living out of our beliefs which carry weight and have moral authority.

Was it worth it? Yes, indeed, for the following reasons:

1) I have grown in maturity; 2) I was able to practice a very real, caring ministry in the DB amongst my fellow prisoners; 3) Peter's and my stand challenged the wider public to seriously consider the issues of violence and nonviolence, justice and injustice; 4) Our stand pushed the military's boundaries as regards recognition of COs outward and nibbled away at the government's seemingly monolithic parameters as regards recognition in law of CO as a human right.

If anything, my experience last year deepened my belief in and commitment to the path of Christian pacifism. Through my firsthand observation in the DB environment of the dehumanising effects on people of violence, and through my own experience of the psychological violence, amongst other things, of solitary confinement, my conclusion is that, for me, as a footstep-follower of Jesus Christ, violence in whatever form and in whatever way it may be used, is bad and wrong. It is bad because dehumanisation, death and destruction cannot ever be good. It is wrong because it is antithetical to God's command to love all people with an unselfish, sacrificial love. Violence harms and destroys life so is an insult to God Who is the Giver of Life and Whose image is reflected in every person who is made. Doing violence contradicts our calling as Christians and humans to be bearers of life and nullifies any claim by the church to be a reconciled and reconciling community. I now believe more firmly than ever that the Christlike way of forgiveness, love, gentleness and servanthood is right and glorifying to God because it allows each person the freedom to grow into the fullness of life which God intends

HOME!

P.O.Box 346

Kempton Park

1620

Sunday 17 May '81.

May 51
File Co

for us, and is the true way to meaningful, constructive human relationships and a genuinely peaceful and just society.

Needless to say, I was very grateful when, in August last year, Peter Moll and I were finally officially recognised as COs even if this was merely on an administrative level. (The recognition did not change our legal status: we are still liable for further call-ups). I think this recognition came about largely through four factors: 1) deputations to the relevant military and civil authorities undertaken in a spirit of love; 2) the persistent championing of the CO cause in a public way by various groups and individuals; 3) the powerful physical witness on the part of COs in prison (Peter, myself and all the Jehovah's Witnesses and others of accepted 'peace' churches) who stood up to the military's attempts at coercion and brainwashing; 4) prayer and faith that God is not aloof but is active in the world in order to bring it to conformity with His will. I believe, too, that credit must be given to the military authorities for changing their attitude, a choice which I believe was not only motivated by strategic considerations, but also by human response to the need for goodness. I feel that this small but significant move on their part indicates that they have the potential to move all the way to the introduction of a viable alternative form of service.

In the three months since my release on 23 February, I have travelled widely in Southern Africa, sharing my experiences with others and learning from their's. In terms of communication, there is nothing to beat a good, solid hug and a face to face chat over coffee! I hitchiked all the way, logging a total of about 7 000 kilometres. I thoroughly enjoyed the freedom of moving when and where I chose to.

It is very exciting and a great relief to be out of DB, and my experience of tangibly relating to family and friends once again has been very positive, but it is also rather traumatic adjusting from prison to civilian life again. The most difficult adjustment is that from the mode of "being" to that of "doing". All of a sudden I found it was not enough to just spread myself in the now, but I had to take decisions and make plans and then remember to do what I had planned, while at the same time coping with the multiple stimuli of the media, etc. Sometimes, too, I find it hard to focus my mind on one point -- I am used to allowing my thoughts to flow at will. For instance, about six weeks after my release, I went to see my first movie: afterwards I was very disturbed to realise that I could not reflect on the meaning of the film because I could not remember the film sequence chronologically -- I could not hold all the disparate elements in my mind at the same time.

Tomorrow I begin work as an unskilled labourer in a large steel foundry on the outskirts of Johannesburg. Although I will work there for only four weeks, I am sure it will be an interesting experience and will give me some insight at least into working conditions and labour relations in that kind of industry. This is part of my theological studies!

As for the longterm future, there are two considerations:

- 1) I feel strongly called to peacemaking as my life's activity. To me, this means living in a peaceful and just manner on a personal level, and also actively addressing those unjust and inhuman structures in our society which jeopardise the possibility of wholistic peace. At the moment, I feel inadequately prepared in terms of knowledge, skills and experience for undertaking such an onerous task full-time, so am exploring various avenues whereby I can get the disciplined study and training in peace issues (especially in the theory and practice of nonviolence) which I feel I need.
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One last point: a friend of mine, CHARLES YEATS, was sentenced last week by a court martial to twelve months in DB for his CO stand. He is a member of the Anglican Church and has degrees in commerce and business administration. He CO'ed on similar grounds to my own. He, too, offered himself for alternative service. Technically, he is now in the same position as Peter and I were at the beginning of our sentences i.e. unrecognised as a CO, which means that he may be subjected to solitary confinement because of his stand against wearing the military punishment overall, as we were. You can write to him care of his parent's address: P.O. Box 1879, Durban, 4000, South Africa.

* * * * * The struggle for peace and justice continues * * * * *

Yours in the solidarity of love, Richard.

Richard

11 May 81
HOME!
P.O. Box 346
Kempton Park
1420
Sunday 17 May '81

Dear Friends,

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* * * * * The struggle for peace and justice continues * * * * *

Yours in the solidarity of love, Richard.

Richard

P.O. Box 1822

Gaborone

Botswana

81-06-02

Dear Peter,

Greetings. I had always thought of writing to you but due to pressure of work I had no time to write. Anyway how are you progressing with your work? I want to believe that you are managing to achieve your goals.

Everything appears to be alright now that I am on holiday. I have managed to go through that strain of exams. I am still hoping to go to Britain if I succeed but in the event that I fail I am looking forward to meeting you again in Mbabane early next year.

May I just worry you a little bit. I would like to ask you to send me, if you can, some of the photos that we took in Swaziland, most preferably those at Jerry's school.

Hoping to hear from you soon.

Yours in Peace

Nico

NB Keep up the good spirit of attaining peace.
Good Luck

Answered 9.6.81 by airmail PK

Jul. 81



CHURCH OF THE PROVINCE OF CENTRAL AFRICA
The Diocese of Mashonaland

TRAINING TEAM
P.O. BOX U.A. 7
SALISBURY
TELEPHONE 700419

19 June 1981

Dear Peter

January seems ages ago, and I have not communicated with many of you since then, but 'tis my hope that we have all continued with our peacemaking efforts despite our various troubles and tribulations. In February I lost a brother in the Bulawayo uprisings who had been integrated into the National Army. The identification parade was no easy affair - decaying corpses are horrific - anyway we managed to identify him and buried him 10 days after his death in my home village.

Darrel's letter of 15 May seems to carry with it a new challenge for us all - it suggests a re-equipment for us all around the projected dates (28 Dec - 7 Jan). And while that's being processed, I would venture further to say Namibia needs our prayers, so does the whole of Southern Africa and the rest of Africa.

I am still reading Dr Keeney's book as if it were a set-book for an examination! I haven't forgotten about all your contributions and support during our stay at Thokoza and am, no doubt, still GRATEFUL that we were able to meet for the first time from different countries and backgrounds, and studied 'SHALOM' amidst much argument, anxiety, laughter and fellowship, in order that we might apply it to our different situations when we left Mbabane. Methinks there won't be any cholera to worry about and Dr Goba should be with us at the next Seminar! I enclose a cutting of an article I wrote for our Church newspaper, the Link Magazine, which was some attempt to spell out what happened when we was together.

Our Nyasha, the daughter about whom I said lots of things has continued to make great strides in her life. She can now walk five great strides before deciding to use all four, and occasionally we have to fight over who should drive! We hope that soon she will be able to decide which things not to break and which not to push about in the house - and then there shall be peace!

And from Nyasha, Margaret and I, our very best wishes to you all.

S H A L O M

Andrew
Andrew Madziwa

Peter
I'd hoped to communicate earlier and ask for information on your "relocation programme". Have you anything to pass on? I'd be most grateful.
And how's rugby bugger!!!
Regards
Andrew

As mentioned in our last issue I attended the Peacemaker Workshop at Thokoza Centre, Mbabane, Swaziland, from January 3 to 15 this year. We were 32 participants from Botswana, The Cape, Durban, Grahamstown, Johannesburg, Pretoria, Kenya, Lesotho, Mozambique, Namibia, Malawi, Swaziland and Zimbabwe. Our chief speakers were Dr William Keeney from America and the Revd James Moulder from Durban. Dr Boganjalo Goba who was to speak on liberation theology was turned back at Matsapha Airport because he did not have a valid cholera vaccination certificate.

There were three parts to the workshop. Each participant had to express his or her hopes and needs, then we had case studies in which people from different countries were asked to speak on their particular involvement in their own countries.

TOPICS

Topics included the migrant labour situation in Lesotho; the refugee situation in Botswana and Swaziland; the relocation programme in South Africa; the Mennonites; Zimbabwe - before and after the war; and one participant spoke on why he chose to be a conscientious objector. Two films were shown, one on the White Laager, and another on a Generation of Resistance. The third part consisted of seminars.

Bill Keeney spoke on the procedure for peacemaking and said that there are two approaches to this : the personal, philosophical and religious approach, and the technology of peacemaking which involves principles and commitments.

There was a Christian basis for peacemaking as found in Jesus' Sermon on the Mount. We each had a social and political response to situations. Peace was a situation in which one arrived at one's fullest satisfaction. There was no peace without justice. Peace was the absence of violence and conflict, and peacemaking itself was a dynamic process.

FIVE THEMES

He then introduced us to what he called the five themes to do with the Christocentric approach : a) the Servant's stand of Jesus; b) the Cross-bearing and discipleship - the sacrificial law of love must become our first law of life; c) love and reconciliation - Agape - that love which bestowed value on the other person; d) subordination to authorities - human beings are social creatures and being so they must recognise the need for order in society (Rom 13:1-7 was studied to some length); and e) fighting the Lamb's War - the peacemaker's effort must be based on Christ's life and suffering.

Other topics covered included issues facing churches, the definition of violence, principles of non-violence, the technology of non-violence, stages of conflict, intervening roles, just war and rebellion, and conscientious objection.

James Moulder put forward the following questions on the Just War Theory : Who accepts the theory ? Which version of the theory ought we to use ? What do some of the key concepts mean ? What kind of society and what kind of war gave birth to the theory ?

Bill Keeney said the non-violent approach to peacemaking was a costly action because it began with the basic nature of political views. Power was a part of government, and people were only ruled for as long as they wanted to be ruled. Political power was a changing power. Non-violence

involved risks, but it was not an automatic way to beat the opponent, even in defeat participants retained their dignity.

The following are quotations from James Moulder : "What is fundamental about violence in human affairs is that a person is violated. Strictly speaking, violence is the illegitimate or unauthorised use of force to effect decisions against the will or desire of others; it is an act and not the threat of an act. It is a physical attack on others which may result in grievous injury or death. The term does not include - though it may be related to or stem from economic exploitation, property damage, psychological aggression or social conflict."

VIOLENCE

There are three types of violence, personal, legalised and structural. There seems to be no adequate definition of violence, but it is not a reflection of God's will for peace for men.

Peace does not imply the absence of conflict. Some degree of conflict is inevitable and often desirable. Conflict may be a vehicle for enhancing social justice and introducing social change. The problem is not to avoid conflict, but to prevent it from turning into mass destruction.

What then is the church's role in helping bring peace ? Do we realise how often we are anxious to put the world right without first putting our own house in order ? In terms of minimum wages, it transpired that the Church itself in some countries was hardly paying its labourers the minimum wages - are we here guilty of the same offence ? It was said that our denominational tribes which we call "churches" are in themselves a hindrance to bringing about real peace, and perhaps here is another area where the Church is challenged to examine itself in matters of national concern. S H A L O M !

P S - Actual printed copies ran out, and so having mentioned the article I thought it better to type and duplicate it and send you the reproduction.

S H A L O M !

BY AIR MAIL

PAR AVION



Mr Peter Kerchoff
307 Bulwer Street
Pietermaritzburg 3201
R. SA.

DIOCESE OF MASHONALAND
TRAINING TEAM
BOX UA.7, SALISBURY

ZIMBABWE

RDM →
NW

To open slit here

BY AIR MAIL
AIR LETTER
PAR AVION AEROGRAMME

ZOMBA
12 15 PM
15 JULY
1981
MALAWI



Mr. PETER KERCHOFF
307 BULWER ST.
PIETERMARITZBURG, 3201
R.S.A.

← Second fold here →



Sender's name and address

Maxwell Banda
Box 130
Zomba.

AN AIR LETTER SHOULD NOT CONTAIN ANY ENCLOSURE; IF IT DOES IT MAY BE SURCHARGED OR SENT BY ORDINARY MAIL

REPUBLIC OF MALAWI

← First fold here →

Zomba Theological College,
P.O. Box 130,
Zomba,
Malawi.

11th July, 1981

Dear Peter,

So much time has passed since I received your letter. I am sorry I could not write you back in good time. The whole of the past three months I had been tied up with the exams preparation and the exams themselves. These exams were very important and decisive since they determine my going through to the second half of my 4 year course.

Relieved of this burden I write to thank you so much for the materials you sent me. They give me more insight as well as a challenge, in peace making efforts. What a job you are involved in? At times I feel tempted to think this is extremely dangerous and almost impossible to implement. But then there comes more challenges when I ask myself, who if not me will do this job. Praise God that He is the source of our power and in Him we hope. Such situations as you are in seem queer and uninteresting. We need to remember South Africa in our prayers and I think next time we meet we must have a careful study and discussions especially on the situation such as the one you and your friends are working on. There are similar situations in other parts of Africa where the government has development plans and does remove people in the same way. This common problem could be looked at and see if we could share ideas and concern.

I also feel we should have many more participants from such countries as Zambia and Namibia. Equally important is the participation by the students exiled from South Africa. There is quite a lot we learn from these high tempered youths. I think this time it must be help felt to be more realistic in our approach. One other way I feel about this way would be to invite more than one African (Blacks) main speakers such as Bongani Zulu, Goba. I have since read some of his works and find them helpful.

It's sad that I have no friend near me to share more of these peace discussion but in this college I often meet with some of those who are interested, to hear what went on at Thlozoa and what is contained in the many magazines, newsletters and papers I receive from Shalind friends in the world. Keep on supplying us whenever you get more information.

Creetings to Thembi, Victor and Jeremy and many more friends interested in peace making.
Let us make the world a better place for all to live in.
Your brother Maxwell.

Richard's new address please note.
Richard Steele, Detention Barracks,
Tempe Military Base, Private Bag X20599,
Bloemfontein, 9300, South Africa.

"Maranatha" P.O. Box 346,
Kempton Park 1620. 30th July'

"God has done great things whereof
we are glad"

Dear friends,

How we wish this letter could be handwritten to make it more personal because we feel so close to you all -- thank you for caring and helping us, and our boys, carry the load. We find we now have an enormous circle of loving, involved friends ...over 200 in all...in America, Canada, Europe, the United Kingdom and Southern Africa, all committed to holding Richard and Peter up in prayer and doing what they can to increase awareness of the need to accept and recognise genuine conscientious objectors. As a result of this powerful column of prayer we have seen miracles happen. God has held our son in a place of deep serenity even when the pressures and hurt of the military surroundings and recurring solitary confinement has threatened to injure the very balance of his mind. Both Richard and Peter are under the care of military psychiatrists. Dorothy had the joy of a brief chat with Peter recently and he is "holding on" well--and enjoying his stimulating sessions with his psychiatrist. Richard appreciates the fact that he can speak to a professional man who really understands and affirms his person in his position. Solitary confinement can induce a strange "limbo" reaction in the mind. Those of you who know Richard personally will be familiar with his manner of "affirming" people: assuring them they are worthy and respected. Richard wrote to say he had resorted to talking aloud to God "saying very positive things about my own worth as an individual" -- he is consciously not relying on external judgments and criteria but setting his confidence in his own deep-down self "which is really Christ-in-me", he said. In all simplicity Richard said to us: "Today I am being obedient...a footstep follower" He shows the glow and serenity of this spirit of obedience in his face, but also the suffering of a "peacemaker" locked into the war machine...but his spirit is free, praise God.

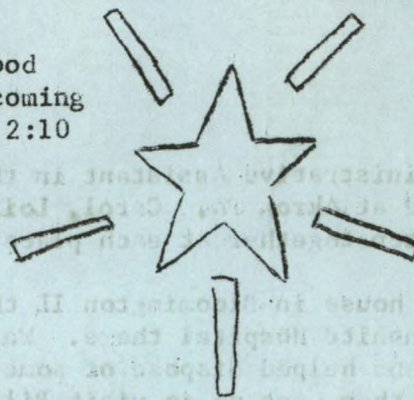
We are sorry to have delayed writing to you for all these weeks but so many things have been happening, but all without finality, that we kept postponing our next letter, hoping to have some definite "news" for you. Important men in high military command with whom we have been dealing are very definitely considering the truth and sincerity of the position being taken up by our lads. Richard has been out of solitary confinement since 30th June and even Peter's most recent sentence to a further 14 days in solitary confinement was not put into force and both boys await some big decision as to their treatment in the future which will be made around about 11th August...keep on praying! Senior military officers visited both boys in their respective prisons recently to discuss the position. Richard described his feelings at this encounter as joyous: "we are now real men...suffering for conscience sake...not statistics" Richard spoke warmly to us of this visit and sensed a sincere intention on the part of his visitors to come to an understanding of his position of obedience to the Voice of God. We are praying with great faith and assurance that this will mean the end of solitary confinement...even recognition of conscientious objector status...even consideration of alternative service and exemption. GOD is able! Peter's mum, Dorothy's sister Beryl is up in Johannesburg on a teacher's training course and the two sisters--or "conscientious objector mums" as we call them, will visit heads of departments in teaching and mental healing institutions to ascertain the possibility of identifying opportunities for alternative service if the Government decides to make this accommodation. Beryl visited Peter and reports that he is "bright and shining, calm, resolved, warm and loving and just fine..." but thin and obviously under a strain. We must report that although the review of Richard's court martial in a magistrate's court in Pretoria was "unsuccessful", information which the legal men discovered has led to the clarification of the position of "free church" conscientious objectors: they are the same as those who are accommodated under the "peace church" section of the Defence Act. Both the Baptist Church and Jehovah's Witnesses have dual tenets: their members may, or may not, participate in war! Young men are taught from Scripture then left to make their own decision before God in conscience. Once again, may we pass some ideas to you for when you write to Richard...and please continue to do so "as an act of faith" as he puts it. He cannot write back so you must just believe that he receives your letters and finds the strength and joy and warmth and capacity to continue his valley experience through them and your commitment to pray for him and for Peter. Please write about your own experiences, thoughts, discoveries in the Scriptures or your daily living, write about your families and what constitutes your day. Please send picture postcards if you can... they open up the outside world to Richard. He sends his warm love and thanks... and so do we. God hold you in His love, from Dorothy and John Steele

(File: Peace Makers Seminars) Feb 82.

'Do not be afraid; I have good news for you: Great joy is coming to the whole people.' Luke 2:10

Christmas, 1981
826 Mae St.
Kent OH 44240

~~File Cont. 82~~



Dear Peter -

We live in a time of awesome threat. The world moves from one crisis to another. Nuclear weapons overshadow the world with their frightening destructive powers. Yet the signs of hope are present. In Amsterdam 350,000 demonstrators call for removal of nuclear weapons. In South Africa conscientious objectors witness against an unjust apartheid system. Reagan and Brezhnev feel compelled to trade disarmament proposals which, while cynical in that the adversary is not expected to agree to them, do push them to negotiations. The United Nations calls for a second Special Session on Disarmament.

The signs may be no more pretentious than a babe born in a manger. But they are signs that God is at work in the world. So we need not be afraid but can celebrate the great joy that comes from the security vested in a God of power who is also the God of love revealed in Jesus Christ. So the whole people of faith can rest merry at Christmas and through the year by His grace.

The past year has brought several changes. On April 15 our first grandchild was born -- Alejandro Bohorquez -- to Carol and Jaime. That was almost 80 years after Bill's mother was born. We celebrated her birthday about a month late when the Keeney clan gathered here at Kent for a family reunion in mid-August. We were happy to have some aunts and cousins join the Keeney children and some of the grandchildren.

In August we bought a house near Kent State University and moved during the last week. We are still getting settled but enjoy it quite a bit more than the house we rented last year.

The children are scattered but all made it to Kent at least once during the past year. Dick came with his friend Mary McCormick of Phoenix AZ about mid-June. They were here about three weeks but had to return before the family reunion since Dick is assistant editor of the Lumberjack, the Northern Arizona University student paper. He is to be the photo editor during the spring term.

(photo)

Bill finished his program at Boise State and was certified to teach English. He came for the family reunion. In September he began teaching Sophomore English and is assistant wrestling coach at Nampa ID. He seems to enjoy both.

Carol and Jaime are still at Ithaca NY. Carol quit working at the library with the birth of Alejandro and now does some babysitting. Jaime passed his field exams this fall and has approval to begin work on his thesis for his doctorate in Logic. They made a trip to Bogota, Colombia, to visit Jaime's family in July and returned just in time for the family reunion here.



Lois continues her work as Administrative Assistant in the Executive Office of the Mennonite Central Committee at Akron PA. Carol, Lois and we are close enough to each other that we have gotten together at each place in the past year.

Willy's folks closed out their house in Bloomington IL this summer and moved into the long term care unit of Mennonite Hospital there. We went for a gathering of the Hartzler children in July and helped dispose of some of the household items. Dick and Mary went with us and then went on to visit Bill in Idaho before eventually going back to Arizona for his senior year.

Willy started working at Story Book House, a Day Care Center, after Christmas last year. She helps care for infants from six weeks until they become toddlers.

Bill went to southern Africa for a peacemakers seminar in Swaziland in late December and early January and also spent a long weekend in Zimbabwe before returning. In June he went to Orillia, Ontario, Canada, for the biennial meeting of the International Peace Research Association and a COPRED meeting. He has had several other trips in connection with his COPRED work and continues to teach in the Center for Peaceful Change at Kent State University.

Since we are only 4 to 6 miles from both Interstate 80 (Ohio Turnpike) and I-76, are easy to find, and have extra bedroom space, we invite you to stop when you are traveling through the area.

We wish you a joyous Christmas season, and blessings and happiness during the coming year.

Thank you for the materials you have sent during the past year since we met in Swaziland. I hope your year was a good one.

Sorry this letter is late -- my southern Africa address list was misplaced in our move this past summer.

Shalom!

Bill Keeney

AFTER 5 DAYS RETURN TO

W. Keeney
826 Mae Street
Kent, OH 44240

ZIP CODE _____



Philip Mazzei
Patriot Remembered



USAirmail
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Pietermaritzburg 3201
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